Dismal Depictions of Jerusalem and Her Transformation in the Book of Isaiah

INAUGURAL – DISSERTATION

zur Erlangung der Doktorwürde

der Theologischen Fakultät

der Universität Zürich

in Theologie

vorgelegt von

Zafer Mohammed aus Palästina

August 2016

Die Theologische Fakultät genehmigt auf Antrag von Prof. Dr. Konrad Schmid die vorliegende Dissertation, ohne damit zu den darin ausgesprochenen Anschauungen Stellung zu nehmen.

Zürich, den 16. Dezember 2016 Der Dekan: Prof. Dr. Jörg Frey

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Foreword

Inspired by Jerusalem's enticing appeal and splendid magic, Mark Twain writes in *The Innocents Abroad*: "The sights are too many. They swarm about you at every step; no single foot of ground in all Jerusalem or within its neighborhood seems to be without a stirring and important history of its own."[1] Twain's words make the reader imagine Jerusalem like an eternal vessel which contains so many pivotal parts of humanity's expanded history. This history has been a witness on different occasions either to an astounding emergence or a staggering decline of cities or nations. Challenging any circumstances which might lead to evanescence and demise, there are just a few cities or nations which have continued to retain their viability, visibility, and perpetuity for an expanded period of time. This success in retaining a sense of "earthly eternity" could be perfectly related to the experience of the holy city of Jerusalem. In this context, Jerusalem can be rightly considered an extraordinary city because she has continued to maintain her abundant religious, theological, political, and social magnitude and appeal for more than three millennia.

Astoundingly, Jerusalem's significance has continued and even increased throughout the centuries - despite changing contexts, events, and milieus. Even when the city was laid in ruins or when she was far removed from the locus of political gravity or economic affluence, she has impressively retained her conspicuous prominence throughout the numerous utterances about her in the biblical narratives. These narratives which describe the holy city's histories, comment on her unique stature, mourn her sheer destruction, and rejoice her new life all have perpetuated the the memory of Jerusalem and its passionate history and importance over time. The biblical narratives and narrations have kept alive over the years, through the millennia, a concern for her plight as well as burning yearning for her imminent deliverance and restoration. They appear to have immortalized the name of Jerusalem so that it has been kept with a grand reverence in the niche of eternity.

Many of these biblical references, especially the ones in the book of Isaiah, do not seem to be mainly interested in providing a mere account of the city's former histories or the stories of her walls and kings. However, these references appear to expose foundational elements which are related to the expansive and the complex theological experience of biblical Israel and her longstanding relationship and encounter with Yahweh. Thus, they create sufficient spaces for contemplations on biblical Israel's progressing conversation/dialogue with Yahweh by which Jerusalem enjoys such a pivotal position in this covenantal relationship. In the book of Isaiah, for instance, Yahweh is strongly connected to Jerusalem because he has laid a firm foundation in

[1] Mark Twain, *The Innocents Abroad* (New York: Oxford University Press, 1996), 582.

Zion (28:16). A new creation and a new cosmic order shall emerge out of the sorrows of the former Jerusalem (2:3 and 51:3).

Similar perspectives also appear in the Psalms. Psalm 78:68-69 speaks about Yahweh who chose Mount Zion, and he built his sanctuary there "like the high heavens, like the earth, which he established forever." Yahweh himself resides and dwells in the holy city according to Psalm 78:68 and 132:13. It is no wonder then that Jerusalem occupies such a pivotal position in this constant dialogue between the abodes of heaven and the realms of earth. This concern for Jerusalem pervades the chapters of the book of Isaiah and so the book is considered a major proponent of the biblical tradition known as Zion tradition which is celebrating Jerusalem's prominence, eminence, and centrality.

This study endeavors to conduct an exegetical engagement with the images/portraits of Jerusalem found in the book of Isaiah in order to bring into high relief her significance, centrality, the foundations of her theology, and the development of her references throughout the time. The study basically addresses the question: why and how has Jerusalem been so central in the book of Isaiah? To thoroughly respond to this question, the study exegetically examines and investigates the dismal and promising images of Jerusalem (i.e. her former and new times) with a special eye on the city's transformation from the abodes of a dire past to the habitations of a new future throughout the chapters of Isaiah. The implications of Jerusalem's transformation as well as its correlations with other topics in the book of Isaiah shall be lucidly discerned and explicated.

Chapter ONE

Introduction

> *What makes Jerusalem unique is the heady mix in one place of centuries of passion and gossip, kingdom-threatening wars and petty squabbles, architectural magnificence and bizarre relics, spiritual longing and political nastiness.*
>
> **Simon Goldhill, *Jerusalem: City of Longing*[2]**

1:1 Background

For Seitz, the book of Isaiah grew out of a concern to understand and then disclose Zion's final destiny.[3] The articulations and the presentations of this concern are manifested in the book of Isaiah through the production of numerous literary portraits about Jerusalem which exhibit altogether the city's promising future as well as her dire past. Subsequently, these many and sometimes conflicting depictions capture different threads of Jerusalem's multifaceted presence in Isaiah. For example, in her most dismal times, Jerusalem has been called a "whore" (1:21), the vulnerable and besieged city (1:8), the ruined city (3:26), and the city of chaos (24:10). Moreover, Jerusalem had devoted herself in vain to her collections of idols (57:13). Corruption was prevalent in the milieu of the holy city (1:22-23). To judge her, Yahweh had besieged and distressed her (29-1-3). Her people had made covenant with death (28:15), and the holy city had stumbled (3:8). To respond to all that gloominess and darkness which overshadow the plight of Jerusalem in her dire past, the book of Isaiah also contains another cluster of promising portrayals which are related to the restoration of Jerusalem. These hopeful depictions exhibit promising circumstances that will be prevalent in the restored Jerusalem.

In her promising times, the pilgrims of nations and Israel shall be streaming to Zion (2:3), and they shall be bringing gifts (18:7). The holy city's re-building and restoration are announced and promised (44:28). In addition to that, Jerusalem's wilderness will be made by Yahweh like the Garden of Eden (51:3). Eyes will see Jerusalem as a quiet and peaceful habitation (33:20), and Yahweh shall arrange a universal banquet at Mount Zion (25:6). Quite obviously, these promising references present redemptive theological perspectives about the forthcoming plight of Jerusalem. They are thus capturing in these specific contexts Jerusalem's transformation from the former experiences of anguish and distress to the new times of peace, glory, and delight. In theological terms, Jerusalem, the holy city of Yahweh, which has deviated from his true paths

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[2] Simon Goldhill, *Jerusalem: City of Longing* (Cambridge: The Belknap Press of Harvard University Press, 2008), vii.

[3] Christopher R. Seitz, *Zion's Final Destiny: The Development of the Book of Isaiah: A Reassessment of Isaiah 36-39* (Minneapolis: Fortress Press, 1991), x.

(1:21-23) in her former times to encounter collapse, decay, and fall (3:26 and 64:10-11) shall experience in her future times an astounding time of deliverance. Therefore, the texts of Isaiah seem to contain two tales for one city. Gileadi points out that there are two cities in the book of Isaiah: good and bad. He adds that the wicked city which goes into the dust is the antithesis of the righteous city that arises from the dust and prevails.[4] This understanding seems to simplify the portraits of Jerusalem in the book of Isaiah because there are other intermediate tones between the good and bad Jerusalem. These pertain to her victimization and the abuse of her status by her own people. The study investigates all these diverse overtones of Jerusalem with a concentration on the city's emergence from the dust of the former times to celebrate the new life of deliverance.

These different references, either to Jerusalem's dire experiences in the former times or her deliverance and restoration in the future times, both serve to highlight the exceptional stature of Jerusalem in the faith experience of biblical Israel.[5] They also plainly communicate a passionate concern for Jerusalem's destiny which appears to be foundationally based on the theological conviction that Yahweh chose Zion, founded it, and lives in it.[6] Ollenburger points out that for Isaiah security is not something intrinsic to Jerusalem by virtue of its location, but as

[4] Avraham Gileadi, *The Literary Message of Isaiah* (New York: Hebraeus, 1994), 180-182.

[5] Commenting on the theological stature of Jerusalem in Isaiah, Ollenburger remarks that the theology of Isaiah makes it clear that it is because Yahweh is exalted as a king on Zion that Jerusalem is secure, and it is because Yahweh as her king assumes all responsibility for Zion's security that the responsibility of Jerusalem's leaders is exhausted in trusting in Yahweh alone, and making of Zion that for which it was founded, namely a refuge for the poor and the needy people. Ben C. Ollenburger, *Zion, the City of the Great King: A Theological Symbol of the Jerusalem Cult* (JSOTSup. 41; Sheffield: Sheffield Academic Press, 1987), 128. On the religious importance of Jerusalem see, Moshe Weinfeld, "Zion and Jerusalem as Religious and Political Capital: Ideology and Utopia," in R.E. Friedman (ed.), *The Poet and the Historian: Essays in Literary and Historical Biblical Criticism* (Chico: Scholars Press, 1983), 75-115; Marcel Poorthuis and Chana Safrai, *The Centrality of Jerusalem: Historical Perspectives* (Kampen: Kok Pharos, 1996); Maria Häusl (ed.) *Tochter Zion auf dem Weg zum himmlischen Jerusalem. Rezeptionslinien der "Stadtfrau Jerusalem" von den späten alttestamentlichen Texten bis zu den Werken der Kirchenväter* (Dresdner Beiträge zur Geschlechterforschung in Geschichte, Kultur und Literatur 2. Leipzig: Leipziger Univ.-Verl., 2011); Dereck Daschke, *City of Ruins: Mourning the Destruction of Jerusalem through Jewish Apocalypse* (Biblical Interpretation Series 99; Leiden: Brill, 2010); Ingrid Hjelm, *Jerusalem's Rise to Sovereignty: Zion and Gerizim in Competition* (Journal for the Study of the Old Testament. Supplement series 404; London: T & T Clark, 2004); Bianca Kühnel (ed.), *The Real and Ideal Jerusalem in Jewish, Christian and Islamic Art: Studies in Honor of Bezalel Narkiss on the Occasion of his Seventieth Birthday* (Journal of the Center for Jewish Art 23/24; Jerusalem: the Hebrew University, 1998); Marc Wischnowsky, *Tochter Zion: Aufnahme und Überwindung der Stadtklage in den Prophetenschriften des Alten Testaments* (Wissenschaftliche Monographien zum Alten und Neuen Testament 89; Neukirchen-Vluyn: Neukirchener-Verl., 2001); Richard S. Hess and Gordon J Wenham, (eds.), *Zion, City of our God* (Grand Rapids: Eerdmans, 1999); Max Küchler (ed.), *Jerusalem: Texte-Bilder –Steine* (Freiburg: Universitätsverlag, 1987); Richard Andrews, *Blood on the Mountain: A History of the Temple Mount from the Ark to the Third Millennium* (London: Weidenfeld & Nicolson, 1999); Colin Chapman, *Whose Holy City? Jerusalem and the Future of Peace in the Middle East* (Grand Rapids: Baker, 2004); Karen Armstrong, *Jerusalem: One City, Three Faiths* (New York: Ballantynes, 1997); and Yaron Z. Eliav, *God's Mountain: The Temple Mount in Time, Place, and Memory* (Baltimore: The Johns Hopkins University Press, 2005).

[6] J.J.M. Roberts, "Solomon's Jerusalem and the Zion Tradition," in Andrew G. Vaughn and Ann E. Killebrew (eds.), *Jerusalem in Bible and Archaeology: The First Temple Period* (SBL Symposium Series 18; Leiden: Brill, 2003), 168.

a result of Yahweh's presence as a royal king.[7] For that reason, the centrality of Jerusalem and her different experiences directly involve Yahweh himself as a major participant in the articulations and the unfolding of her drama throughout the chapters of Isaiah. Thus, Jerusalem's prolonged presence in Isaiah can be intrinsically understood within the covenantal experience of the people of Israel and their longstanding encounter with Yahweh.[8] In the words of Goldingay "The story of biblical Israel which starts in a garden ends in a city."[9]

The juxtaposition of Jerusalem's former times and new times in the corpus of Isaiah seems to show the continuation of the state of tension which accompanies Jerusalem's long journey to attain a new life. In Isaiah, this new life is divinely promised so that Jerusalem shall emerge out of her former times of ruination and misery because Yahweh has decided to forgive and console Jerusalem (40:1-2). To manifest Yahweh's gracious attitude towards Jerusalem, the chapters of Isaiah develop theological and literary mechanisms to envisage Jerusalem's transformation by which her former times of miseries and anguish are eliminated and will be answered by new proclamations of hopes, promises, and consolations in the book. As a result, Jerusalem's theological prominence, glory, peace, and centrality shall be celebrated and experienced.[10] The imports of this transformation also embrace other pivotal topics of exile, the temple, the foreign nations, and the people of Israel as Jerusalem enjoys such a central position in "the mental map of biblical Israel."[11] As Laato remarks the theology of Isaiah argues in many different ways that both the fate of the people of Israel and their future are strongly linked with Jerusalem.[12]

The key issue at stake in this study is the plight of Jerusalem and her transformation as expressed in references to her throughout the book of Isaiah. The language used to describe the

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[7] Ollenburger, *Zion, the City of the Great King*, 149.

[8] Stromberg says the destiny of Jerusalem at the hands of her God, Yahweh, is the theological topic standing at the center of the narratives of Isaiah by which this theme pervades every level of the book and its composition. Jacob Stromberg, *An Introduction to the Study of Isaiah* (T&T Clark Approaches to Biblical Studies Series; London: T & T Clark International, 2011), 107.

[9] John Goldingay, *Old Testament Theology, Volume 2: Israel's Faith* (Downers Grove: Inter-Varsity, 2006), 449. Clements also argues that the fate of Jerusalem is a major theme that unifies the chapters of the book's narratives. He adds that the readers can find a more explicit linkage through the concern about Jerusalem and Zion as the central theme of the separate parts of the book by which the narratives appear to traverse the question: what future could there be for Zion when the temple has been destroyed. R.E. Clements, "Zion as Symbol and Political Reality: A Central Isaianic Quest," in J. Van Ruiten and M. Vervenne (eds.), *Studies in the Book of Isaiah: Festschrift Willem A.M. Beuken* (Bibliotheca ephemeridum theologicarum lovaniensium 132; Leuven: Leuven University Press; Uitgeverij Peeters, 1997), 8.

[10] Kooij argues that the Septuagint (LXX) of Isaiah reflects an even a stronger interest in Zion as the city of the temple. He remarks that the LXX has a few additional passages about Zion. He thoroughly discusses these passages occurring in 35:1-2; 25:5; and 32:2. He states that the place of Zion was of a great interest to the translator and his milieu. A. van der Kooij, "Rejoice O Thirsty Desert! (Isaiah 35): On Zion in the Septuagint of Isaiah," in Archibald L.H.M. van Wieringen and Annemarieke van der Woude (eds.), *Enlarge the Site of Your Tent: The City as Unifying Theme in Isaiah* (Oudtestamentische Studiën 58; Leiden: Brill, 2011), especially 11-20.

[11] Ulrich Berges, "Zion and the Kingship of Yhwh in Isaiah 40-55," in *Enlarge the Site of Your Tent*, 100.

[12] Antti Laato, *About Zion I Will Not Be Silent: The Book of Isaiah as an Ideological Unity* (Coniectanea Biblica Old Testament Series CBOTS 44; Stockholm: Almqvist and Wiksell International, 1998), 209.

holy city contains both dismal and promising depictions of Jerusalem which cohabit throughout the major portions of the book. Their existence in the book appears to serve certain theological ends.[13] First, they exhibit the theological significance of Jerusalem and her relevance to theological experience of Israel. Second, they highlight the existing tension between the past experience and the future hopes within Jerusalem's theological experience. Third, they show the potential of Yahweh's intervention to transform the former dire circumstances into new promising conditions. Last, they stimulate readers to continually reflect on the plight of Jerusalem as an essential component within their covenantal encounter with Yahweh by which the dire past and promising future are intermingled together.[14]

To discern the development of these references to Jerusalem and elucidate their significance, this study primarily concentrates on exegetically investigating Jerusalem's transformation in the book of Isaiah. Consequently, the city's different roles, functions, and identities as both a city and people in the former times and the prospects of her transformation become more lucid.[15] The distinctive meanings of the titles Zion and Jerusalem in the book of Isaiah shall be explored as well as the nuances of meaning present in the various references to the holy mountain of Zion in Jerusalem (e.g. 2:3; 24:23; 30:19; 33:20; 37:22; 40:9; 41:27; 52:1;8-9). These titles seem to bring to forefront the earthly and providential significance of Jerusalem where the realms of heaven meet the contexts of earth in Jerusalem. The study argues that the examination of the city portraits and her transformation shall capture major scopes related to Jerusalem's theological centrality and her prominence in the chapters of Isaiah.

The unfolding of Jerusalem's drama in the book of Isaiah appears to assert that there are several issues which remain unsettled regarding the forthcoming deliverance of the city. For that reason, the quest for a new, restored Jerusalem continues uninterrupted in these narrations because the dire past with its tensions and turmoil is answered by utterances of deliverance and hope. For that reason, the passages about Jerusalem seem to convey the amount of concern and

[13] Beuken observes the development of Jerusalem throughout the whole book is not straightforward or logical, but pragmatic. It is aiming at evoking a reaction from the readers, he says. He also adds that it is thus indicated at the end of the narratives in the summons: "Rejoice with Jerusalem and be glad with her (66:10). W.A.M Beuken, "From Damascus to Mount Zion: A Journey through the Land of the Harvester (Isaiah 17-18)," in *Enlarge the Site of Your Tent*, 80.

[14] On the value of Jerusalem in biblical theology see, for example, P.W.L. Walker (ed.) *Jerusalem: Past and Present in the Purposes of God* (Cambridge: Tyndale House, 1992); Andrew G. Vaughn and Ann E. Killebrew (eds.) *Jerusalem in Bible and Archaeology: The First Temple Period* (Symposium Series No. 18; Atlanta: Society of Biblical Literature, 2003); Annette Hoffmann and Gerhard Wolf (eds.), *Jerusalem as Narrative Space / Erzählraum Jerusalem* (Visualising the Middle Ages 6; Leiden, Brill, 2012); Thomas L. Thompson (ed.), *Jerusalem in Ancient History and Tradition* (JSOTSup. 381; London: T&T Clark, 2003); Odil Hannes Steck, "Zion als Gelände und Gestalt: Überlegungen zur Wahrnehmung Jerusalems als Stadt und Frau im Alten Testament, " in *Zeitschri ft für Theologie und Kirche* 86 (1989), 261-281; and Leslie J. Hoppe, *The Holy City: Jerusalem in the Theology of the Old Testament* (Collegeville: Liturgical Press, 2000).

[15] Webb points out that Zion's transformation is the key to both the formal and thematic structure of the narration of the book of Isaiah. Barry Webb, "Zion in Transformation: a Literary Approach to Isaiah," in David J.A. Clines (eds.), *The Bible in Three Dimensions: Essays in Celebration of Forty Years of Biblical Studies in the University of Sheffield* (JSOTSup. 87; Sheffield: Sheffield Academic, 1990), 65.

passion that Jerusalem and her destiny inhabit hearts, souls, and minds of those who have continued to write her story, ponder about her mysteries, keep her in their prayers, and passionately contemplate on her plight and the ultimate destination of her journey. In short, the development of Jerusalem's presence and the exhibition of the transformation of her dire circumstances are not disconnected at all from the recurrent faith experience of biblical Israel and her enduring covenantal relationship with her God, Yahweh. Therefore, it is a narration of a city which combines the sacred space with the domains of faith and belief. For that reason, Jerusalem inspires contemplations beyond her gates and walls.

1:2 Review of Scholarship

The references to Jerusalem in the book of Isaiah (i.e. the holy temple, the city's personification, Yahweh's presence, the city's rebuilding, etc.) have been investigated by biblical scholarship through applying different approaches and methodologies. The purposes have been to shed light on the pivotal function and the essential role of Jerusalem/Zion in the corpus of Isaiah. This section examines this literature chronologically to show how the scholarly interest in Jerusalem in the book of Isaiah has evolved over from the 1960's to the 2010's. The centrality of Jerusalem and the diversity of her portraits in the book continue to generate scholarly pursuits which aim at revealing more of her significance and value.

1960's

Hayes discusses in his article titled, "The Tradition of Zion's Inviolability," the usage of the Zion tradition in the book of Isaiah with a focus on themes pertaining to the security of Zion.[16]

1980's

Merendino examines in an article, "Jes 49,14-26: Jahwes Bekenntnis zu Sion und die neue Heilszeit," the dialogue between Yahweh and the personified Jerusalem in Isaiah 49.[17] In his book, *Isaiah and the Deliverance of Jerusalem: A Study of the Interpretation of Prophecy in the Old Testament,* Clements looks at the theological and the historical significances of the references to the deliverance of Jerusalem in Isaiah. In his discussions, he argues that Jerusalem's marvelous deliverance in Isaiah 36-39 had been a product of a distinctive royal Zion theology which emerged during the reign of King Josiah in the seventh century BCE.[18]

Steck exegetically investigates in his essay titled, "Lumen gentium. Exegetische Bemerkungen zum Grundsinn von Jesaja 60,1-3," the texts of Isaiah 60:1-3 which mainly

[16] John H. Hayes, "The Tradition of Zion's Inviolability," in *Journal of Biblical Literature* 82 (1963), 419-426.
[17] Rosario Pius Merendino, "Jes 49,14-26: Jahwes Bekenntnis zu Sion und die neue Heilszeit," in *Revue Biblique* 89 (1982), 321-369.
[18] Ronald Ernest Clements, *Isaiah and the Deliverance of Jerusalem: A Study of the Interpretation of Prophecy in the Old Testament* (JSOTSup. 13; Sheffield: JSOT Press, 1984).

concentrate on the character of Zion.[19] Roberts examines in his essay, "Yahweh's Foundation in Zion (Isa 28:16)," the technical difficulties related to the translation of the verse and its connection to develop an understanding about Zion's significance in Isaiah.[20] Rupprecht studies in her article, "Jesaja 49,14-23: Leben für Zion - Leben für uns," the functions of Zion in Isaiah 49:14-13 from a feminist perspective.[21]

Wodecki examines in his article, "Synonymous Designations of Jerusalem in Isa 1-39," the great variety of synonymous designations for Jerusalem-Zion in Isaiah 1-39 which occur in different utterances of complaints, lamentations, reprimands and threats, and in joyful promises of salvation.[22] In his article, "Isaiah 55:1-5: The Climax of Deutero-Isaiah: An Invitation to Come to the New Jerusalem," Spykerboer examines how the passages in Isaiah 55:1-5 can be linked to the essential topic of Jerusalem.[23] Sawyer discusses in his article, "Daughter of Zion and Servant of the Lord in Isaiah: A Comparison," the connections between these two important topics and their theological implications in the book of Isaiah.[24]

1990's

In his essay titled, "Zion in Transformation: A Literary Approach to Isaiah," Webb explores how the pivotal topic of Zion contributes to formulate the overall unity of the book of Isaiah.[25] Seitz discusses in *Zion's Final Destiny: The Development of the Book of Isaiah: A Reassessment of Isaiah 36-39* how the canonical book of Isaiah "grew out of a concern to understand, and then adumbrate Zion's final destiny." To prove his arguments, he analyzes Isaiah 36-39, and he examines the pivotal role of these chapters in the tradition-historical and the editorial development of the whole book, especially Isaiah 40-55. He argues that the growth of the book of Isaiah was motivated by a pressing need to hear the divine word regarding Zion in 701 within the context of Zion's defeat in 587 BCE.[26] Sweeney examines in an article, "Sargon's

[19] Odil Hannes Steck, "Lumen gentium. Exegetische Bemerkungen zum Grundsinn von Jesaja 60,1-3, " in Walter Baier (ed.), *Weisheit Gottes, Weisheit der Welt. Festschrift für Joseph Kardinal Ratzinger zum 60. Geburtstag. Band* 1 (St. Ottilien: EOS-Verl., 1987), 1279 -1294.
[20] J.J.M. Roberts, "Yahweh's Foundation in Zion (Isa 28,16)," in *Journal of Biblical Literature* 106 (1987), 27-45.
[21] Friederike Rupprecht, "Jesaja 49,14-23: Leben für Zion - Leben für uns," in Eva Renate Schmidt (ed.), *Feministisch gelesen. Bd. 1. 32 ausgewählte Bibeltexte für Gruppen, Gemeinden u. Gottesdienste* (Stuttgart: Kreuz Verl., 1988), 127-136.
[22] Bernard Wodecki, "Synonymous Designations of Jerusalem in Isa 1-39," in Matthias Augustin and Klaus-Dietrich Schunk (eds.), *Wünschet Jerusalem Frieden: IOSOT Congress Jerusalem 1986* (Beiträge zur Erforschung des Alten Testaments und des antiken Judentums 13; Frankfurt am Main: Lang, 1988), 345-360.
[23] H. C. Spykerboer, "Isaiah 55:1-5: The Climax of Deutero-Isaiah: An Invitation to Come to the New Jerusalem," in Jacques Vermeylen (ed.), *The Book of Isaiah. Les oracles et leurs relectures unite et complexite de l'ouvrage* (Bibliotheca Ephemeridum Theologicarum Lovaniensium 81; Leuven: Leuven University Press, 1989), 357-359.
[24] John F.A. Sawyer, "Daughter of Zion and Servant of the Lord in Isaiah: A Comparison," in *Journal for the Study of the Old Testament* 44 (1989), 89-107.
[25] Barry G. Webb, "Zion in Transformation: A Literary Approach to Isaiah," in ed. D.J.A. Clines, et al., *The Bible in Three Dimensions: Essays in Celebration of Forty Years of Biblical Studies in the University of Sheffield* (JSOTSup. 87; Sheffield: Sheffield Academic, 1990), 65-84.
[26] Christopher R. Seitz, *Zion's Final Destiny: The Development of the Book of Isaiah: A Reassessment of Isaiah 36-39* (Minneapolis: Fortress Press, 1991).

Threat against Jerusalem in Isaiah 10,27-32," the historical contexts of the attack against Jerusalem.[27]

Darr devotes two chapters of her book, *Isaiah's Vision and the Family of God*, to trace the development of the personified Jerusalem in Isaiah 1-39 and Isaiah 40-66, especially in her feminine roles as a woman or daughter.[28] Biddle examines in his essay "Lady Zion's Alter Ego: Isaiah 47:1-15 and 57:6-13 as Structural Counterparts," the images of Jerusalem as a woman in these passages of Isaiah.[29] Abma discusses in his article, "Travelling from Babylon to Zion: Location and its Function in Isaiah 49-55," the role of Jerusalem in the composition of Isaiah 49-55. He remarks that these passages could be seen as a "switching camera" between Babylon and Zion.[30] Schmitt's article, "The City as a Woman in Isaiah 1-39," examines the personification of cities including the personification of Jerusalem as a woman in the corpus of Isaiah.[31]

Willey traverses in *Remember the Former Things: The Recollection of Previous Texts in Second Isaiah* the inter-textual recollections found in chapters 49 to 54 of Isaiah as these chapters are primarily concerned with the two important figures of Daughter Zion and the Servant of Yahweh. She analyzes in depth the inter-connections between these characters and their literary and theological functions.[32] Laato examines in *About Zion I Will Not Be Silent: The Book of Isaiah as an Ideological Unity* the usage of the term Zion as a major topic to build up the overall unity of the book of Isaiah.[33] O'Connor investigates in her article, "Speak Tenderly to Jerusalem": Second Isaiah's Reception and Use of Daughter Zion," the usage of the metaphor "Daughter Zion" in Isaiah 40-66 as a response to the suffering of Daughter Zion in the book of Lamentations.[34] Berges exegetically examines in his essay titled "Sion als thema in het boek Jesaja: Nieuwe exegetische benadering en theologische gevolgen," the functions of Zion as a pivotal theme in the corpus of Isaiah.[35]

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[27] Marvin A. Sweeney, "Sargon's Threat Against Jerusalem in Isaiah 10,27-32," in *Biblica* 75 (1994), 457-470.
[28] Katheryn Pfisterer Darr, *Isaiah's Vision and the Family of God* (Louisville: Westminster John Knox Press, 1994), especially 124-204.
[29] Mark E. Biddle, "Lady Zion's Alter Ego: Isaiah 47:1-15 and 57:6-13 as Structural Counterparts," in Roy F. Melugin and Marvin Sweeney (eds.), *New Visions of Isaiah* (JSOTSup. 214; Sheffield: Sheffield Academic Press, 1996), 124-139.
[30] Richtsje Abma, "Travelling from Babylon to Zion: Location and Its Function in Isaiah 49-55," in *Journal for the Study of the Old Testament* 74 (1997), 3-28.
[31] John J. Schmitt, "The City as a Woman in Isaiah 1-39," in Graig C. Broyles and Graig A. Evans (eds.), *Writing and Reading the Scroll of Isaiah: Studies of an Interpretative Tradition* (VTSup. 70:2; Leiden: Brill, 1997), 95-120.
[32] Patricia Tull Willey, *Remember the Former Things: The Recollection of Previous Texts in Second Isaiah* (SBL Dissertation Series 161; Atlanta: Scholars Press, 1997), especially, 105-262.
[33] Antti Laato, *About Zion I Will Not Be Silent: The Book of Isaiah as an Ideological Unity* (Coniectanea Biblica Old Testament Series CBOTS 44; Stockholm: Almqvist and Wiksell International, 1998).
[34] Kathleen M. O'Connor, "Speak Tenderly to Jerusalem": Second Isaiah's Reception and Use of Daughter Zion," in *The Princeton Seminary Bulletin* (1999), 281-294.
[35] Ulrich Berges, "Sion als thema in het boek Jesaja. Nieuwe exegetische benadering en theologische gevolgen," in *Tijdschrift voor theologie* 39 (1999), 118-138.

2000's

Berges focuses in his essay, "Personifications and Prophetic Voices of Zion in Isaiah and Beyond," on Zion as a literary personage in the plot of Isaiah.[36] Polan discusses in his article, "Zion, the Glory of the Holy one of Israel: A Literary Analysis of Isaiah 60," the literary, structural, rhetorical, and stylistic features of Isaiah 60 which focuses on the topic of Zion.[37] Paganini examines in her book, *Der Weg zur Frau Zion, Ziel unserer Hoffnung: Aufbau, Kontext, Sprache, Kommunikationsstruktur und theologische Motive in Jes 55,1-13*, the unity of Isaiah 55 through dividing the chapter into speeches which primarily focus on Zion as the location of Yahweh's salvation for the poor. She identifies Zion as the primary subject of Isaiah 55 as this chapter stands in a pivotal position between Isaiah 54 and Isaiah 56-66.[38]

Beuken examines in his article titled, "The Literary Emergence of Zion as a City in the First Opening of the Book of Isaiah (1,1-2,5)" the way in which Zion is constructed as a city whose vicissitudes form a major thread throughout the chapters of the book of Isaiah as a whole.[39] In her article, "Can Zion Do without the Servant in Isaiah 40-55?," van der Woude explores the connections between Zion and the Servant of Yahweh. She argues that the dramatic structure of these texts with their direct speech and the identifying figures of Zion and the Servant are meant to make the readers personally involved in the events that are taking place.[40] In his book, *Zion's Rock-Solid Foundations: An Exegetical Study of the Zion Text in Isaiah 28:16*, Dekker explores the interpretation of the statement regarding Zion and her stone in 28:16. He argues that text in Isaiah 28 opens a new theological perspective for its reader by asserting that the impending judgment of Jerusalem/Zion cannot be Yahweh's last word.[41]

In her article, "The paradox of Zion in Isaiah," Klangwisan concentrates on the different representations of Zion in the book of Isaiah.[42] Lynch investigates in his article, "Zion's Warrior and the Nations: Isaiah 59:15b-63:6 in Isaiah's Zion Traditions," the literary and theological

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[36] U. Berges, "Personifications and Prophetic Voices of Zion in Isaiah and Beyond," in Johannes C. Moor (ed.), *The Elusive Prophet: The Prophet as a Historical Person, Literary Character and Anonymous Artist* (Oudtestamentische studiën 45; Leiden: Brill, 2001), 54 -82.

[37] Gregory J. Polan, "Zion, the Glory of the Holy One of Israel: A Literary Analysis of Isaiah 60," in Lawrence Boadt and Mark S. Smith (eds.), *Imagery and Imagination in Biblical Literature: Essays in Honor of Aloysius Fitzgerald* (Catholic Biblical Quarterly Monograph series 32; Washington: Catholic Biblical Association of America, 2001), 50-71.

[38] Simone Paganini, *Der Weg zur Frau Zion, Ziel unserer Hoffnung. Aufbau, Kontext, Sprache, Kommunikationsstruktur und theologische Motive in Jes 55,1-13* (Stuttgarter biblische Beiträge 49. Stuttgart: Verl. Kath. Bibelwerk, 2002).

[39] Willem André Maria Beuken, "The Literary Emergence of Zion as a City in the First Opening of the Book of Isaiah (1,1-2,5)," in Markus Witte (ed.), *Gott und Mensch im Dialog: Festschrift für Otto Kaiser zum 80. Geburtstag. Bd. 1* (Beihefte zur Zeitschrift für die alttestamentliche Wissenschaft 345; Berlin: Walter de Gruyter, 2004), 457-470.

[40] Annemarieke van der Woude, "Can Zion Do without the Servant in Isaiah 40-55?" in *Calvin Theological Journal* 39 (2004), 109-116.

[41] Jaap Dekker, *Zion's Rock-Solid Foundations: An Exegetical Study of the Zion Text in Isaiah 28:16* (Oudtestamentische Studiën 54; Leiden: Brill, 2007).

[42] Yael Klangwisan, "Camelot: The Paradox of Zion in Isaiah," in *Colloquium* 40 (2008), 38-53.

traditions of Zion. He discusses the topic of the divine war within the warrior panel inclusion between 59:15b-21 and 63:1-6.[43] Maier examines in her book, *Daughter Zion, Mother Zion*: *Gender, Space, and the Sacred Space in Ancient Israel*, the passages where Jerusalem/Zion is personified as a female entity especially in the books of Isaiah, Jeremiah, Lamentations, Ezekiel, and Psalm.[44]

Løland devotes one chapter in her monograph, *Silent or Salient Gender? The Interpretation of Gendered God-Language in the Hebrew Bible, Exemplified in Isaiah 42, 46, and 49,* to exegetically discuss the passages in 49:14-15 which are read as a disputation between Yahweh and the personified city of Jerusalem.[45] Yates explores in his article, "Isaiah's Promise of the Restoration of Zion and Its Canonical Development," the significance of Isaiah's prophecies with a focus on the transformation of Zion from a canonical perspective. He shows that the New Testament reflects the pervasive influence of Isaiah's promises concerning Zion in ways that both affirm and modify the prophet's original message.[46]

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Boda discusses in his article, "Walking in the Light of Yahweh: Zion and the Empires in the Book of Isaiah," how the phrase "Zion" develops in order to shape Judah's response to the challenges of empire. He remarks that the book struggles over the imperial ideals of Zion as the seat of Yahweh's rule on earth.[47] Heskett examines in *Reading the Book of Isaiah: Destruction and Lament in the Holy Cities* the theme of the lamentation of holy cities in Isaiah. In his discussions, he concentrates on the city-lament concepts in Isaiah 1-39 and how they respond to the tragic fall of Jerusalem.[48]

The Jesaja Werkplaats issued a volume titled, *Enlarge the Site of Your Tent: The City as Unifying Theme in Isaiah* which contains articles which deal with the theme of a city as a major factor solidifying the redactional unity of Isaiah. These articles include thorough discussions about Zion and the kingship of Yahweh in Isaiah 40-55, the personification of Jerusalem, Zion

[43] Matthew Lynch, "Zion's Warrior and the Nations: Isaiah 59:15b-63:6 in Isaiah's Zion Traditions," in *Catholic Biblical Quarterly* 70 (2008), 244-263.
[44] Christl M. Maier, *Daughter Zion, Mother Zion: Gender, Space, and the Sacred Space in Ancient Israel* (Minneapolis: Fortress Press, 2008).
[45] Hanne Løland, *Silent or Salient Gender? The Interpretation of Gendered God-Language in the Hebrew Bible, Exemplified in Isaiah 42, 46, and 49* (FAT II/32; Tübingen: Mohr Siebeck, 2008).
[46] Gary E. Yates, "Isaiah's Promise of the Restoration of Zion and Its Canonical Development," in *Faculty Publications and Presentations* 231 (2009), 1-33. (http://digitalcommons.liberty.edu/lts_fac_pubs/231; Accessed on 13 December 2015).
[47] Mark J. Boda, "Walking in the Light of Yahweh: Zion and the Empires in the Book of Isaiah," in Stanley E. Porter and Cynthia Long Westfall (eds.), *Empire in the New Testament* (McMaster New Testament Studies Series; Eugene: Pickwick Publications, 2011), 54-89.
[48] Randall Heskett, *Reading the Book of Isaiah: Destruction and Lament in the Holy Cities* (New York: Palgrave Macmillan, 2011).

and the Servant of Yahweh, and the development of Jerusalem in the the corpus of Isaiah.[49] Tiemeyer endeavors in her monograph, *For the Comfort of Zion: The Geographical and Theological Location of Isaiah 40-55*, to determine the geographical provenance of these passages of Isaiah 40-55. She argues that Jerusalem and her imminent restoration become the focal point of these texts, and not the imminent return of the exiled people of Israel. She also discusses the role of Jerusalem and her feminine personification in these chapters.[50]

In her article titled, "Zion's Body as a Site of God's Motherhood in Isaiah 66:7-14," Maier discusses the implications of the female personification of Zion. She specifically investigates the spatial and the gendered aspects which pertain to the literary figure of Jerusalem in these passages of Isaiah.[51] Oosting thoroughly examines in *The Role of Zion/Jerusalem in Isaiah 40–55: A Corpus-Linguistic Approach* the role of the participant Zion and Jerusalem in Isaiah 40-55. He does that by analyzing the "linguistic" signals in certain passages of Isaiah 40-55. He shows that the examinations of syntax and literary can be indeed helpful for the interpretations of these prophetic texts which deal with the important role of the essential participant Jerusalem/Zion.[52] Burki examines in his article, "City of Pride, City of Glory: The Opposition of Two Cities in Isaiah 24-27," the theme of city in these chapters. He argues that these opposing depictions of cities historically reflect the political, social, and ideological tension and strife between Jerusalem and Samaria during the Persian period.[53]

In his essay titled, "Zion bei Jesaja," Schmid examines the use and the development of the phrase "Zion" in the corpus of Isaiah where Zion becomes the image of hope of imagined world order for the sake of the consolation of the people Israel in the diaspora.[54] Low discusses in *Mother Zion in Deutero-Isaiah: A Metaphor for Zion Theology* the usage of Zion in Deutero-Isaiah (DI). She explores the employment of the metaphor within the DI's rhetorical and theological contexts, and investigates the DI's allusions and adaptions of the usage of the metaphor from earlier prophetic texts.[55] Hooker examines in his article, "Zion as Theological Symbol in Isaiah: Implications for Judah, for the Nations, and for Empire," the functions of Zion as a theological symbol in the passages of Isaiah, and how these texts utilize the topic of Zion as

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[49] Archibald L.H.M. van Wieringen and Annemarieke van der Woude (eds.), *Enlarge the Site of Your Tent: The City as Unifying Theme in Isaiah* (Oudtestamentische Studiën, Old Testament Studies 58; Leiden: Brill, 2011).
[50] Lena-Sofia Tiemeyer, *For the Comfort of Zion: The Geographical and Theological Location of Isaiah 40-55* (Vetus Testamentum Supplements 139; Leiden: Brill, 2011), especially 251-309.
[51] C. Maier, "Zion's Body as a Site of God's Motherhood in Isaiah 66:7-14," in Mark Boda, et al. (eds.), *Daughter Zion: Her Portrait, Her Response* (Atlanta: Society of Biblical Literature, 2012), 225-242.
[52] Reinoud Oosting, *The Role of Zion/Jerusalem in Isaiah 40-55: A Corpus-Linguistic Approach* (Studia Semitica Neerlandica 59; Leiden: Brill, 2013).
[53] Micaël Bürki, "City of God, City of Glory: The Opposition of Two Cities in Isaiah 24-27," in J. Todd Hibbard and Hyun Chul Paul Kim (eds.), *Formation and Intertextuality in Isaiah 24-27* (Ancient Israel and Its Literature series 17; Atlanta: Society of Biblical Literature, 2013), 49-60.
[54] Konrad Schmid, "Zion bei Jesaja," in Tanja Pilger and Markus Witte (eds.), *Zion: Symbol des Lebens in Judentum und Christentum* (Studien zu Kirche und Israel. Neue Folge Bd. 4; Leipzig: Evangelische Verlagsanstalt, 2013), 11-26.
[55] Maggie Low, *Mother Zion in Deutero-Isaiah: A Metaphor for Zion Theology* (Studies in Biblical Literature 155; New York/Frankfurt: Peter Lang, 2013).

a powerful symbolic tool.[56] Sapns examines in *Die Stadtfrau Zion im Zentrum der Welt: Exegese und Theologie von Jes 60-62* the portrayals of Zion and her personfication in Isaiah 60:62.[57]

1:3 Purpose and Summary of Chapters

The study's fundamental purpose is to explore Jerusalem's centrality and significance in Isaiah with strong and particular emphasis on her transformation from ruination and demise to deliverance and restoration. Through substantive research and studied reflection on the anatomy of Jerusalem's transformation (the city and her people), as explicated in Isaiah, the reader can exegete a biblically rooted hope that is unswerving. This hope emerges within a covenantal relationship of the people and the city with Yahweh, their God. These exegetical examinations and investigations intend to trace Jerusalem's journey from the domains of the former times to the contexts of the new times.

The examination of Jerusalem's former times and new times in this work will address three interrelated points. First, why has Jerusalem been so critically important for the redactors of Isaiah, considering the book's long process of development? Second, how does the transformation of Jerusalem manifest the interaction between Yahweh and the people of Israel, and other themes pertinent to the experience of biblical Israel? Last, how do these references solidify the overall unity of the book and the promotion of its internal coherence and the development of its themes?

Chapter One is the introduction of the research. It includes a review of related literature and a presentation of the study's methodology.

Chapter Two is dedicated to exegetically investigating the dismal portrayals of Jerusalem. Before carrying out these exegetical examinations, the chapter discusses certain topics which pertain to Jerusalem's universality and particularity, the imports of prophetic vision in biblical theology, and the meaning of divine presence in Zion. The chapter also includes a brief discussion about the meanings of Zion tradition. In this chapter's treatment of its central focus, it traces the development of Jerusalem's dismal portraits in Isaiah by individually analyzing their literary meaning and structures and theological significance and functions. Since the study is primarily aimed at investigating Jerusalem's transformation, the examinations of the dismal portrayals at the beginning of the study is exegetically vital to comprehend the diverse dimensions of Jerusalem's transformation which has its basal ground in the city's dire past.

Chapter Three creates an exegetical "dialogue" between the dismal portraits of Jerusalem and the promising portrayals in the narrations of Isaiah. The chapter examines how the former

[56] Joy Hooker, "Zion as Theological Symbol in Isaiah: Implications for Judah, for the Nations, and for Empire," in Andrew T. Abernethy, et al. (eds.), *Isaiah and Imperial Context: The Book of Isaiah in the Times of Empire* (Eugene: Pickwick, 2013), 107-121.
[57] Andrea Spans, *Die Stadtfrau Zion im Zentrum der Welt: Exegese und Theologie von Jes 60-62* (Göttingen: V&R unipress; Bonn: Bonn University Press, 2015).

utterances of lamentations, accusations, and mourning have been answered by palpable announcements of consolation and deliverance, thus embracing Jerusalem's landscape and the plight of her people. The chapter particularly focuses on the texts which celebrate Jerusalem's new times, and investigates their correlations with the dismal images of Jerusalem. It also investigates the inter-connections between these different passages which celebrate Jerusalem's new times. The chapter shows that the concern for Jerusalem's transformation appears to theologically confirm that Jerusalem shall be triumphing over her former sorrow and anguish in order to gain a new life of glory, prosperity, and peace.

Chapter Four contains the conclusions of this study deduced from the literary and the theological interconnections between the two types of "conflicting" portrayals about Jerusalem in Isaiah. The chapter also demonstrates how the different topics of Yahweh, the temple, the exile, the foreign nations, and the people of Israel correlate and develop in Isaiah through the creation of a dialogue between Jerusalem's former and new times.

1:4 Notes about the Methodology

The study treats the book of Isaiah as a "redactional unity."[58] Williamson points out in this regard that the most noteworthy development in the study of Isaiah over the past decades has been the discovery of the book's unity in which scholars now "approach the task of studying a major theme in the book as a whole."[59] (This standpoint is prevailing in current scholarship[60]concerning the composition of Isaiah).[61] Dekker remarks that the book of Isaiah as a

[58] David M. Carr, "Reading Isaiah from Beginning (Isaiah 1) to End (Isaiah 65-66): Multiple Modern Possibilities," in *New Visions of Isaiah*, 188-218. In this essay, Carr treats Isaiah as a "redactional unity" to discern "theological coherence" in the narration. He does that through examining chapters 1, 65, and 66 to investigate the inter-connections between them and trace the development of their themes. Through doing that, he argues that the unity of book is earnestly worked by its redactors or compilers to solidify the book's overall theological message. In addition to that, K. Schmid remarks that the Isaiahnic recent scholarship focuses primarily on a contextual appreciation of the various sections in the book, rather than the exegesis of individual texts. He adds that the opinion has now shifted towards an integrative notion of original and secondary redactions of the text. Konrad Schmid, "The Book of Isaiah," in Jan Christian Gertz, et al., (eds.), *T & T Clark Handbook of the Old Testament: An Introduction to the Literature, Religion, and History of the Old Testament* (New York: T & T Clark International, 2012), 405.

[59] H.G.M. Williamson, "Recent Issues in the Study of Isaiah," in David G. Firth and H.G.M. Williamson (eds.), *Interpreting Isaiah: Issues and Approaches* (Downers Grove: IVP Academic, 2009), 23. See also Alan J. Hauser (ed.), *Recent Research on the Major Prophets* (Recent Research in Biblical Studies 1; Sheffield: Sheffield Phoenix Press, 2008), especially 78-194; and W.A.M Beuken, "The Unity of the Book of Isaiah: Another Attempt at Bridging the Gorge Between Its Two Main Parts," in J.C. Exum and H.G.M. Williamson (eds.) *Reading from Right to Left* (JSOTSup. 373; London: Sheffield Academic Press, 2003), 50-62.

[60] On the interpretation of Isaiah see, Joseph Blenkinsopp, *Opening the Sealed Book: Interpretations of the Book of Isaiah in Late Antiquity* (Grand Rapids: William B. Eerdmans Publishing Company, 2006); J. D Cassel, "Patristic Interpretation of Isaiah," in C. Mathews McGinnis and P. K. Tull (eds.), "*As Those Who Are Taught:" The Interpretation of Isaiah from the LXX to the SBL* (SBLSymS 27; Atlanta: Society of Biblical Literature, 2006), 145-169; Brevard S. Childs, *The Struggle to Understand Isaiah as Christian Scripture* (Grand Rapids: Eerdmans, 2004); P. Höffken, *Jesaja. Der Stand der theologischen Diskussion* (Darmstadt: Wissenschaftliche Buchgesellschaft, 2004); C. Moser, *Umstrittene Prophetie: Die exegetisch-theologische Diskussion um die Inhomogenität des Jesajabuches von 1780 bis 1900* (BThSt 128; Neukirchen-Vluyn: Neukirchener Verlag, 2012); J. Stromberg, *An Introduction to the Study of Isaiah*; R.L. Wilken (ed.), *Isaiah: Interpreted by Early Christian and Medieval Commentators* (Grand Rapids: Eerdmans, 2007); D.I. Block and R.L. Schultz (eds.), *Bind Up the Testimony: Explorations in the Genesis of*

whole came into existence against the background of a variety of "temporal frameworks (globally subdivided as pre-exilic, exilic, and post-exilic) and that the original peaching of the Jerusalemite prophet was ultimately written down in the first part of the book."[62]

The adherence to this scholarly perspective here is pivotal to exegetically examine the enormous references to Jerusalem, and subsequently trace their developments, correlations, and interconnections within the whole canonical book. As a result, a coherent narrative about the essential roles and pivotal functions of Jerusalem in the whole chapters of the book of Isaiah could be envisaged and established.

Rendtroff points out that discussing the meaning of a certain concept in the context of Isaiah brings texts from all parts of the book in relation to each other in a new and "often surprising way."[63] In the case of the theme of Jerusalem, the establishment of a dialogue between Jerusalem's different images in the whole book shall open new horizons and spheres to appreciate the essential role of Jerusalem in the entire narrations of Isaiah as Jerusalem's centrality and prominence both in her former times and new times can be best discerned.

The study applies a synchronic and a literary approach to exegetically examine and investigate these images of Jerusalem through concentrating on their linguistic forms and rhetorical formulations. The study examines the texts' connections to other neighboring images in the book so that their broader and specific contexts within the narrations of Isaiah could be explicated and comprehended. In engaging with the internal formulations of the texts themselves, critical investigations are carried out to explore and analyze issues pertaining to translation, arrangements of sentences, literary signals, genres, semantic features, flow of plot, the reaction of the reader, and points of view of the narrator (s).

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the Book of Isaiah (Peabody: Hendrickson, 2015); Barnabas Lindars, "Good Tidings to Zion: Interpreting Deutero-Isaiah Today," in *Bulletin of the John Rylands Library* 68 (1985), 473-497; and John F. A. Sawyer, *The Fifth Gospel: Isaiah in the History of Christianity* (Cambridge: Cambridge University Press, 1996); Otto Kaiser, *Das Buch des Propheten Jesaja: Kapitel 1-12* (ATD 17; Göttingen, 1981); idem, *Der Prophet Jesaja: Kapitel 13-39* (ATD 18; Göttingen, 1976); Steve Moyise (ed.), *Isaiah in the New Testament* (New York: T & T Clark, 2005); Odil Hannes Steck, *Gottesknecht und Zion: Gesammelte Aufsätze zu Deuterojesaja* (Forschungen zum Alten Testament 4.;Tübingen: Mohr, 1992); Joachim Eck, *Jesaja 1 - eine Exegese der Eröffnung des Jesaja-Buches. Die Präsentation Jesajas und JHWHs, Israels und der Tochter Zion* (Beihefte zur Zeitschrift für die alttestamentliche Wissenschaft 473; Berlin; Boston: Walter de Gruyter, 2015); and M.E. Tate, "The Book of Isaiah in Recent Study," in J. W. Watts and P. R. House (eds.), *Forming Prophetic Literature* (JSOTSup. 235; Sheffield: Sheffield Academic Press, 1996), 22-56.

[61] Rendtorff says that it is not a simple unity, but a highly complex one which had evolved over a long period of time. Rolf Rendtorff, "The Book of Isaiah- A Complex Unity: Synchronic and Diachronic Reading," in Yehoshua Gitay (ed.), *Prophecy and Prophets: The Diversity of Contemporary Issues in Scholarship* (Atlanta: Scholars Press, 1997), 109-128. See also Rendtorff, "Zur Komposition des Buches Jesaja," in *Vetus Testamentum* 34 (1984), 295-320.

[62] Dekker, *Zion's Rock-Solid Foundations*, 265.

[63] Rendtorff, "The Book of Isaiah- A Complex Unity: Synchronic and Diachronic Reading," in *Prophecy and Prophets*, 122. Rendtorff adds that the search for the "totality of the Book of Isaiah should allow, and even requires, studies on topics, themes, and even ideas characteristic of the book as a whole. See also his book *Kanon und Theologie: Vorarbeiten zu einer Theologie des Alten Testaments* (Neukirchen-Vluyn: Neukirchener Verlag, 1991), especially 172-179. He examines the different imports of the word צדקה in the book of Isaiah.

The study investigates any literal borrowings and thematic allusions which might emerge out of the intrinsic interaction/dialogue between the different depictions of Jerusalem. The study also examines and analyzes the implications and imports of these inter-links to show how the theme of Jerusalem progresses throughout the corpus of Isaiah. The study is aware that this requires, at least to some extent, a diachronic approach, but the intention here is to show how the former times are answered in the book, especially after Isaiah 40. The establishment of dialogue between the former times and new times in chapter three of this study clearly shows that development of the theme of Jerusalem has been primarily rooted in desire on part of generations of compliers to heal the wounds of Zion primarily caused by her collapse.

The study assumes that the process of exegesis is a constant interaction between the text and the reader. The exegetical interactive process seeks to generate new interpretations and perspectives to appreciate the values of these prophetic utterances.[64]

A point must be noted regarding the arrangement of the chapters of this study and the connections between them. The dismal depictions of Jerusalem in chapter two have been arranged according to their appearance in the book of Isaiah. The chapter, for example, begins with examining the image of Daughter Zion in 1:8 and ends with the image of Jerusalem's destruction in 64:9-10. This approach is intended to show how the dismal depictions of Zion develop and evolve throughout the entire book of Isaiah. This also enables the reader to follow Jerusalem in her painful journey where diverse topics belonging to the city's former times are clearly introduced.

Chapter three primarily concentrates on the hopeful responses to these dismal depictions: the joyful journey of Zion within the book of Isaiah in its entirety. The chapter examines these responses according to their appearance in the corpus of Isaiah. For example, the first response to the city's isolation in 1:8 appears immediately in 1:9 and also throughout other parts of the book, whereas the response to temple's destruction (64:9-10) occurs at the very outset of the narration, in 2:2 and also in 44:28.

The chapters of this study show that the book of Isaiah presents both the sorrows and joys of Zion throughout its sixty-six chapters. As a result, a dialogue can be envisioned between the various parts of the book particularly where Jerusalem occupies a pivotal position. This arrangement as identified by the chapters of study creates dynamic to be engaged with all the references to Zion in the entire book. The book of Isaiah reflects on the former times of Zion and

[64] Berges points out that the invitation towards the nations is to receive Yahweh's teachings from Mount Zion in 2:2-4 and the pilgrimage there to the end of Isaiah 66 shows clearly that Zion and Jerusalem stand in the center of horizontal axis in this perception of the world. He adds that everything that is not included in the realm of the sacred city belongs to the periphery. U. Berges, "Zion and the Kingship of Yhwh in Isaiah 40-55," in *Enlarge the Site of Your Tent*, 100. Moreover, Clements argues that the fate of Jerusalem is indeed a major theme that unifies the chapters of Isaiah's narratives. He mentions that the readers can find a more explicit linkage through the concern about Jerusalem and Zion as the central theme of the separate parts of the book by which the narratives appear to traverse the question: what future could there be for Zion when the temple has been destroyed. See Clements, "Zion as Symbol and Political Reality: A Central Isaianic Quest," in *Studies in the Book of Isaiah*, 8.

simultaneously provides answers to Zion's torment. This reveals that the pain is certainly not absent, but the hopes for deliverance are not confined to any earthly limits since they are inspired by the powerful intervention of Yahweh, the universal God of creation and order.

Chapter TWO

Jerusalem and Her Dismal Portraits

2.1 Background

The centrality of Jerusalem is visible throughout the book of Isaiah. It is also particularly conspicuous at the book's superscription.[65] Her story extends from being a besieged city (1:8) to becoming a prominent place where nations bring the exiled Israelites as an offering at Mount Zion (66:20). Dekker remarks that no other biblical book "ascribes such a prominent place to the theme of Zion than the book of Isaiah."[66] That seems to illustrate the prominent position and the pivotal role that the holy city of Jerusalem occupies throughout the entirety of the book of Isaiah which noticeably commences with: "The vision of Isaiah the son of Amoz, which he saw concerning Judah and Jerusalem, in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah (1:1)."[67] In fact, Seitz points out that the second major character alongside Yahweh is Jerusalem in Isaiah.[68] Jerusalem's centrality in the book of Isaiah justifies raising two interrelated questions. How has the city's presentation as a major character developed, correlated, and evolved throughout these texts? And is it a mere prophetic vision about the former histories of Jerusalem and her past kings as the superscription of the book seems to imply? The study deals with these questions in different ways through its exegetical engagement with the references to Jerusalem in Isaiah. The purpose is to examine how Jerusalem is being transformed, and how her overall portrait has been portrayed in the book of Isaiah.[69]

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[65] Knowles points out that Jerusalem's centrality is constructed and enacted through both the divine choice and the human maintenance of the sacred space. Melody D. Knowles, *Centrality Practiced: Jerusalem in the Religious Practice of Yehud and the Diaspora in the Persian Period* (Archaeology and Biblical Studies; Atlanta: Society of Biblical Literature, 2006), 6.

[66] Dekker, *Zion's Rock-Solid Foundations*, 1.

[67] Webb remarks the title the vision of Isaiah seems to orient readers to read the whole narrative as a conceptual unity by which the whole is read as one vision. Webb, "Zion in Transformation: A Literary Approach to Isaiah," in *The Bible in Three Dimensions*, 67-86. For Sweeney Isaiah 1:1 serves as a prologue to the entire book by presenting a compendium of material which summarizes the message of the book. He adds that one should recognize that the book has a great deal of material about Israel and the nations in addition to Judah and Jerusalem. So, the "book focuses on their relation to Judah and Jerusalem and their significance for understanding Judah's and Jerusalem's experience and the role of YHWH's plans." Marvin A. Sweeney, *Isaiah 1-39*: *An Introduction to Prophetic Literature* (FOTL 16; Grand Rapids: W.B. Eerdmans, 1996), 72. Beuken remarks that the inscription of the book situates the city of Jerusalem as the country's royal capital. Beuken, "The Literary Emergence of Zion as a City in the First Opening of the Book of Isaiah (1,1-2,5)," in *Gott und Mensch im Dialog*, 458.

[68] Christopher R. Seitz, "Isaiah 1-66: Making Sense of the Whole," in C.R. Seitz (ed.), *Reading and Preaching the Book of Isaiah* (Philadelphia: Fortress Press, 1988), 122.

[69] The book of Isaiah deals with the transformation of people by which their sins are forgiven by Yahweh (i.e. 43:25 and 44:22), and the transformation of nature by which wilderness becomes the Garden of Eden (i.e. 51:3). Scheuer remarks that the transformation of nature is instrumental in announcing the redeeming return of Yahweh to his people. That is thus functioning, she argues, as a strong motivating factor for the exiles to respond accordingly.

Arguably, the superscription[70]of the book of Isaiah seems to make it lucid that the orientation of the prophetic vision (חָזוֹן) addresses the destinies of the past monarchal histories of Jerusalem and Judah, with a particular focus on the histories of her four kings, namely Uzziah, Jotham, Ahaz, and Hezekiah.[71] However, the narration as it unfolds refers only to King Ahaz and his son Hezekiah,[72] and also King Uzziah. All of the texts of Isaiah remain completely silent about any references to the other king of Jerusalem, Jotham. That seems to indicate that the story of Jerusalem in Isaiah goes beyond the mere telling of the histories of her four former kings. Quite remarkably, in 1:2 the heavens (שָׁמַיִם) and earth (אֶרֶץ) are summoned to hear the "case" of Yahweh against his people and Jerusalem. The story of Jerusalem and her presence are thus positioned from the beginning within broader cosmic contexts and frameworks. Beuken points out that this reference includes the largest conceivable setting: heaven and earth as a witness.[73] The book also contains future visions for the restored Jerusalem in which the holy city shall attract pilgrims from all nations, and from which the Torah of Yahweh shall go forth (2:2-3). These narrations about Jerusalem bring diverse times and contexts in order to exhibit her central position in Israel's theology.

The book of Isaiah contains vast collections of references to Jerusalem which also have different orientations, rendering, and themes. The book, for example, contains historical narratives which are exhibiting threats and acts of aggression against Jerusalem. These had been eliminated accordingly by Yahweh according to chapters 7, 36, and 37. The book also includes a collection of dismal depictions which show the prevalence of ruination, destruction, and corruption in Jerusalem (i.e. 1:8, 21-23, 3:26, and 64:10-11).[74] The book of Isaiah includes as well prophetic visions which celebrate Jerusalem's prominence, re-building, and restoration (i.e. 2:2-3; 27:13; 44:26-28; and 66:20). These different references present the breadth of the story of Jerusalem and her significance in a stimulating manner by which the city's times intermingle to

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Blazenka Scheuer, *The Return of YHWH: The Tension between Deliverance and Repentance in Isaiah 40-55* (Beihefte zur Zeitschrift für die alttestamentliche Wissenschaft 377; Berlin: Walter de Gruyter, 2008), 78.

[70] Childs states that the superscription seems to invite the readers to reflect on the nature of the prophetic corpus within the historical framework established by it. Brevard S. Childs, *Isaiah: A Commentary* (Old Testament Library; Louisville, Westminster John Knox Press, 2001), 12.

[71] Blenkinsopp says that a Second Temple date for the superscription is suggested by the phrase "Judah and Jerusalem." He adds that the phrase also occurs in the same order in Chronicles and Ezra-Nehemiah (e.g. 2 Chr. 11:14 and Ezra 9:9). Joseph Blenkinsopp, *Isaiah 1-39: A New Translation with Introduction and Commentary* (The Anchor Bible 19; New York: Doubleday, 2000), 173-177.

[72] For more scholarly treatment on king Hezekiah of Jerusalem, see Robb Andrew Young, *Hezekiah in History and Tradition* (Vetus Testamentum, Supplements 155; Leiden: Brill, 2012).

[73] Beuken, "The Literary Emergence of Zion as a City in the First Opening of the Book of Isaiah (1,1-2,5)," in *Gott und Mensch im Dialog*, 458.

[74] Ackroyd discusses the historical significances of the references to kings Ahaz, and Hezekiah in the Book of Isaiah. See Peter R. Ackroyd, *Studies in the Religious Tradition of the Old Testament* (London: SCM Press, 1987), 172-192.

expose themes which are pertaining to the status of the holy city as a connection point between the abodes of the heavens and the realms of earth (i.e. 14:32 and 28:16).[75]

Klangwisan remarks that in the book of Isaiah the city of Jerusalem is described anachronistically. She adds that the descriptions and the condemnations of contemporary Jerusalem are juxtaposed with visions of future Zion's perfection. She also notices that the book uses a literary technique of clashing in which paradoxical images heightens the sense of the distance between these two poles.[76] However, these paradoxical images seem not only to highlight the "distance between the two poles," but also to trace the transformation of Jerusalem and the development of her transformed character by which her new times of restoration and deliverance interact theologically and literarily with her former times of agony and anguish. That seems to indicate that the interest in and advocacy for the transformation of Jerusalem's former times lie at the center of the theological aspiration of Isaiah.

The book's superscription and its opening obviously testify to this immense interest in Jerusalem's transformation. In this regard, Beuken remarks that the book opens with two parallel introductions in 1:2-2,5 and 2:6-4,6 which extend from Zion, the sinful city (1:21-27 and 2:8-9,16), to Zion, the mountain of Yahweh, where Torah is taught to the nations (2:1-5) and Israel's remnant receives purification and shelter (4:2-6). He also adds that this two-fold convergence anticipates the development of both the prophetic book as a whole, and its foundational collection of prophecies.[77] Therefore, the superscription and the opening chapters of the book seem to install a framework which envisage certain modes of transformation in Jerusalem's context by which the sinful, former city gives up to the emergence of the new city of peace, prominence, and glory. This theological perspective which advocates for the transformation of Jerusalem and the morphing of her gloomy circumstances is supported by other references in Isaiah which mainly concentrate on the intervention of Yahweh for the sake of Jerusalem and her saving in the former times.

In this context, the narratives about King Ahaz in Isaiah 7 appear to affirm that the entire future of Jerusalem and the elimination of threats against her mainly depend "on the loyalty to the covenant and the religious attitude towards Yahweh, the Holy One of Israel."[78] In the case of King Hezekiah in Isaiah 36 and 37, Yahweh heard the king's plea and prayer, and he subsequently saved Jerusalem from an imminent threat. Therefore, these stories appear to confirm that threats and belligerence against Jerusalem could be indeed eliminated, transformed, and deterred due to Yahweh's mighty acts of intervention. They also convey Yahweh's stark

[75] Hooker argues that Zion in the book of Isaiah appears to function as the center point for the fulfillment of all of what Yahweh has promised, not just for Judah, but for the whole of creation. Hooker, "Zion as a Theological Symbol: Implications for Judah, for the Nations, and for the Empire," in *Isaiah and Imperial Context*, 121.
[76] Klangwisan, "Camelot: The Paradox of Zion in Isaiah," in *Colloquium*, 40.
[77] Beuken, "The Literary Emergence of Zion as a City in the First Opening of the Book of Isaiah (1,1-2,5)," in *Gott und Mensch im Dialog*, 457-458.
[78] Magne Sæbø, *On the Way: Creative Tradition History in the Old Testament* (JSOTSup. 191; Sheffield: Sheffield Academic Press, 1998), 106.

commitment to guarantee Jerusalem's safety and security. Theologically speaking, these narrations seem to widely open new horizons to contemplate the unique relationship between Yahweh and Jerusalem as well as the city's pivotal position and her remarkable stature in the theological and the religious experience of biblical Israel.

To express a theological outlook which advocates for the morphing of Jerusalem's conditions, Isaiah appears to adhere to a theological ideology which confirms that Yahweh is indeed capable of transforming Jerusalem's former sorrow and anguish into new times of glory, rebuilding, and peace. Therefore, the cluster of images in Isaiah which celebrates Jerusalem's new future has a solid historical backing within the book's narrations. They highlight Yahweh's serious interest in Jerusalem's plight as well as the causes of her redemption and restoration. Due to that immense interest, the role of Jerusalem evolves throughout the chapters of Isaiah through taking several directions thus embracing various identities and meanings. For that reason, Goldingay states that Jerusalem in Isaiah is a "tensive symbol which is capable of having more than one referent: location, physical city, the people who live in the city, the corporate personality of the city, and the people of the city living elsewhere and still identified with it."[79]

To capture that wealth of Jerusalem's theological experience as well as the varied aspects of her prolonged tale, the narrations of Isaiah develop two types of portrayals which are embracing the city's appalling memories of demise and ruination as well as her buoyant outlooks of restoration and prominence. The first type can be called the "dismal depictions" which are attentive to Jerusalem's faults, deviations, and collapse mainly in her former times: whereas the second type can be labeled as the "promised portrayals" which concentrate on Jerusalem's optimistic prospects and her potential to attain a new deliverance and restoration. The development of these two conflicting depictions seems to satisfy certain theological ends. Clements states that the theology of Isaiah appears to penetrate to a deeper level and points readers to two types of faith: the faith that finds its object in security and deliverance, and the faith that recognizes, and can embrace, tragedy and judgment.[80] In the words of Beuken, this program concentrates itself on the city of Jerusalem which, due to her origin, ought to bear the hallmarks of faithfulness, justice, and righteousness.[81] That appears as the hope which profoundly drives the transformation of Jerusalem.

Sweeney notes that the past intermingles with concern for the present and the future in the corpus of Isaiah.[82] This "intermingling" between the past times and the future times appears to envisage how the transformation of Jerusalem's former dilemmas and anguish had occurred in her past times, and how a similar transformation could occur in the future times. In theological terms, these references to Jerusalem times are apparently intended to convince readers that the

[79] Goldingay, "The Theology of Isaiah" in *Interpreting Isaiah*, 176.
[80] Clements, *Isaiah and the Deliverance of Jerusalem*, 27.
[81] Beuken, "The Literary Emergence of Zion as a City in the First Opening of the Book of Isaiah (1,1-2,5)," in *Gott und Mensch im Dialog*, 469.
[82] Sweeney, *Isaiah 1-39*, 49.

transformation in Jerusalem and the elimination of her former misery shall eventually happen due to the Yahweh's splendid manners of intervention as well as his steadfast concern for his dwelling place on earth. In short, the existence of a cluster of promising images about Jerusalem appears to function as a theological response in order to extinguish the state of tension created by the conditions of the dire past. They are thus enabling the reader to perceive Jerusalem's transformation in which her new scenarios of hope go beyond her former boundaries of ruination, fall, and demise.[83]

Klangwisan notices that the narrations of Isaiah launch with a contemporary image of a besieged city, "a shell of its former glory, violated and destitute." She adds that before long, Isaiah transports us across a vast space of time to the *b'achrit hayamim* in which the mountain where Jerusalem sits is a transformed or perhaps reformed bastion of Torah, and "by strong implication the very pinnacle of the earth."[84] This development which shows the transformation of Jerusalem is conspicuously presented at the outset of the book. It is the primary concern of this study and its exegetical pursuits.[85] This transformation appears to theologically indicate that "Zion's suffering is thus infused with hope."[86] Like the opening of the book, the last chapter of Isaiah also retains the two types of conflicting portrayals about Jerusalem (66:1,6,10). This retaining here appears to convey that Jerusalem will still encounter certain challenges and hindrances. However, her transformation shall be all the more possible and her great wealth of hopes, aspirations, and life shall eventually triumph over her former times of despair, anguish, and gloominess.[87]

This chapter is primarily devoted to exegetically investigating Jerusalem's dismal portrayals so that a vital aspect of Jerusalem's transformation can be examined and exposed accordingly. This concern for the dismal images can be justified since Jerusalem's aspiration and longing for transformation is apparently rooted in changing her dire past. The aim is to redeem her unique status and role which had been shattered due to the city's sheer collapse (3:26). The exegetical examinations in this chapter intend to exhibit the development of Jerusalem in her dire times as expressed in these dismal images about her in Isaiah. These explorations are necessary to show later how Jerusalem's optimal hopes as expressed in the other cluster of hopeful images (to be thoroughly examined in chapter three) could be then reasonably and lucidly grasped against the background of her dire past. Prior to exegetically investigating these dismal portrayals, or the sad side of the city's tale in Isaiah, the chapter discusses certain topics which

[83] Beuken says that the privileged status of Jerusalem forms the incentive by which the book of Isaiah moves forward: from judgment to rescue. Beuken, "The Literary Emergence of Zion as a City in the First Opening of the Book of Isaiah (1,1-2,5)," in *Gott und Mensch im Dialog*, 466.
[84] Klangwisan, "Camelot": The Paradox of Zion in Isaiah," in *Colloquium*, 41-42.
[85] Beuken, "The Literary Emergence of Zion as a City in the First Opening of the Book of Isaiah (1,1-2,5)," in *Gott und Mensch im Dialog*, 469.
[86] Gileadi, *The Literary Message of Isaiah*, 257.
[87] Childs remarks that Zion's redemption is not just a possibility that is realized only by repentance, but a transformation derived solely from God, into which salvation Israel is invited to enter through repentance. Childs, *Isaiah*, 17.

are relevant to the unique status of Jerusalem and the foundations of her significance. These examinations seek to broaden the understanding about the pivotal stature of biblical Jerusalem and the foundational elements solidifying her prominence in Isaiah.

2:2 Jerusalem as a Prophetic Vision[88]

Jerusalem,[89] both in her former times and new times as narrated in Isaiah, is conspicuously presented at the outset of the book as a prophetic "vision" (חָזוֹן).[90] The wordings "Judah and Jerusalem" (יְהוּדָה וִירוּשָׁלָם)[91] appear in the book's superscription (1:1 "The vision of Isaiah the son of Amoz, which he saw concerning Judah and Jerusalem, in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah.") as the primary object and concern of the prophetic "vision" attributed to prophet Isaiah of Jerusalem.[92] In 2:1 the term "message/word" (דָּבָר),[93] which is also a reference to a prophetic vision in the biblical tradition, is used to refer to the prophetic utterances that prophet Isaiah of Jerusalem "saw" (חָזָה) also concerning the destiny of Judah and Jerusalem (2:1: "The word that Isaiah the son of Amoz saw concerning Judah and Jerusalem").

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[88] On the import of prophetic vision in the Bible see, for example, Burke Long, "Reports of Visions Among the Prophets," in *Journal of Biblical Literature* 95 (1976), 353-365; John B. Miller, "Exploring the Function of Symbolic Dream-Visions in the Literature of Antiquity, with Another Look at 1QapGen 19 and Acts 10," in *Perspectives in Religious Studies* 37 (2010), 441-455; Samuel Amsler, "La parole visionnaire des prophètes," in *Vetus Testamentum* 31 (1981), 359-363; S. Niditch, *The Symbolic Vision in Biblical Tradition* (HSM 30; Chico: Scholars Press, 1983); John Day (ed.), *Prophecy and the Prophets in Ancient Israel (*LHBOTS 531; New York: T & T Clark, 2010); F. Horst, "Die Visionsschilderungen der alttestamentlichen Propheten," in *Evangelische Theologie* 20 (1960), 193-205; J.E. Miller, "Dreams and Prophetic Visions," in *Biblica* 71 (1990), 401-404; John Watts, *Vision and Prophecy in Amos* (Macon: Mercer Univ. Press, 1997); Francis Landy, "Vision and Voice in Isaiah," in *Journal for the Study of the Old Testament* 88 (2000), 19-36; and Achim Behrens, *Prophetische Visionsschilderungen im Alten Testament: Sprachliche Eigenarten, Funktion und Geschichte einer Gattung (*Alter Orient und Altes Testament 292; Münster: Ugarit-Verlag, 2002).

[89] Williamson says that name Jerusalem is of a pre-Israelite and its etymology "foundation of (the god) Shalem is now the most widely accepted suggestion, thus displacing the previously proposed "city of peace." H.G.M. Williamson, *A Critical and Exegetical Commentary on Isaiah 1-27 in Three Volumes: Volume 1, Commentary on Isaiah 1-5* (International Critical Commentary; London - New York: T & T Clark, 2006), 20. King David chose Jerusalem located in the area of Judah as his capital city (2 Samuel 5:6-10). The book Joshua (15:20-63) describes the boundaries of the area of Judah.

[90] Kaplan points out that vision has sometimes been classified with dreams, sometimes with the waking states, but in reality, "vision is a phenomenon of the human mind in the walking state, usually just before falling sleep." He also adds that prophetic visions like other visions are a species of mental illusion, due sometimes to "the high mental activity and profound interest of the prophet, sometimes, perhaps, to external stimulus, and again, to pathological conditions of mind…" Jacob Kaplan, *Psychology of Prophecy: A Study of the Prophetic Mind as Manifested by the Ancient Hebrew Prophets* (Piscataway: Gorgias Press LLC, 2009), 120-125.

[91] Williamson notes that Isaiah has preferred to the word order "Jerusalem and Juda" (i.e. 3:1,8; 5:3; 22:21) usually with the inclusion of qualifying terms such as "men of" or "inhabitants of." Williamson, *Isaiah 1-27: Volume 1,* 20.

[92] Long argues that 1 Kings 22:13-23 suggest that reports of vision were a commonly accepted form of response made by prophets when they sought out for oracles. "In other words, visions and the reporting of visions belong among the tools of prophets as they divined on request the purposes, will, or attitudes of the deity." Long, "Reports of Visions among the Prophets," in *Journal of Biblical Literature*, 365.

[93] Lamb remarks that the wording "הַדָּבָר" occurs 289 times in the Hebrew Bible and in the majority of these references occur in the context of a divine speech. D.T. Lamb, "Word of God," in Mark J. Boda and J. Gordon McConville (eds.), *Dictionary of the Old Testament: Prophets* (IVP Bible Dictionary; Nottingham: Inte-Varsity Press, 2012), 860.

Jones remarks that the order here came into use in the exilic period/post exilic period as a technical term for the exilic and post community.[94] For Beuken, the order situates the city as the country's royal capital.[95] Thus, the order seems to be mainly influenced by the Davidic heritage where the holy city Jerusalem and her holy temple had occupied a central position in Israel's political and theological life. In other words, the order here appears to highlight the centrality and prominence of Jerusalem within the context of Judah. It is noticeable that the both the superscription and the heading do not mention the name Zion.

Scholars argue that the term Zion often refers to the geographical location of the Temple Mount in Jerusalem "likely due to Zion's close connection to Yahweh's kingship in Zion (Is 4:5; 8:18; 18:7; 24:23; 29:8; 31:4; 37:32; Joel 2:32; Obad 17, 21; Mic. 4:7)."[96] (The term may have been a descriptor for the small hill just between the Kidron and Tyropoean Valleys in Jerusalem).[97] For Otto, the term originally referred to the Jebusite fortress (מצודת ציון) on the southeast hill captured by King David and renamed the city of David (עיר דוד) in Samuel 5:6-9 and 1 Kings 8:1.[98] Henderson argues that the "overshadowing of David's acropolis by the construction of the palace and Temple under Solomon brought about the transference of the term from its original denotation to the Temple, where it acquired a theological dynamic (Pss 20:3 [2]; 2:6; 46:5 [4]; 48:3 [2]) and the entire city, centred on the south eastern hill, was identified with the Temple."[99]

Stolz points out that the term Zion occurs in the Hebrew Bible only in texts that are cultically shaped or in citations to such texts.[100] Based on that, Henderson says that the "high incidence of the term Zion in comparison with Jerusalem in the books of Psalms and Lamentations, both of which are connected to Temple liturgy, seems to support this statement and suggests the use of the term was largely fixed within liturgical texts belonging to the Jerusalem Temple cultus, possibly by the late second century B.C."[101]

This lack of reference to Zion appears to convey to the reader that the references to Jerusalem and Judah are not restricted in the book's narratives to Jerusalem's status as a city of temple, but they extend to substantially cover the theological experience of the nation of Judah

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[94] D.R. Jones, "The Tradition of the Oracles of Isaiah of Jerusalem," in *Zeitschrift für die alttestamentliche Wissenschaft* 67 (1955), 239-240.
[95] Beuken, "The Literary Emergence of Zion as a City in the First Opening of the Book of Isaiah (1,1-2,5)," in *Gott und Mensch im Dialog*, 458.
[96] H.A. Thomas, "Zion," in Mark J. Boda and J. Gordon McConville (eds.), *Dictionary of the Old Testament: Prophets* (IVP Bible Dictionary; Nottingham: Inte-Varsity Press, 2012), 907.
[97] Ibid., 907.
[98] Eckart Otto "ציון siyon," in G. J. Botterweck, et al. (eds.), *Theological Dictionary of the Old Testament: Volume 12* (Translated by D.W. Stott. Grand Rapids: Eerdmans, 2003), 344-348. See also his article, "Silo und Jerusalem," in *Theologische Zeitschrift* 32 (1976), 65-77.
[99] Ruth Henderson, *Second Temple Songs of Zion: A Literary and Generic Analysis of the Apostrophe to Zion (11QPsa XXII 1-15)*; *Tobit 13:9-18 and 1 Baruch 4:30-5:9* (Berlin: Walter de Gruyter 2014), 16-17.
[100] F. Stoltz, "ציון, Zion," in E. Jenni and C. Westermann (eds.), *Theological Lexicon of the Old Testament: Volume 2* (Translated by M. Biddle. Peabody: Eisenbrauns, 1997), 1071.
[101] Henderson, *Second Temple Songs of Zion*, 17.

and the inhabitants of Jerusalem with their God, Yahweh. That may be tied to the perspectives of the book's redactors about the future roles and the functions of the temple in Jerusalem (66:1, 20).

Isaiah 6:1 also speaks about prophet Isaiah of Jerusalem who saw (אָרְאֶה) Yahweh most probably at the Temple in Jerusalem where a certain message about the plight of Jerusalem and her people was delivered to him (6:9-10). These diverse wordings occurring in 1:1, 2:1, and 6:1 all appear to highlight in these particular contexts that the references to Jerusalem and Judah in the corpus of Isaiah are conveyed to the reader as a prophetic vision. In this regard, they are associated with the words and the ministry of prophet Isaiah of Jerusalem. It is plausible at this juncture then to raise two interrelated questions. First, why have these references to Jerusalem and Judah been connected with the worlds of the prophetic vision of prophet Isaiah of Jerusalem? Second, why have the references to Judah and Jerusalem been repeated two times at the outset of the corpus of Isaiah, namely in 1:1 and 2:1?

Before attempting to address these interrelated questions, it is pivotal to give a broad review about the tenors of a prophetic vision in the broader biblical theology so that the contexts of a prophetic vision pertaining to Jerusalem and Judah in the corpus of Isaiah could be better grasped. Motyer points out that the occurrences of prophetic visions in the Old Testament generally refer to a truth disclosed by Yahweh, not necessarily in a visual experience, but by a supernatural revelation.[102] For Sweeney a prophetic vision is usually an autobiographical form that recounts what a prophet sees or hears as an inner perception or private experience.[103]

In the same line of thought, Stead defines a prophetic vision as a form of divine revelation that comes by means of a visible or a visualized experience. He adds that the biblical vocabulary of visions is grouped around two Hebrew roots: *haza* and *ra'a*, both which mean "to see."[104] It is worth noting here that a prophetic "vision" is not always the utterance of the divine truth thus communicating the genuineness of Yahweh's message according to other Old Testament's narrations. The book of Jeremiah, for instance, distinguishes between the groups of prophets who "speak visions of their own minds" (23:16), and a true prophet "who has stood in the council of the Lord, so as to see and to hear his word" (23:18).[105]

Long remarks that the prophet is not only the messenger of Yahweh, delivering a word which he has received, but he also reports what he has seen, what has been uncovered to him

[102] J. Alec Motyer, *The Prophecy of Isaiah: An Introduction & Commentary* (Downers Grove: Inter-Varsity Press, 1993), 41.
[103] Sweeney, *Isaiah 1-39*, 18.
[104] M.R. Stead, "Visions, Prophetic," in *Dictionary of the Old Testament: Prophets*, 818.
[105] Williamson cites Petersen who argues that the term "seer" was used in Judah during the times of the divided monarchy to show the prophet's legitimization as the herald of the divine council. Williamson, *Isaiah 1-27: Volume I*, 18. See also D.L Petersen, *The Role of Israel's Prophets* (JSOTSup. 17; Sheffield: Sheffield Academic Press, 1981).

from Yahweh, in "extraordinary states of consciousness."[106] Williamson remarks that the wording "vision" "חָזוֹן" also appears as part of a title to the prophetic book of Obadiah 1 (חָזוֹן, עֹבַדְיָה). He adds that its predominant usage, as of other words derived from the same root, relates to prophecy.[107] Like 2:1, the superscription of Nehemiah 1:1 speaks about the "the words of Nehemiah" (דִּבְרֵי נְחֶמְיָה) in order to indicate the book's literary genre as a prophetic vision.[108]

The reference to vision in the corpus of Isaiah like other biblical contexts appears to indicate in the words of Brueggemann that "the book presents itself as a testimony to the presence and purpose of Yahweh."[109] For Wildberger the superscription of the book of Isaiah sets forth the claim that the content of the book ought to be taken as a revelation from Yahweh. He adds that "the reader becomes aware of that which the one who transmits this revelation 'has seen,' therefore, what is to be encountered is a message which is both binding and demanding."[110] In other words, the conspicuous reference to a prophetic vision especially at the outset of the narration of Isaiah appears to indicate that these prophetically-inspired utterances about "Jerusalem and Judah" are an integral part of the constant dialogue between Yahweh and his people by which the fate of Judah and Jerusalem is the center of this dialogue.[111] These utterances present the voice of Yahweh and his dialogue with Jerusalem and the people of Israel. That becomes evident as the book's narrations unfold for instance in 49:14-18 and 52:1-6 in which Yahweh directly converses with Jerusalem assuring her that he shall not neglect her; the holy city also takes different intimate roles such as Yahweh's wife.

To sum up, in the biblical understanding a true prophetic vision, word, or message comes from Yahweh and is endorsed by him in order to address certain matters. Yahweh intends to communicate these messages to his people through using his human agent like a prophet, seer, or visionary. In the case of Isaiah, the book's redactor(s) appears to highlight particularly in the contexts of 1:1, 2:1, and 6:1 that these prophetic words to be narrated about "Jerusalem and Judah" in the corpus of Isaiah are divinely inspired, authenticated, and endorsed so that they would receive all legitimacy, credibility, authenticity, and attention in the eyes of the reader and the recipient community.[112] For the reader, that theological perspective adds a pivotal element to the book's process of interpretation and exegesis by which the word of Yahweh is perceived as valid for and veracious in all contexts and times.

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[106] Long, "Reports of Visions among the Prophets," in *Journal of Biblical Literature*, 365.
[107] Williamson, *Isaiah 1-27: Volume 1*, 18.
[108] These different scholarly perspectives about a prophetic vision in the biblical tradition appear to agree that a sign of a true and an authentic Yahweh's prophecy (i.e. 1 Samuel 3:1-21) is that the revelation received had come from "the mouth of the Lord," and the prophet or visionary had "heard his word."
[109] Walter Brueggemann, *Isaiah 1-39* (Louisville:Westminster John Knox, 1998), 12.
[110] Hans Wildberger, *Isaiah 1-12: A Commentary* (Translated by Thomas H. Trapp. Continental Commentaries; Minneapolis: Fortress Press, 1991). 6.
[111] John J. Schmitt, *Isaiah and His Interpreters* (New York: Paulist Press, 1986), 1. Schmitt argues that the "Hebrew Bible/Old Testament is a record of the dialogue between God and Ancient Israel."
[112] Wildberger, *Isaiah 1-12*, 6. Wildberger remarks that the title "vision" (חָזוֹן) corresponds to Isaiah's understanding of himself. Thus, it is appropriate that the prophet is not called "נָבִיא" in the superscription of Isaiah.

The major attention of the divine purpose in the book of Isaiah seems to be primarily focused on the plight of Jerusalem and Judah[113] due to the eminent status of Jerusalem as Yahweh's dwelling site on earth. Schmid remarks that the old strata of the book of Isaiah clearly developed within the theological and historical context of Jerusalem's cultic tradition and specifically focused on Zion as the site of Yahweh's holy place.[114] For that reason, Williamson is more inclined to extend the realms of the prophetic "vision" in 1:1 to cover the whole chapters of Isaiah.[115] Wildberger also argues that it is most likely that חָזוֹן, יְשַׁעְיָהוּ בֶן-אָמוֹץ also served as a superscription for the collection of materials found in chapter one, and was then used in an expanded sense by a redactor, who used it as a title for the entire work.[116]

Long remarks that the announcement of a prophetic vision characteristically reports that the visionary or the prophet "sees," and the verb is nearly always qal, perfect or imperfect of רְאֵה.[117] In the case of Isaiah, the verb "אֶרְאֶה" (qal imperfect 1st singular) is used in 6:1 and the verb "חָזָה" (qal perfect 3rd singular) in both used 1:1 and 2:1 to refer to the prophetic utterances (vision/message/word) about "Jerusalem and Judah" which are attributed to the prophet Isaiah of Jerusalem. These visions flow accordingly in the whole narrations of the book to build up the Jerusalem's presence and her dramatic confrontation and encounter with Yahweh both in the former and new times. The usage of the imperfect verb in these contexts appears to covey that these prophecies had been told by the prophet Isaiah of Jerusalem or had been revealed to him in order to address certain issues concerning the plight of Jerusalem and Judah which have been directly impacted both the city's present, past, and future realities.

Quite noticeably, these prophetic narrations attributed to the prophet Isaiah are not only tackling present and past conditions of Jerusalem (i.e. 1:21-23), but they also contain numerous references to Jerusalem's future with a primary focus on the city's future deliverance, restoration, and glory (i.e. 2:1-5). The reference to the prophet Isaiah of Jerusalem in these contexts where the references to Jerusalem's present, past, and future times intermingle remains significant though most scholars agree that the final composition of the book was produced by several redactors over a long time after the ministry of the prophet Isaiah in Jerusalem in the 8th century BCE.[118] In this regard, Sweeney remarks that the superscription of Isaiah is clearly the

[113] Schmid, "The Book of Isaiah," in *T & T Clark Handbook of the Old Testament*, 418. Schmid notes that "the book of Isaiah makes it clear both in individual statements and throughout the book's structure as a whole that Israel's hope and confidence rest in Zion. Thus, the depiction of Jerusalem's preservation during the siege of the Assyrian of the Assyrian King Sennacherib in 701 BCE (Isa. 36-39) should be seen within the book's flow as paradigm of salvation, documenting God's fundamental desire to save Zion."
[114] Ibid., 416.
[115] Williamson, *Isaiah 1-27: Volume I*, 19. Williamson disagrees with Goldingay that the vision cannot be stretched to include the whole book. For Goldingay the wording vision in 1:1 appears "to mean anything other than a single vision." See also John Goldingay, "Isaiah I 1 and ii 1," in *Vetus Testamentum* 48 (1998), 329.
[116] Wildberger, *Isaiah 1-12*, 6.
[117] Long, "Reports of Visions among the Prophets," in *Journal of Biblical Literature*, 355.
[118] Williamson argues that most scholars agree that the corpus of Isaiah was written by several authors over a long period of time. He adds the recent scholarship which has emphasized that does not prevent the study of the book as

work of someone other than the prophet Isaiah of Jerusalem, but the superscription identifies the whole book as a vision of the prophet Isaiah.[119] So why had the prophetic utterances about Jerusalem and Judah been attributed to the prophet Isaiah of Jerusalem while Jerusalem's different times are bound together in the book's narratives and narrations?

It appears that the obvious reference to the prophet Isaiah of Jerusalem at the outset of the book's narration had been intended to render certain legitimacy, authenticity, and credibility to these utterances as an original product of the prophetic voice of the prophet Isaiah of Jerusalem. One can reckon that this attribution to the prophet Isaiah of Jerusalem may indicate that the Jerusalemite prophet who probably ministered in Jerusalem (approximately 735-700 BCE)[120] devoted a major portion of his ministry to the causes of Jerusalem. In this regard, the narratives of Isaiah show, for example, that the prophet Isaiah was passionately concerned about the plight of Jerusalem, especially during the times of distress and anguish affecting the holy city.[121] Moreover, the prophet was engaged in consultations to tackle certain threats against the holy city according to Isaiah 7 and 37.[122] That active engagement on the part of the prophet Isaiah appears to indicate that the causes of Jerusalem had been dear to the Jerusalemite prophet's heart and mind. Stromberg argues that the message of the prophet Isaiah had been now seen through the lens of exile and restoration as these pivotal moments in Israel's history, now contextualized, become a key part of the structure of the book.[123]

One can presume that for the book's redactors the prophet Isaiah becomes a symbolic figure due to his commitment and devotion to the causes of Jerusalem and the longing for her new life and her deliverance. One can imagine that prophetic devotion to Jerusalem and her causes continued to inspire the book's redactors or authors.[124] For that reason, the prophet Isaiah had been probably retained in the memory as the devout Jerusalemite prophet who prophesized judgments against the sinful Jerusalem (i.e. Isaiah 1, 6, and 22), but significantly as the one who foresaw that threats and aggression against Jerusalem would be eventually deterred and eliminated (i.e. 7:7-8 and 37:5-6).

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a whole and the discussion of its teaching as a unity of some sort. Williamson, "Book of Isaiah," in *Dictionary of the Old Testament: Prophets*, 364.

[119] Marvin A. Sweeney, *The Prophetic Literature* (Interpreting Biblical Texts; Nashville: Abingdon Press, 2005), 54.

[120] Williamson, "Book of Isaiah," in *Dictionary of the Old Testament: Prophets*, 364.

[121] The chapters of Isaiah 7, 36, and 37 deal with the response of the prophet Isaiah when certain threats had been waged against Jerusalem. It appears also that King Hezekiah was aware of the prophet's interest in the causes of Jerusalem so that he sent his servants to him to seek his prophetic counsel following the Assyrian aggression (37:5-6).

[122] Blenkinsopp argues that readers may have been impressed by certain self-authenticating about the Isaianic discourses and the prestige of one who was the confidant of kings. He adds that the overriding concern for the fate of Jerusalem would also have attracted attention. Blenkinsopp, *Opening the Sealed Book*, 32.

[123] Stromberg, *An Introduction to the Study of Isaiah*, 24-25.

[124] Hayes and Irvine: "The views of an idealized Jerusalem of past history and a utopian Zion of the future were probably part of the Jerusalemite world view. The prophet drew on both to address and admonish the Zion of his own day." J.H. Hayes and S.A. Irvine, *Isaiah the Eighth-Century Prophet: His Times and His Preaching* (Nashville: Abingdon Press, 1987), 55.

For the book's redactors, this background by which the prophet was associated with the city's deliverance had created certain contexts to expand and interpret "the original" prophetic words of Isaiah so that they speak to different situations impacting Jerusalem, particularly after the city's sheer collapse in 586 BCE.[125] In other words, the former ministry and words of the prophet Isaiah, his firm stands for Jerusalem, and his solid commitment to her cause of life had been an inspiration and motivation to create spaces for contemplations, interpretations, and reflections on the plight of Jerusalem within new historical contexts in which the prophetic words remain alive and functioning.[126]

As mentioned earlier, the references to "Juda and Jerusalem" conspicuously appear twice both in the book's superscription (1:1), and once again in the heading of Isaiah 2. Williamson remarks that there is little agreement on how much the heading in 2:1 is meant to introduce.[127] However, it seems that the double occurrence of the references to "Judah and Jerusalem" both in 1:1 and 2:1 has been theologically motivated by the final composer(s) of the book to draw attentions of the reader to the boundaries between the city's former times and new times unfolding in the whole texts of the book. That double inclusion seems to encourage the reader to bear in mind the city's different times as he or she is engaged in interpreting and analyzing the book's numerous prophetic materials about Jerusalem.

Child observes that the superscription of Isaiah in 1:1 designates its prophetic author, the nature of the message as a divine revelation, the addressee as Judah and Jerusalem, and the time of preaching.[128] The heading in 2:1 includes these elements as mentioned by Childs, but the time of the preaching is missed here (i.e. no reference for instance to the Jerusalemite kings). If one considers the theological of messages and scopes of the two chapters as indicated by their opening verses, the lack of reference to the time of preaching is quite important and significant in 2:1. The opening verses of Isaiah 1 are concerned about the plight of the sinful people of Judah and Jerusalem who are severely criticized for defection from following Yahweh's path, and thus betraying their covenant with him. Therefore, they have been criticized and threatened with even worse punishment[129] (1:2 "Hear, O heavens, and give an ear, O earth, for Yahweh has spoken: Children that I have reared, and I have brought up, and they have rebelled against me).

In contrast to this harsh critique and the atmosphere of judgment and threats (1:7), the opening verses of Isaiah 2 astoundingly create a new atmosphere by which a new glorified

[125] One can imagine, Gemeren says, that for the book's redactors "Isaiah loved the old Jerusalem, but at the same time looked forward to a New Jerusalem." Willem A. van Gemeren, *Interpreting the Prophetic Word: An Introduction to the Prophetic Literature of the Old Testament* (Grand Rapids: Zondervan, 1990), 248.
[126] Clements remarks that prophecy was believed to offer "an explanation for what had happened; as a result it could then be used as a guide to what would happen in the future." He adds that prophecy acquired a special historical significance when events occurred that were thought to confirm, or fulfill what prophets had seen. Ronald E. Clements, *Jerusalem and the Nations: Studies in the Book of Isaiah* (Hebrew Bible Monographs 16; Sheffield: Sheffield Phoenix Press, 2011), 14.
[127] Williamson, *Isaiah 1-27: Volume I*, 163.
[128] Childs, *Isaiah*, 11.
[129] Williamson, "Book of Isaiah," in *Dictionary of the Old Testament: Prophets*, 364.

Jerusalem emerges to spread the words of Yahweh from her holy mountain of Zion. In addition to that, the pilgrims of nations and Israel shall stream to Mount Zion to learn Yahweh's teachings and his instructions (2:2-3), to create a new word of peace and harmony (2:4). The desolate and isolated Jerusalem, the daughter Zion, of 1:8 disappears in the opening of Isaiah 2 so that the glorified and renowned Jerusalem emerges and her prominence is plainly proclaimed. The desolate land of 1:7 fades away in 2:2 so that the holy temple of Jerusalem "shall be established as the top of the mountains." Following that, a new cosmic order of peace emanating from Jerusalem shall prevail over the whole earth (2:4).

These two opposite perspectives seem to instruct readers about the varied dimensions of the tale of Jerusalem as laid out in the chapters of Isaiah. They appear to primarily manifest Yahweh's attitude towards Jerusalem and Judah as it dramatically moves from the harsh words of critique and judgment (1:1-7) in the dire past to the new proclamations of reconciliation, peace, and deliverance (2:2-5) to occur within the realms of the future.[130] Seitz remarks that the canonical presentation of Isaiah has undertaken and achieved an ambitious coordination of God's accomplishing word on a journey across several centuries of time.[131] Therefore, the book's superscription in 1:1 and the heading in 2:1 appear to capture the pivotal elements of Jerusalem's drama/journey as exposed within the chapters of Isaiah by which the boundaries between Jerusalem former times and the new times have been plainly marked and laid out before the reader.

To sum up, the theological purpose behind the double references to Judah and Jerusalem has likely been to convey to the reader the complexity of Jerusalem's tale as narrated in Isaiah's corpus with its perspectives about the former and new times. Therefore, the prospects of Jerusalem's transition and her transformation could be envisaged and imagined while the reader encounters and interacts with the expansive tale of the holy city within the corpus of Isaiah.[132] A contemplative look at the opening verses of both Isaiah 1 and Isaiah 2 reveals that Yahweh alone is able to transform the former agony and distress of Jerusalem into new times of peace, fame, and glory.[133] The advocacy for this transformation in Jerusalem's context lies at the heart of book's narration and the aspiration of its transformational theology. Therefore, the verses both in 1:1 and 2:1 appear to convey to the reader at the very outset of the book's narration that

[130] Although the opening passages of Isaiah 1 contains words of harsh critique, they also provides glimpse of hope through referring to the remnant of survivors as well as the future deliverance of Jerusalem (i.e. 1:9, 26-27). These glimpses of hope appear to prepare the reader to receive the astounding tidings in 2:2-5 in which the former words of judgments and critique of 1:2-8 are now replaced with new promises and assurances to Jerusalem in which her new peace, prominence, and glory shall prevail.

[131] Christopher R. Seitz, *Prophecy and Hermeneutics: Toward a New Introduction to the Prophets* (Studies in Theological Interpretation; Grand Rapids: Baker Academic, 2007), 50.

[132] Childs says that that the reader in Isaiah 1:1 is not encouraged to extend the historical setting of Isaiah's ministry beyond the reign of king Hezekiah, but is instructed to interpret the material within the historical framework established by the superscription. Childs, *Isaiah*, 12.

[133] Beuken remarks that the renewal of Zion, population and city, is presented in the first opening of the book of Isaiah as all the embracing object of Yahweh's dealing with his people. Beuken, "The Literary Emergence of Zion as a City in the First Opening of the Book of Isaiah (1,1-2,5)," in *Gott und Mensch im Dialog*, 469.

Jerusalem's transformation is all the more feasible by which the reader is therefore encouraged to envisage its means of fulfillment and actualization as he or she is interpreting and engaging with the expansive prophetic materials about Jerusalem and Judah in the book of Isaiah.

2.3 Zion Tradition[134] in the Book of Isaiah[135]

Gillingham remarks that the Zion[136] tradition can be determined by a specific linguistic criteria, especially in the references to Zion and Jerusalem by which the tradition allows for

[134] On the Zion tradition see, Frederik Poulsen, *Representing Zion: Judgement and Salvation in the Old Testament* (London: Routledge, 2015); C. Maier, "Zion wird man Mutter nennen," Die Zionstradition in Psalm 87 und ihre Rezeption in der Septuaginta," in *Zeitschrift für die alttestamentliche Wissenschaft* 118 (2006), 582-596; Susan Gillingham, "The Zion Tradition and the Editing of the Hebrew Psalter," in John Day (ed.), *Temple and Worship in Biblical Israel* (OTS 422; New York: T & T Clark, 2006), 308-341; Hans Schmid, "Jahwe und die Kulttraditionen von Jerusalem," in *Zeitschrift für die alttestamentliche Wissenschaft* 67 (1955), 168-197; Richard J. Clifford, *The Cosmic Mountain in Canaan and the Old Testament* (HSM 4; Cambridge: Harvard University Press, 1972), idem, "The Temple and the Holy Mountain," in Truman G. Madsen (ed.), *The Temple in Antiquity: Ancient Records and Modern Perspectives* (Religious Studies Monograph Series 9; Provo: Religious Studies Center, Brigham Young University, 1984), 107-124; J.J.M. Roberts, "The End of War in the Zion Tradition: The Imperialistic Background of an Old Testament Vision of World Wide Peace," in *Horizons in Biblical Theology* 26 (2004), 2-22, idem, "Solomon's Jerusalem and the Zion Tradition," in Andrew G Vaughn and Ann E. Killebrew (eds.), *Jerusalem in Bible and Archaeology: The First Temple Period* (Society of Biblical Literature Symposium Series 18; Atlanta: SBL, 2003), 163-170, idem, "Isaiah 33: An Isaianic Elaboration of the Zion Tradition," in Carol L. Meyers and M. O'Connor (eds.), *Word of the Lord shall Go Forth: Essays in Honor of David Noel Freedman in Celebration of His Sixtieth Birthday* (American Schools of Oriental Research, Special Volume Series 1; Winona Lake: Eisenbrauns, 1983), 15-25; Beate Ego, "Die Wasser der Gottesstadt. Zu einem Motiv der Zionstradition und seinen kosmologischen Implikationen," in Bernd Janowski and Beate Ego (eds.), *Das biblische Weltbild und seine altorientalischen Kontexte* (Forschungen zum Alten Testament 32, Tübingen: Mohr Siebeck, 2001), 361-389; Louis C. Jonker, "Hope beyond the Pre-Exilic Period: The Interrelationship of the Creation and Temple/Zion Traditions during the Monarchical and Exilic Periods," in *Scriptura (Stellenbosch)* 66 (1998), 199-215; J.T. Strong, "Zion: Theology of," in W.A. van Gemeren (ed.), *New International Dictionary of Old Testament Theology and Exegesis, Vol. 4* (Grand Rapids: Zondervan, 1997), 1314–1321; S.L. Klouda, "Zion," in T. Longman and P. Enns (eds.), in *Dictionary of the Old Testament: Wisdom, Poetry, and Writings* (Downers Grove: Inter-Varsity, 2008), 936–941; J.A. Groves, "Zion traditions," in B. Arnold and HGM Williamson (eds.), *Dictionary of the Old Testament: Historical Books* (The IVP Bible Dictionary Series; Downers Grove: InterVarsity, 2005), 1019-1025, Ernst Haag, "Psalm 89 und die Zion-David-Tradition," in *Trierer Theologische Zeitschrift* 119 (2010), 17-42; Kim Huat Tan, *The Zion Traditions and the Aims of Jesus* (Monograph Series-Society for New Testament Studies 91; Cambridge: Cambridge University Press, 1997); F. M. Cross, *Canaanite Myth and Hebrew Epic* (Cambridge: Harvard University Press, 1973); Gunther Wanke, *Die Zionstheologie der Korachiten in ihrem traditionsgeschichtlichen Zusammenhang* (Beihefte zur Zeitschrift für die alttestamentliche Wissenschaft 97; Berlin: Töpelmann, 1966); H. Gese, *Vom Sinai zum Zion: alttestamentliche Beitrdge zur biblischen Theologie* (BEvT 64; Munich: Kaiser Verlag, 1974); Philip R. Davies, "From Zion to Zion: Jerusalem in the Dead Sea Scrolls," in Thomas L. Thompson (ed.), *Jerusalem in Ancient History and Tradition* (JSOTSup. 381; London: T&T Clark, 2003), 164-170; O. Steck, *Israel und das gewaltsame Geschick der Propheten. Untersuchungen zur uberlieferung des deuteronomistischen Geschichtsbildes im Alten Testament, Spatjudentum und Urchristentum* (WMANT 23; Neukirchen-Vluyn: Neukirchener Verlag, 1967); and idem, "Zion als Gelände und Gestalt: Überlegungen zur Wahrnehmung Jerusalems als Stadt und Frau im Alten Testament, " in *Zeitschrift für Theologie und Kirche* 86 (1989), 261-281.

[135] Dekker argues that the existence of an independent Zion tradition is now generally accepted as a given fact and the hypothesis that Zion's election should be considered dependent on the election of king David has been, since Rohalnd's contributions, the subject of dispute within the diverse scholarly corpus. For more discussions about this point, see Dekker, *Zoin's Rock-Solid Foundations*, 297.

[136] Thomas: "The term 'Zion" (siyyon) is used throughout the OT Prophetic Books (48x in Isaiah, 17x in Jeremiah, 7x in Joel; 2x in Amos, 2x in Obadiah, 7x in Micah, 1x in Zephaniah, 7x in Zechariah). The terminology of "Zion" and related language is far more prevalent in the prophets than in the Pentateuch, Historical Books or even the

a broad frame of references in which many theological traditions contribute. This explains why didactic and eschatological traditions are evident without having to propose different and separate group of editors.[137] Considering this linguistic criteria, the word "Zion" enjoys a remarkably intense presence within the corpus of Isaiah as it occurs 47 times.[138] Dekker points out that the presence consists of "roughly one third of the references found in the Old Testament as a whole (153) and precisely the same number as all of the remaining prophetic texts taken together."[139] The term "Zion" first occurs in 2 Samuel 5:7 and "this text relates Zion and the Davidic monarchy."[140] It is then plausible to view the book of Isaiah, as Berges observes, as the "Drama of Zion" in which "the readers and the hearers witness the transformation of Jerusalem from a place of judgment into a place of eschatological salvation for both the people of God and the nations."[141]

In addition to these explicit references to Zion, the corpus of Isaiah noticeably contains other implicit references which are alluding to "Mount Zion" through referring to the holy mountain in Jerusalem (e.g. 2:2; 11:9; 25:6; 56:7 and 65:11; 66:20), and the holy temple (i.e. 2:2; 44:28; 56:7).[142] These references to Zion, the temple, and the holy mountain contribute immensely to the formulation of the diverse aspects of the so-called Zion tradition in the book of

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Writings (with the exception of the Psalter)." H.A. Thomas, "Zion," in *Dictionary of the Old Testament: Prophets*, 907.

[137]Gillingham, "The Zion Tradition and the Editing of the Hebrew Psalter," in *Temple and Worship*, 313. Gillingham furthermore adds that within the Psalms, Zion occurs several times in parallelism with Jerusalem.

[138] Otto counts 152 references to Zion within the Hebrew Bible, and 46 references in Isaiah since he excludes the references to Zion in 30:19. For further discussion on the significances of these references to Zion, see Otto, "ציון siyon," in *Theological Dictionary of the Old Testament*, 333-365. It is worth noting here that in the book of Isaiah, the term "Zion" occurs twenty-six times independently (1:27; 2:3; 4:3; 10:24, 14:32; 28:16; 30:19, 31:9; 33:5; 33:14; 33:20; 35:10; 41:27; 46:13; 49:14; 51:3; 51:11; 51:16; 52:1; 52:7; 52:8; 59:20; 60:14; 62:1; 64:9; 66:8) and twenty-one times as part of a construct relations: eight times as "Mount Zion" (4:5; 8:18; 10:12; 18:17; 24:23; 29:8; 31:4; 37:32), four times as "daughter Zion" (1:8; 37:22; 52:2; 62:11), three times as "the daughters of Zion" (3:16; 3:17; 4:4), two times as the "mount of daughter Zion" (10:32; 16:1), once as "inhabitant of Zion" in 12:6, (NRSV has "royal Zion"), once as "the fight for Zion" in 34:8 (NRSV has "Zion's cause"), once as "the herald of good tidings to Zion" in 40:9, and once as "those who mourn in Zion" in 61:3. In four cases, the name is associated with the terms for the "city" (1:8; 33:20; 52:1; 60:14), fifteen times it stands next to the name of Jerusalem (2:3; 4:3; 10:12; 10:32; 24:23; 30:19; 31:9; 37:22; 37:32; 40:9; 41:27; 52:1; 52:2; 62:1; 64:10), and twice it stands next to the name "Israel" as in 46:13 and 60:14. Adapted from Poulsen, *Representing Zion*, 25-32.

[139] Dekker, *Zion's Rock-Solid Foundations*, 266.

[140] Thomas, "Zion," in *Dictionary of the Old Testament: Prophets*, 907.

[141] U. Berges, *Isaiah: The Prophet and His Book* (Translated by P. Stumpter. Classic Reprints; Sheffield: Sheffield Phoenix Press, 2012), 24. See also his book, *The Book of Isaiah: Its Composition and Final Form* (Translated by Millard Lind. Hebrew Bible Monographs 46; Sheffield: Sheffield Phoenix Press, 2012).

[142] Scholars tend to highlight certain passages within the biblical corpus since they capture the pivotal elements of the Zion tradition. These texts are, for example, Psalms 2, 46, 48, 65, 76, 84, 87, 95-99, 110, 112, 125, 128, and 132; and in Isaiah 8:5-10; 17:12-14; 24:21-23; 25:6-12; 26:1-7; 30:27-33; 33:5-6, 14-24; 37:33-38; 60-62; and 65:17-25. Adapted from Taylor Halverson, "Ancient Israelite Zion Theology, Judeo-Christian Apocalypticism, And Biblical (Mis)interpretation: Potential Implications for the Stability of the Modern Middle East" in *Comparative Civilizations Review* 64 (2011), 77: (https://journals.lib.byu.edu/spc/index.php/CCR/article/viewFile/12931/12795; accessed on 6 January 2016). See also Hans-Joachim Kraus, *Theology of the Psalm*s (Translated by Keith Crim. Minneapolis: Augsburg Publishing House, 1986), 78-84.

Isaiah.[143] As mentioned earlier, this visible enormity seems to profoundly affirm the book's considerable concern about the plight of Jerusalem/Zion by which both the book and the prophet Isaiah of Jerusalem have been considered by different biblical scholars such as Childs, Goldingay, and Seitz as strong proponents of the so called Zion tradition in the biblical tradition.[144]

For that reason, Poulsen rightly argues the term Zion seems to serve a multifaceted role within the corpus of Isaiah.[145] This role produces spaces which profoundly tackles the relationship between Yahweh and his people. In this regard, Laato remarks that the corpus of Isaiah contains the roots of the second Temple Jewish eschatological and apocalyptic expectations which are mainly centered on the theme of Zion.[146] Thus, the dense presence of Zion and other related terms within the corpus of Isaiah profoundly assert both the centrality and prominence of Jerusalem/Zion within the book's core theological materials in which the linkages to the renowned Zion tradition are solidified.

Dekker remarks that E. Rohland was the first modern biblical scholar[147] to speak about the existence of the Zion tradition. Rohalnd thoroughly discussed the concept in his doctoral dissertation titled "*Die Bedeutung der Erwahlungstraditionen Israels fur die Eschatologie der alttestamentlichen Propheten*."[148] For Rohland, as cited by Dekker, the Zion tradition was one of Israel's most important election traditions.[149] Rohland had strongly argued that "Zion" is praised because she is the dwelling place of Yahweh on earth, and that theological thinking had been influenced by the Ancient Near Eastern notions of divine mountains which extended in fact

[143] Dekker remarks that after Isaiah 40 the wording "Zion" appears to function as a person, not as a holy mountain, both the subject and the object of the spoken address. He says in this regard that references to "Zion as a mountain would seem to be less appropriate in such instances." He also adds that the reference to "Zion" before Isaiah 40 bears the theological connotations which mainly refer to the hill to the north-east of Jerusalem upon which the presence of the temple could be dated back to the tenth century. Dekker, *Zion's Rock- Solid Foundations*, especially 267-269.

[144] The term My Holy Mountain occurs more frequently in Isaiah 40-66, especially in 56:7; 57:13; 65:11; 25 and 66:20. The term also occurs once time in Isaiah 1-39, namely in 11:9. One can presume that term appears to stand as favorable and a common reference to Mount Zion within the corpus of Isaiah 40-66. The preference to usage of this term instead of Zion seems to support the theological perspective of the opening of Isaiah (2:2) about the establishment of the house of Yahweh as the highest of the mountains in Jerusalem. Thus, these references to the holy mountain assert the absolute sovereignty of Yahweh and his possession of Zion as the sole God of Israel who has no competent or powerful rival. Thus, his mountain with its holy house exists above all other lofty hills and high mountains (2:14). Zion's prominence, dominance, and centrality as Yahweh's dwelling is highlighted in these contexts.

[145] Poulsen, *Representing Zion*, 25.

[146] Laato, *About Zion I Will Not Be Silent*, 209.

[147] Dekker notes that Rohland in his examinations of the theme of Zion had immensely benefited from contributions of other scholars before him such as K. Galling, *Die Erwählungstraditionen Israels* (BZAW, 48; Giessen, 1928); H. Gunkel, *Einleitung in die Psalmen: Die Gattungen der religiösen Lyrik Israels* (Zu Ende gefurt von Jochim Begrich; Göttingen: Vandenhoeck & Ruprecht, 1996; 1st edition in 1933); and G. von Rad, "Die Stadt auf dem Berge," in *Evangelisch-Theologische* 9 (1948/49) 439-447. For more expansive discussions about these scholarly contributions, see Dekker, *Zion's Rock-Solid Foundations*, especially 283-294.

[148] E. Rohland, *Die Bedeutung der Erwahlungstraditionen Israels fur die Eschatologie der alttestamentlichen Propheten* (Dissertation; Heidelberg, 1956).

[149] Dekker, *Zion's Rock-Solid Foundations*, 292.

beyond the actual dimensions of Zion.[150] A major motif for Rohland in his exegetical explorations of the Zion tradition had been the theme of the "high mountain" as he primarily focused his exegetic study on Psalms 46, 48, and 76.[151]

These elaborations about the Zion tradition and its manifestations both in Isaiah and the biblical tradition appear to naturally beget two questions. First, what are the main pillars and appeals of the Zion tradition within the corpus of Isaiah and the broader biblical tradition, or how has the renowned Zion tradition been generally presented and articulated within the narrations of Isaiah?[152] Second, what are the historical, religious, and political backgrounds of the Zion tradition? The study shall address these questions in order to grasp the tenors of Zion tradition and its usage within the passages of Isaiah. The purpose is to reveal what the Zion tradition stands for in the corpus of Isaiah.

Before further discussing the major elements of the Zion tradition, it is necessary to address a pivotal point pertaining to the usage of the wordings Zion and Jerusalem in both the corpus of Isaiah and other biblical texts. The word Jerusalem occurs 36 times in the corpus of Isaiah (1:1; 2:1; 3:1; 3:8; 4:3; 5:14; 8:14; 10:10; 10:11; 10:12; 10:32; 27:13; 28:14; 30:19; 33:20; 36:7; 36:20; 37:32; 40:1; 40:9; 41:27; 44:26; 44:28; 52:1; 52:2; 52:9 (twice); 62:1; 62:6; 62:7; 64:10; 65:18; 65:19; 66:10; 66:13; 66:20). Scholars have diverse standpoints on the differences between the two terms. McConville, for example, argues that in many biblical writings there is virtual synonymity between the two terms, namely Zion and Jerusalem.[153] In the same line of thought, Tan also remarks that Zion and Jerusalem are used synonymically in the contexts of the Hebrew Bible.[154] For Wildberger the book of Isaiah, for instance, uses the terms Zion and Jerusalem without distinguishing between them in any way.[155] Furthermore, Webb mentions that the two terms are synonymous and the variation in their usage is not actually semantically significant.[156]

However, the texts of Isaiah appear to distinguish occasionally between the two terms as they stand for two distinct identities (i.e. 10:32; 27:13; 30:19; 40:9; 62:1). The intention is apparently to make the reader aware that Zion and Jerusalem are separate places, yet remain interrelated theologically, spiritually, and physically. Thus, the word Jerusalem appears to refer to the city of Jerusalem herself in her functionality as a living city thus being a meeting place whereas the term Zion appears to refer to the city's sacred sanctuary and her holy mountain; Zion

[150] Ibid., 294.
[151] Ibid., 294.
[152] Kselman says that the Zion tradition relocates Yahweh's holy dwelling place from Sinai to Zion by which Mount Zion succeeds Mount Sinai to become the source of Torah, "the preeminent role of Sinai; and the Sinai covenant is succeeded by the royal covenant, reliable and enduring." John S. Kselman, "Sinai and Zion in Psalm 93," in Bernard F. Batto and Kathryn L. Roberts (eds.), *David and Zion: Biblical Studies in Honor of J.J.M. Roberts* (Winona Lake: Eisenbrauns, 2004), 75.
[153] McConville, "Jerusalem in the Old Testament," in *Jerusalem: Past and Present*, 26.
[154] Tan, *The Zion Traditions*, 24-25.
[155] Wildberger, *Isaiah 1-12*, 30.
[156] Webb, "Zion in Transformation: A Literary Approach to Isaiah," in *The Bible in Three Dimensions*, 68.

is Yahweh's dwelling on earth (i.e. "For out of Zion shall go forth instruction" in 2:3; Yahweh has founded Zion in 14:32; 28:16; Yahweh reigns in Zion in 24:32). Jerusalem appears within the references to the city's nobility (5:14), her inhabitants (8:14), and her rebuilding (44:28). In contrast, the term Zion appears in contexts such as the words of Yahweh which shall go forth from Zion (2:3), Yahweh who dwells and reigns on Zion (8:18; 24:23), the foreigners who shall make pilgrimage there (18:7), and the exiled Israelites who shall return to worship Yahweh there (27:13).

The references to both terms in these contexts of Isaiah appear to assert that Yahweh's futuristic scheme of deliverance shall include restoring both the city of Jerusalem as an inhabited and living landscape (i.e. 27:13; 30:19; 40:9; 44:26; 52:1,2) as well as her sacred temple which is also Yahweh's dwelling place on earth (24:23; 44:28; 56:7). The combination of the two terms functions as a stark assertion that Yahweh's new plan does not only express care for restoring his holy sanctuary, but also the plight of his people, the inhabitants of his holy city. In the former times Jerusalem stumbled (3:8), the city's nobility were taken by Sheol (5:14), and Yahweh was a trap and a snare for the city's inhabitants (8:14). However, the new times shall create new favorable conditions for both the city and her inhabitants by which the city herself will be restored (i.e. 44:26-28). In other words, Yahweh's plan for deliverance and restoration in Israel shall be inclusive and comprehensive drawing together the city as physical landscape and the holy temple, Yahweh's sanctuary.

Hoppe's arguments in this regard sound plausible as he remarks that Zion and Jerusalem[157] have distinct but complementary connotations in the book of Isaiah and other biblical corpus. He adds in this context that Jerusalem is more comprehensive as it refers to the royal city of the Judahite monarchy, including the temple, whereas the term Zion refers to the mountain of Yahweh's temple. "Together they delineate the city's role as the political and religious center of Judah."[158] Together these pivotal terms bring in close juxtaposition the realms of Yahweh (temple) and the concerns of the humanity (city) within the narration of Isaiah. That might explicate why Jerusalem alone not Zion appears both in the book's superscription (1:1), and the heading of Isaiah 2 as the comprehensive term which embrac the city, her holy mountain, and her temple. The deliverance of the city of Jerusalem herself shall be the gate so that Yahweh can return to dwell again in Zion because Yahweh cannot dwell in Zion when Jerusalem is still in ruination.

To support that perspective, Hjelm furthermore argues that Jerusalem is the name of the mundane city which takes part in mundane affairs thus standing liable to judgment, but Zion is an ideal, a divine abode, a holy mountain which can be abandoned by Yahweh, but not

[157] Oosting: "That question has been answered in this study by suggesting that the names 'Zion' and 'Jerusalem' in Isaiah 40-55 must be regarded as two sides of the same coin. While the designation 'Zion' is used to refer to the return of the Babylonian exiles and to the return of YHWH himself to this place, the designation 'Jerusalem' is used to allude to the rebuilding of this city." Oosting, *The Role of Zion/Jerusalem*, 245.
[158] Hoppe, *The Holy City*, 24.

accused.[159] The judgment of Yahweh against Jerusalem shall not be eternal as her restoration is granted and promised by Yahweh himself (44:26). As part of the deliverance of Jerusalem, Zion, as Yahweh's residence in Jerusalem, shall be restored accordingly. In this context, Poulsen defines the term Zion as the place where the people of Yahweh dwell or wish to dwell. He also adds that the wording "Zion" stands in relation to Jerusalem, Judah, the temple mount and even the people of Israel.[160] The relationship between Zion and other entities such as Jerusalem, the temple, the holy mountain, Israel, and the nations shall be a creative source to generate a new life out of a former chaos because Yahweh who shall reign in Zion is a God of a new life and creation (i.e. 41:18; 46:13; 51:3;).

To sum up, the usage of both terms, Zion and Jerusalem, highlights the functionality and roles of both the city of Jerusalem and the holy temple of Yahweh (i.e. the holy mountain) within the providential scheme of deliverance.[161] This indicates that the holy city of Jerusalem gains her overwhelming significance due to the existence of Yahweh's holy mountain and his temple in her vicinity. The existence of Zion at the heart of Jerusalem confirms that Yahweh never relinquishes his people as he continues to accompany them along their prolonged journey so that the worlds of heaven continue to intersect with the concerns of humanity within the sacred spaces of Zion and Jerusalem.

The reference to the holy mountain (2:2; 11:9; 56:7; 57:13, 66:20) and the particular mention of its esteemed highness (2:2) bears certain theological significance within the corpus of Isaiah. The holy mountain is shown to be one of the pivotal manifestations of the Zion tradition. In this context, Uhlig argues that the cosmologically superior position of Yahweh's dwelling place on the vertical axis (high and lofty according to 6:1) grounds the center position of Zion on the horizontal axis of the world, which is expressed in the doxology of the Seraphs (the whole earth is full of his glory).[162] This theological thinking grants Jerusalem and her Mount Zion a special prominence, eminence, and centrality within the realms of biblical theology that transcends mere geographical appeals because Zion actually functions as the divine gate on earth in order to enter the abodes of heaven.[163]

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[159] Hjelm, *Jerusalem's Rise to Sovereignty*, 257.

[160] Poulsen, *Representing Zion*, 13.

[161] Oosting: "When reading through Isaiah 40:55, it becomes clear that the temple holds a minor position in these chapters…Isaiah 40-55 puts emphasis on the rebuilding of the city of Jerusalem (see Isa 45:13). That observation is confirmed by the proposed syntactic reading of Isa 44:28. On the basis of syntactic arguments, it has been claimed that the later part of v. 28 ought to be as follows: 'and say to Jerusalem, 'She will be rebuilt and be founded *as* a temple.'" Oosting, *The Role of Zion/Jerusalem*, 243.

[162] Torsten Uhlig, *The Theme of Hardening in the Book of Isaiah: An Analysis of Communicative Action* (FAT 2/39; Tübingen: Mohr Siebeck, 2009), 86.

[163] Maier points out that the supernatural height of the mountain in Jerusalem, its reflection of the divine radiance, its implicit identification with Mount Sinai, and the link between instruction and life giving-waters, all appear to establish a conceived space where this specific mount is a sacred space giving divine instructions and blessings to both Israel and the world. Maier, *Daughter Zion, Mother Zion*, 199.

Clifford remarks that Israel has told its national story with either of two emphases, one mythic and the other historical. He adds that Zion[164] as a future goal is portrayed in this regard with either of the two emphases. For him, the mythic emphasis speaks of "Zion" as the site of the new creation with the restoration of original harmony and life, and the second emphasis, the historical, speaks of Zion as "the goal of the procession."[165] This perspective highlights the solid linkages and intimate bonds between the people of Israel and Jerusalem/Zion. Thus, Jerusalem/Zion functions in both mythic and historical contexts as an essential, pivotal element within Israel's longstanding covenantal relationship with Yahweh by which Jerusalem/Zion historically and theologically functions as the "goal of the procession" of the people of Israel towards Yahweh.[166]

That perspective indicates that Zion, on one hand, is graced because she is the center point where the abodes of heaven and the realms of earth intersect.[167] On the other hand, that very intersection can become a source of tension between Yahweh, his city, and his people. Failure to respect the demands of the divine presence in Zion could lead to miserable consequences (i.e. 1:21; 3:8; 3:26; 64:10-11). In this regard, Roberts is inclined to define the Zion tradition as the belief that Yahweh had chosen Jerusalem as his permanent abode and thus tradition had been greatly influenced by King David's decision to move the ark to the holy city of Jerusalem. Roberts also adds that once this "dogma was accepted, it brought in its wake the glorification of Jerusalem, with mythological traditions associated with the abode of those gods with whom Yahweh was identified or whom he had displaced."[168] For Dekker, the Zion tradition appears to bear more expansive connotations as it has been described according to him as: "*that group of Israel's traditions related to the unique place and significance of Zion on the journey God has made with his people*" (Dekker's emphasis).[169]

Dekker's definition strongly presents Zion as holding a pivotal status; communicating clearly the expansive relationship between Yahweh and his people of Israel. In short, Zion becomes the voice of Yahweh on earth, thus acting as a plain, visible manifestation of his presence among him. To be intensively and vigorously involved in this covenantal journey,

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[164] Hoppe remarks that although Zion was originally a name for a portion of the city, it came be a synonym for the whole of Jerusalem, then for the entire land of Israel, and eventually for the people of Israel as well. Hoppe, *The Holy City*, 40.

[165] Clifford, "The Temple and the Holy Mountain," in *The Temple in Antiquity*, 124.

[166] Knowles: "The attribution of sacrality to Jerusalem, upon which the notion of the city's religious centrality in the Persian period depends, is itself dependent on preexisting traditions of YHWH's relation to the city. Like a palimpsest, new iterations Jerusalem's centrality are written over and beside preexisting traditions and practices." Knowles, *Centrality Practiced*, 124.

[167] Poulsen: "Rather than being purely a mundane place, Zion is highlighted as YHWH's special dwelling: 'YHWH has chosen Zion' (Ps 132:13), 'YHWH is great in Zion' (Ps 99:2) and 'YHWH Sebaoth dwells on Mount Zion' (Isa. 8:18)." Poulsen, *Representing Zion*, 2.

[168] R. Roberts, "Zion in the Theology of the Davidic-Solomonic Empire," in T. Ishida (ed.), *Studies in the Period of David and Solomon and Other Essays* (Papers read at the International Symposium for Biblical Studies, Tokyo, 5-7 December 1979; Winona Lake, Eisenbraun, 1982), 108.

[169] Dekker, *Zion's Rock-Solid Foundations*, 317.

Roberts argues that Yahweh's decision created a sense of absolute security that Zion had enjoyed.[170] "With Yahweh in it, the city cannot be shaken (Ps 46:7). He is its stronghold (Ps 46:8; 48:4), and he is more than a match for any hostile power."[171] Therefore, the divine choice of Zion as the dwelling of the providence on earth profoundly asserts that Yahweh had been theologically and historically determined to be in a close proximity with his people of Israel as the true, devout God who never abolishes his commitments and obligations towards his people with whom he is in a covenantal relationship.[172]

Roberts points out that the divine willingness to enter into relationship with humans is an important aspect of Isaiah's understanding of Yahweh's holiness. He adds that despite Yahweh's awesome majesty, despite his universal rule, and despite his devouring righteousness, "God is not simply the Holy One, but the Holy One of Israel."[173] This "Holy One of Israel" shall return to dwell among his people in Jerusalem (40:3).[174] Due to the solid connections between Yahweh, who is the universal God of creation, and Zion, Ollenburger argues that the Jerusalem tradition is cosmic in character because it primarily centers on the creation of the world by perceiving Zion as the site of God dwelling on earth.[175] The universal Yahweh who created the whole world (40:12; 40:22; 65:17) also bestows his universalism and all his cosmic appeals on his unique location on earth, Zion, which becomes a vital center from which to spread his teachings to the whole world (2:3). Furthermore, Zion's wilderness shall become like the Garden of Eden, and her desert shall be like the garden of Yahweh (51:3).

What are the major thematic components of the Zion tradition? Some scholars argue that the "Zion tradition" is generally comprised of three elements which specifically pertain to the city of Jerusalem, the Yahwistic religion, and the kingship.[176] The relationship between these constitutes the discussion of what is known as the Zion tradition or sometimes called Zion theology.[177] Thomas remarks that scholars have arrived at two central conclusions that impinge upon a Zion theology in the prophets: first, Yahweh has chosen Zion for his holy abode and, second, Zion is protected by Yahweh by virtue of his holy presence there.[178] These elements

[170] Roberts, "Zion in the Theology of the Davidic-Solomonic Empire," in *Studies in the Period of David and Solomon*, 99-102.
[171] Ibid., 102.
[172] For Poulsen, Zion tradition is the motif of a place that Yahweh protects against foreign nations, expanded in the book of Isaiah with a focus on faith as a condition of salvation (the theology of decision), and with an emphasis on the theme of the surviving remnant. See Poulsen, *Representing Zion*, 28.
[173] R. Roberts, "Isaiah in Old Testament Theology," in *Interpretation* 36 (1982), 132.
[174] Smith: "Thus there are two or more different and distinct returns to Zion. In some contexts God prepares the highway for his people to use when they return to Zion, but in other contexts (such as 40:3) the people are to make appropriate spiritual preparations for God's arrival (Pss 24:3-10; 50:23;:68:1-4; Isa 42:16; 48:17-18; 55:6-9)." Gary V. Smith, *The New American Commentary: Isaiah 40-66* (The New American Commentary, Book 15; Nashville: B&H Academic, 2009), 96. See also Zechariah 8:3: "This is what Yahweh says: I will return to Zion and dwell in Jerusalem. Then Jerusalem will be called the Faithful City."
[175] Ollenburger, *Zion, the City of the Great King*, 152.
[176] Thomas, "Zion," in *Dictionary of the Old Testament: Prophets*, 907.
[177] Ibid., 907.
[178] Ibid., 907.

together solidify Yahweh's connections to the city of Jerusalem and Zion, his immense interest in his people's affairs; and so bring strongly to light the special stature of the holy city and her holy mountain.[179] G. von Rad, for example, describes the elements of the Zion tradition as the following: i) Yahweh takes up his abode on Mount Zion in Jerusalem; ii) Zion becomes the throne of Yahweh and his chosen king; and iii) Yahweh wins a victory over an alliance of nations opposed to him and his kingship as the battle and that victory being couched in mythological terms.[180]

Furthermore, Roberts identifies the main motifs of the Zion tradition as the divine mountain, the river of paradise, the defeat of chaos and nations, and the nations' pilgrimage to Zion.[181] Similarly, Rohland identifies four characteristics of the Zion tradition based on his reading of Psalms 46; 48; and 76. These characteristics comprises of Zion as the highest mountain; the river which flows in Zion; the defeat of chaos, kings, and nations on Zion; and the pilgrimage of nations to Zion.[182] Moving from defining the tradition within very specific, narrow motifs, Poulsen regards Zion very broadly as a major motif, a magnet, to which a range of sub-motifs are attracted such as Yahweh as a king, the battle of nations, the pilgrimage, the place of creation, Zion as a last bastion and so on.[183]

These diverse elements as discussed by von Rad, Roberts, Rohland, and Poulsen are also treated in varied contexts within the corpus of Isaiah. In this context, the theme of the "high mountain" conspicuously appears, for example, in 2:2; 8:18; 11:9; 27:13; 56:7 and 66:20. The mountain gains significance and value in the eyes of Yahweh, Israel, and the whole world. The references to the "river of paradise" and the "garden of Eden" appear in 51:3 to highlight Zion as a place of new creation and re-generation after the passing away of Yahweh's judgments, whereas the reference to the "defeat or elimination of chaos" occurs in 24:23 to show that reconciliation and glory is an integral part of Yahweh's encounter with his people. The theme of

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[179] Tan: "The important organising concept of the Zion traditions is that Yahweh has chosen to dwell in Jerusalem and exercise his kingship in and through the city. From this important bipolar concept many strands of these traditions…receive their impetus and origin: the inviolability of Zion; Zion as a place of refuge, security and salvation; Zion as a place of blessing; Zion as a place of pilgrimage of the nations; Zion as the place of the universal dominion of Yahweh." Tan, *The Zion Traditions*, 30.

[180] G. von Rad, *Old Testament Theology I* (London & Edinburgh: Oliver & Boyd, 1962), 46. According to von Rad's descriptions, the Zion tradition appears to be primarily centered on Yahweh's rule in Jerusalem, and his subsequent intervention in human history, particularly to fight and stand against those who oppose him. The book's portrayals of Yahweh in Jerusalem appear to be not restricted to military characterization and connotations of Yahweh, but he is mostly depicted as a redeemer since his return to Zion and his presence in Jerusalem create new conditions of peace and glory to Zion and Israel (i.e. 2:2-4; 12:6; and 14:32).

[181] Roberts, "The Davidic Origin of the Zion Tradition," in *Journal of Biblical Literature* 92 (1973), 329. See also his article titled "Zion in the Theology of the Davidic-Solomonic Empire," in *Studies in the Period of David and Solomon*, 93-108. He also says that Zion tradition consists of four elements. First, Yahweh is the great king of Israel and the whole nations of the earth. Second, Yahweh had chosen David and his dynasty as his anointed regents. Third, Yahweh has chosen Zion as his dwelling place. Last, other nations must recognize Yahweh's imperial rule. See his article, "Solomon's Jerusalem and the Zion Tradition," in *Jerusalem in Bible and Archaeology*, 163-170.

[182] Rohland, *Die Bedeutung der Erwahlungstraditionen Israels*, 141-142. See also Dekker, *Zion's Rock-Solid Foundations*, 294; and Poulsen, *Representing Zion*, 5.

[183] Poulsen, *Representing Zion*, 12.

the nations and Israel pilgrimage to Zion occurs both in 2:3; 18:7; 27:13, 56:7 and 66:20 to profoundly make visible the attractiveness of the new Zion.

In addition to these important motifs as explicated by these scholars, the corpus of Isaiah contains two further significant motifs pertaining to Zion. The first one is mainly related to Zion's pivotal mission beyond her physical boundaries through which she becomes a leading center to spread Yahweh's teachings and instructions to both Israel and the whole nations of the earth (2:3). The words of Yahweh which shall go forth from Zion show that Zion plays a vital moral, theological, and ethical role within the formulation of the affairs of the word. The second motif is related to the "remnant of survivors in Zion" which stands as a signal of new life, survival, and hope (1:9; 4:3; 37:32) to be sprouting again out of Jerusalem's former ruination and desolation. This affirms that Yahweh's actions of judgments against Zion in the former times shall not be his eternal, harsh utterance. Because of Yahweh's devotions and commitments to Zion's revival and re-birth, his harsh judgments shall be replaced by a new deliverance and a renowned fame to Zion.[184]

These diverse motifs show that the representation of Zion in Isaiah cannot be restricted to the certain motifs as argued by Roberts, von Rad, and Rohland as they are expressed at varying level in the corpus of Isaiah. The Zion tradition in Isaiah, as argued by Poulsen, acts as a wide reservoir which contains abundant themes and orientations dealing with Yahweh's choice of Zion and the actions of the providence towards Zion, Israel, and the nations.[185][186] Further, the references to Zion within the narrations of Isaiah are accompanied by a profound call to relinquish all forms of non-Yahweh's devotions and worship within Zion and Jerusalem, mainly worship of idols (i.e. 2:8; 2:18-19; 44:9-20; 57:13), so that Yahweh alone who reigns in Zion would be worshiped and venerated accordingly in Zion and Jerusalem.[187] The special status of Zion cannot accept or tolerate the existence of any other non-Yahweh modes of worship which could besmirch the uniqueness and the sacredness of the holy city and Zion.

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[184] Poulsen: "…the concept of a surviving remnant provides an important conclusion to the enemy attack and YHWH's deliverance of Zion. The remnant that has returned in time and has been saved from the devastating attacks (cf. 10:20-3) becomes the root from which the people once again will increase (cf. 37:30-2): this happens after the sins of the survivors have been washed away and a new, sheltered Zion has been created (cf. 4:2-6). In short, the purpose of the remnant is to secure a new beginning, a new people and a new creation after the time of judgement." Poulsen, *Representing Zion*, 100.

[185] Gillingham remarks that in the whole Psalter, the Zion tradition has been integrated by which the presence of Yahweh in Zion is the focus of faith whether in prayer, longing to return to Zion, or the hymns of the community, experiencing the presence of Yahweh in Zion. See Gillingham, "The Zion Tradition and the Editing of the Hebrew Psalter," in *Temple and Worship*, 334.

[186] Berquist argues that the height of Jerusalem appears to be a later trope, perhaps having more to do with the re-establishment of Jerusalem in the Persian period than in any older tradition. For him, the Zion theology operates as a second-space symbolic explanation for the importance of Jerusalem. Jon L. Berquist, "Spaces of Jerusalem," in Jon L. Berquist and Claudia Camp (eds.), *Constructions of Space II: The Biblical City and Other Imagined Spaces* (LHBOTS 490; New York: T & T Clark, 2008), 44.

[187] On worship in Judah, see, for example, Susan Akerman, *Under Every Green Tree: Popular Religion in Sixth-Century Judah* (Atlanta: Scholars Press, 1992).

In short, the Zion tradition functions within the corpus of Isaiah as a rigorous affirmation of the belief that Yahweh is the most powerful God who reigns over Israel and the whole universe.[188] This God reigns and dwells in Zion, his solid base or abode on earth.[189] Therefore, Zion becomes the earthly voice through which Yahweh could communicate his messages and concerns to Judah, Israel, and the nations.[190] Due to that, Zion's motifs evolve through taking different directions and contexts within the corpus of Isaiah where Zion's transformation becomes a central theme.[191] This produces new imports which are eligible to new interpretations and understanding.[192] Subsequently, that adds more richness to the references to Jerusalem in the corpus of Isaiah.

These diverse motifs, exhibiting the roles of Zion,[193] appear to intrinsically tie the Zion tradition to a certain locality within vicinity of the city of Jerusalem, namely the holy temple.[194]

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[188] Smith points out that the language of monotheism in Isaiah 40–55 particularly illustrates that monotheism is hardly a religious stage at this point, but rather a rhetorical strategy designed to persuade its audience of the reality of Yahweh's absolute power in a world where a foreign empire holds sway over Judah. Mark S. Smith, *The origins of Biblical Monotheism: Israel's Polytheistic Background and the Ugaritic Texts* (Oxford: Oxford University Press, 2001), 193.

[189] K. Schmid remarks that: "the Deutero-Isaiah tradition represents a strict monotheism, acknowledging Yhwh alone as God; all other deities worshiped by the nations are nothing: "I am the Lord and there is no other" (Isa 45:6). We can call this monotheism exclusive—the class of divinities is restricted to one element, Yhwh—in contrast to inclusive concepts such as, for example, those in the Priestly document, which also reckon with only one God but are altogether able to admit that this God can be called upon and worshiped in various forms. In this view the class of gods also includes only one element, but that one can be called Yhwh, Ahuramazda, Zeus, etc." See K. Schmid, *The Old Testament: A Literary History* (Translated by Linda M. Maloney; Minneapolis: Fortress Press, 2012), 150.

[190] Poulsen: "…perhaps in particular, in the prophetic literature, Zion appears, on the one hand, as God's holy mountain and as a place of protection and prosperity and, on the other hand, as a sinful city liable to divine judgement." Poulsen, *Representing Zion*, 2.

[191] Yates: "The transformation of Zion in the book of Isaiah is the culmination of Yahweh's 'strange work' on behalf of Zion (28:21; cf. 10:12). Yahweh must first fight against Zion by leading the nations that attack the city (29:1-4) but then in an instant, he will intervene on behalf of Zion and turn the invading armies into chaff (29:5-8). In the attack on Zion, Yahweh is like a lion roaring over its prey, but in preserving Jerusalem, he becomes like a mother bird hovering over her nest (31:4-5). Following Jerusalem's time of judgment, the conquests and military exploits of Cyrus as Yahweh's 'messiah' will facilitate the rebuilding of Zion (44:28-45:8) and the return of the exiles (48:20-22; 49:14-26)." Yates, "Isaiah's Promise of the Restoration of Zion and Its Canonical Development," in *Faculty Publications and Presentations*, 3.

[192] Blenkinsopp argues Yahweh's region in Jerusalem shall be "a worldwide empire on which the sun never sets." See J. Blenkinsopp, *Isaiah 56-66: A New Translation with Introduction and Commentary* (Anchor Bible 19B; New York: Yale University Press, 2003), 212.

[193] For Rendtroff, the word Zion stands for the site of the holy temple in Jerusalem. He adds in this regard that Zion is the site of Yahweh's throne and it is used as a reference to the city of Jerusalem and her residents, too. R. Rendtorff, *Theologie des Alten Testaments: Ein kanonischer Entwurf. Band 2: Thematische Entfaltung* (Neukirchen-Vluyn: Neukirchener Verlag, 2001), 149-159.

[194] Ollenburger argues that because Zion is Yahweh's dwelling place, Zion functions pre-eminently as a symbol of security. He adds that this element of Zion symbolism has been traditionally viewed as the predominant aspect of the Zion tradition thus leading to speak about the "inviolability of Jerusalem. See Ollenburger, *Zion, the City of the Great King*, 66. On the role of temple within the biblical tradition and theology, see for example, W. Beuken, "Does Trito-Isaiah Reject the Temple? An Intertextual Inquiry into Isa. 66,1-6," in Sipke Draisma (ed.), *Intertextuality in Biblical Writings: Essays in Honour of Bas Van Iersel* (Kampen: Uitgeversmaatschappij, 1989), 53-66 ; Sara Japhet, "The Temple in the Restoration Period: Reality and Ideology," in *Union Seminary Quarterly Review* 44 (1991), 195-252; M. J. Mulder, "Solomon's Temple and YHWH's Exclusivity," in Adam Simon van der Woude (ed.), *New*

That raises a question: What is the actual significance of this holy temple in Jerusalem?[195] In general terms, Yates argues that the temple was a microcosm of heaven and earth as the earthly dwelling place of the deity which had been patterned after the heavenly temple.[196] In the book of Isaiah, Middlemas notes, that the blessings of the new age result in the reconstruction of the sanctuary and the resumption of normative ritual practices therein.[197] The opening verses of Isaiah 2 (2:2) remarkably highlight the value of Yahweh's house, or his temple, which shall be established as the highest of mountains. This likely asserts the triviality of other temples when compared with the noble mission, great prominence, and stark importance of Mount Zion, Yahweh's dwelling on earth.

Isaiah 40-66 particularly contains references in more than one occasion to the temple and its rebuilding and its mission.[198] In 44:28, for example, Yahweh's assures Israel that Jerusalem

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Avenues in the Study of the Old Testament (Oudtestamentische studiën 25; Leiden: Brill, 1989), 49-62; Menahem Haran, "Temple and Community in Ancient Israel," in Michael Fox (ed.), *Temple in Society* (Winona Lake: Eisenbrauns, 1988), 17-25,; idem *Temples and Temple-Service in Ancient Israel: An Inquiry into Biblical Cult Phenomena and the Historical Setting of the Priestly School* (Winona Lake: Eisenbrauns, 1995); M. Barker, *The Gate of Heaven: The History and Symbolism of the Temple in Jerusalem* (London: SPCK, 1991); David M Knipe, "The Temple in Image and Reality," in *Temple in Society*, 105-138; Leibel Reznick, *The Holy Temple Revisited* (Northvale: Aronson, 1990); Konrad Rupprecht, *Der Tempel von Jerusalem. Gründung Salomos oder jebusitisches Erbe?* (Beihefte zur Zeitschrift für die alttestamentliche Wissenschaft 144; Berlin, New York: Walter de Gruyter, 1977); Martha Himmelfarb, *Between Temple and Torah: Essays on Priests, Scribes, and Visionaries in the Second Temple Period and Beyond* (Texte Und Studien Zum Antiken Judentum 151; Mohr Siebeck: Tübingen, 2013); Joachim Schaper, "The Jerusalem Temple as an Instrument of the Achaemenid Fiscal Administration," in *Vetus Testamentum* 45 (1995), 528-539; Baruch A. Levine, "An Essay on Prophetic Attitudes Toward Temple and Cult in Biblical Israel," in Marc Brettler and Michael Fishbane (eds.), *Minhah Le–Nahum: Biblical and Other Studies Presented to Nahum M. Sarna in Honour of His 70th Birthday* (JSOTSup. 154; Sheffield: JSOT Press, 1993), 202-225; Stephen J Adler, "The Temple Mount in Court," in *Biblical Archaeology Review* 17/5 (1991): 60-68; Volkmar Fritz, *Tempel und Zelt. Studien zum Tempelbau in Israel u. z. d. Zeltheiligtum d. Priesterschrift* (Wissenschaftliche Monographien zum Alten und Neuen Testament 47; Neukirchen-Vluyn: Neukirchener Verl., 1977); L.A. Snijders, *L'orientation du Temple de Jerusalem* (Oudtestamentische studiën 14; Leiden: Brill, 1965); Rivka Gonen, "Visualizing First Temple Jerusalem," in *Biblical Archaeology Review* 15 (1989), 52-55; and Andre Parrot, *Le Temple de Jerusalem* (Cahiers d'archéologie biblique 5; Neuchatel: Delachaux & Niestle, 1954).

[195] Thomas: "It is important to note that this Zion tradition often constitutes cosmic symbolism rather than any overly literal topographical or geographical descriptions in the prophets. Jerusalem is not the highest mountain in the immediate region, much less in the whole of Canaan. Nor is there particularly a river that runs from Zion, although the Gihon Spring seems to be associated with that tenet in particular texts. What is emphasized in the prophets in relation to Zion is God's cosmic rule and authority, particularly dispensed from a particular place, which is Jerusalem. Still, God's rule often exceeds the geographical boundaries of Zion/Jerusalem in the prophets, so that his divine power supersedes any particular localization of its representation." Thomas, "Zion," in *Dictionary of the Old Testament: Prophets*, 907.

[196] Yates, "Isaiah's Promise of the Restoration of Zion and Its Canonical Development," in *Faculty Publications and Presentations*, 21.

[197] Jill Middlemas, "Divine Reversal and the Role of the Temple in Trito-Isaiah," in *Temple and Worship*, 171. For Weinfeld the temple city in the ancient Near East had been "universal center to which nations stream from all the ends of the earth, bringing with them offerings and gifts and prostrating themselves and offering prayers to the great god in the sanctuary." M. Weinfeld, "Zion and Jerusalem as Religious and Political Capital: Ideology and Utopia," in *The Poet and the Historian*, 104-105.

[198] Clements remarks that the rebuilding of the city of Jerusalem and her holy temple in particular were to be the central features of the life of the restored people of Yahweh (i.e. 44:28 and 54:11-17). Clements, *Isaiah and the Deliverance of Jerusalem*, 107.

and her temple shall be built. Oosting suggests that the last clause of 44:28 should be read as "and she will be founded *as* a temple." He says in this regard that the last clause here should be read in the same way as the last clause of Isaiah 51:12 as he says: "In both Isa 44:28 and 51:12, a verbal form of the Niphal stem is preceded by a noun without the definite article."[199] Remarkably, this reading as suggested by Oosting strongly highlights the theological and religious significances of new, delivered Jerusalem as the city of Yahweh's temple on earth. Furthermore, the passage in 56:7 announces that Yahweh's house in Jerusalem shall be called "a house of prayer" (בֵּית-תְּפִלָּה יִקָּרֵא) for "all peoples" (לְכָל-הָעַמִּים).[200] This reference here appears to indicate that the existence of the temple in Jerusalem shall indeed promote the universal appeals and values of Zion as place of gathering and attraction for all nations thus corresponding to the universality of Yahweh.[201]

In his exegetical examinations of Isaiah 28:16 which speak about Yahweh laying a foundation stone, a tested stone, in Zion, Dekker strongly argues that this passage captures the essential core of the Zion tradition because the foundation of Zion is proclaimed by the book of Isaiah as a rock-solid foundation rooted in the conviction that Yahweh even in and through judgment would uphold the salvific institutions he had once established as "Zion is being the most important of all in this regard."[202]

This divine interest in Zion, presumably in its existence as a temple, is also profoundly emphasized in 14:32 which asserts that Yahweh has founded (יִסַּד) Zion so that "the needy among his people, will find refuge in her." Therefore, the passage in 14:32 and also the references in 18:7; 28:16; 44:28 and 66:20 show that the existence of the temple is not mere abstract or virtual presence, but a concrete presence with a noble mission of salvation, redemption, and deliverance.[203][204][205] The universalization for the mission of the temple in 2:3; 18:7 and 56:7, for

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[199] Oosting, *The Role of Zion/Jerusalem*, 84.

[200] Poulsen notes that Isaiah 56-66 describes the restoration of the temple and its service "introduced by the famous description of the new house of prayer in 56:1-8." "YHWH will also bring foreigners who keep his covenant to his holy mountain and make them joyful in his house (56:6-7)." Pouslen, *Representing Zion*, 30.

[201] Poulsen: "…Isaiah presents different scenarios of the worldwide pilgrimage: the people thirsting for wisdom voluntarily seeking the instruction of YHWH on his holy mountain (Isa. 2:2-4); the nations contributing to the glorification of the New Zion by pilgrimage and bringing gifts (Isa. 60:1-22); and, finally, YHWH sending preachers to invite all nations of the world to partake in the sacrificial cult on his holy mountain (Isa. 66:18-24)." Poulsen, *Representing Zion*, 179.

[202] Dekker, *Zion's Rock-Solid Foundations*, 271. For Dekker, when the term Zion is used with a theological connotation, it is plausible to speak in more general terms of Zion as the place of Yahweh's presence and/or his redemptive actions.

[203] Yates remarks that in Isaiah, Zion and temple prophecies are transparent in that they point to the presence of God with his people and the perpetual worship of Yahweh by all peoples. Yates, "Isaiah's Promise of the Restoration of Zion and Its Canonical Development," in *Faculty Publications and Presentations*, 23.

[204] Goldhill says that the temple in Jerusalem is not just a mere building, but a way of expressing the hope of religious idealism, and of constructing a picture of humanity's relation to the divine by which its construction and destruction have become such potent imaginative symbol for the aspirations and failures of humanity. He also argues that the biblical explanation of why the temple was destroyed is always a way of talking about the writer's own preoccupation and own understanding of society and it relations to Yahweh. Simon Goldhill, *The Temple of Jerusalem* (Cambridge: Massachusetts: Harvard University Press, 2005), 41.

example, corresponds to the general perception of Yahweh within the corpus of Isaiah as the sole God of the whole creation whose sovereignty is not challenged or rivaled (44:6-7). Thus, the concept of Yahweh's house which shall be established as the highest of mountains emerges profoundly (2:2) as a manifestation of Yahweh's visible presence on earth with a confirmation of his very nearness to his people and all their concerns.[206]

The reference to the temple in Jerusalem in 66:1 with its apparent negative overtones (What is the house that you would build for me, and what is my resting place?) might be understood as a divine, absolute rejection to the existence of the holy temple which is accompanied by a divine hesitation to endorse the whole scheme for the re-building of the holy temple in Jerusalem. However, the reference to the temple in 66:1 should be not treated in isolation from other references to the significance of the holy temple within the corpus of Isaiah such as 2:2; 14:32; 18:7; 28:16; 44:28; 56:6-7; 66:20. These references altogether highlight the unique mission and functions of the holy temple in Jerusalem. In this context, Beuken is right as he remarks that the overall tenor of Isaiah 66:1-6 is not to reject the temple as Yahweh's dwelling place, but the notion is turned down that Yahweh communicates that he needs the temple and owes it to the benevolent initiatives from Israel.[207]

Beuken adds that from the temple Yahweh can take care of the oppressed and he can demonstrate his might in "the approaching judgment over the oppressors."[208] Quite interestingly, Zion becomes the place to emphasize the kingship of Yahweh (i.e. 8:18; 24:23) whose royal mission, like a just king, is to fill Zion with all justice and righteousness (14:32; 33:5).[209] As

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[205] Shanks points out that Yahweh's presence at the temple had been universalized according to 1 Kings 8:43. He also adds that is complemented by a belief that the temple was no longer the house of Yahweh, but the house of his name on earth according to Psalm 48:9-10. See Herschel Shanks, *The Jerusalem's Temple Mount: From Solomon to the Golden Dome* (New York: Continuum, 2007), 141. For Fishbane, the focus on the presence of Yahweh's name rather his actual presence can be considered a radical shift of sensibility. See Michael Fishbane, *Biblical Myths and Rabbinic Mythmaking* (Oxford: Oxford University Press, 2003), 77.

[206] Clifford says that the sacred dwelling on earth, with functions and rituals, present to worshipers a heavenly reality and a divine activity. He also adds that the temple in Jerusalem is the copy of the real palace in the heavenly world by which the reality participates in the copy and then presents the reality to the worshipers. Clifford, "The Temple and the Holy Mountain," in L. Michael Morales (ed.), *Cult and Cosmos: Tilting Toward a Temple-Centered Theology* (Biblical Tools and Studies 18; Leuven: Peeters, 2014), 95.

[207] Beuken, "Does Trito-Isaiah Reject the Temple? An Intertextual Inquiry into Isa. 66.1-6," in *Intertextuality in Biblical Writings*, 63-64.

[208] Ibid., 63-64. Beuken also adds that the "insight that the temple plays a substantial role in TI's expectation of salvation, is due to an examination of the topics of 'throne' and 'footstool' and of related passages, that is to say, the promise of Nathan and further Isa 50.2 and Isa 6."

[209] Weinfeld: "…Isaiah's prophecies present two visions of future peace: 1) the vision of the temple mount (2:1-2=Mic 4:1-4) in which the mountain of the LORD's temple is the center of interest, and the king does not figure at all; 2) the vision of the ideal king (11:1-10), whose subject is the king, not the sanctuary. It is commonly supposed that these two visions present two different outlooks on the future: one (2:1-4) in which God is the king, and another (11:1-10) that presumes the presence of a king of flesh and blood. In fact, these pericopes simply contain two types of literary composition concerning the subject of an ideal capital. The first vision draws on the tradition of the temple city, while the second draws on motifs traditionally associated with the kingship. It is worthwhile investigating these two varieties of ideology further." Weinfeld, "Zion and Jerusalem as Religious and Political Capital: Ideology and Utopia," in *The Poet and the Historian*, 94.

Yates argues, the purging of Jerusalem is necessary to restore Yahweh's design for Zion. He also says in this context that the message of the book of Isaiah clearly reflects the influence of the Zion tradition, celebrating Zion as the place of Yahweh's royal dwelling.[210]

For Beuken, then, the long standing idea that Yahweh is present in both heaven and the temple, for which Israel had founded a balanced formula (1 Kings 8:27-30) remains unimpeded, but "the first element thereof, God's presence in heaven, is connected, implicitly as an argument, with his care for the oppressed."[211] In other words, the holy temple of Yahweh has a noble mission which must be fulfilled accordingly.[212] That means the divine presence in Zion ought to create tangible implications by which Yahweh affirms that he is passionately concerned for the plight of his people, especially the most less privileged ones (1:23) and the order of creation that justice prevails over.[213] Thus, the reference to the temple in 66:1 could be perceived, as Beuken remarks, like an answer to the complaint of the oppressed, for whom Isaiah 65 was a very distant vision as they "cherished the hope that the temple in Jerusalem would not justify the position of power of the oppressors, but on the contrary, would turn away all evil."[214] For that reason, those "who meet Yahweh's righteous standards can live in his presence" (33:13-16), and those inhabitants are subsequently fit to live with Yahweh and enjoy security and abundant life that Yahweh's presence brings.[215][216]

What could be said about the genesis of the renowned Zion tradition with its special focus on the centrality of Zion and Jerusalem? Scholars have different opinions about the birth and foundations of this tradition. Arguments include an advocacy for pre-Israelite foundations,

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[210] Yates, "Isaiah's Promise of the Restoration of Zion and Its Canonical Development," in *Faculty Publications and Presentations*, 4.

[211] Beuken, "Does Trito-Isaiah reject the Temple? An Intertextual Inquiry into Isa. 66.1-6," in *Intertextuality in Biblical Writings*, 64.

[212] Yates: "The Zion tradition also holds forth high standards of righteousness for the worshippers of Yahweh at Jerusalem. The wicked cannot enter the presence of a holy God (Pss 15; 24:3-6). Righteousness and justice serve as the foundation of Yahweh's throne, and Yahweh's blessing is reserved for those who 'hate evil' (Ps 97:2, 10-12)." Yates, "Isaiah's Promise of the Restoration of Zion and Its Canonical Development," in *Faculty Publications and Presentations*, 6.

[213] Commenting on Isaiah 66:1-6, Beuken remarks that: "There it was not a question of absolutely rejecting a house of God on earth, but of rejecting the idea that the building of such a dwelling place could be a gesture of benevolence towards Him. If, on the contrary, this house is the place where the Most High, who has heaven and earth at his disposal, pays attention to the oppressed, then it is evident that from there He engages into combat with the arrogant people who have challenged his glory (vs. 5; elsewhere in the Bible, too, the judgment goes forth from the temple: Ezek 9.4-5; Joel 4.6; Amos 1.2; Micah 1.2)." Beuken, "Does Trito-Isaiah reject the Temple? An Intertextual Inquiry into Isa. 66.1-6," in *Intertextuality in Biblical Writings*, 63.

[214] Ibid., 64.

[215] Roberts, "Zion in the Theology of the Davidic-Solomonic Empire," in *Studies in the Period of David and Solomon*, 104. K. Schmid argues that in the new creation there will no longer be need for a temple cult. This creation can be declared to be transformative of the Jerusalem temple itself into the temple of God. See K. Schmid, *The Old Testament: A Literary History*, 205.

[216] Poulsen: "…the foundation and restoration of a new temple was foreshadowed in Isaiah 44:28 and continues a leitmotif throughout *Isaiah 55-66*. Isaiah 56:1-8 begins with the house of prayer situated on the holy mountain and Isaiah 66:18-24 concludes with the many nations brining offerings to Zion." Poulsen, *Representing Zion*, 172.

pure Israelite roots, or post-Davidic connections.[217] Steck argues and based on his reading of the psalms that the Zion tradition has its roots in the Jebusite Jerusalem which had been reformulated by Israel and it consequently acquired its Israelite formulations in the early times of kings.[218] The focus of the tradition, according to Steck, is on Yahweh and the "Holy Mountain of Zion in Jerusalem," which he calls in this context the "city theology of Jerusalem."[219] In the same line of thought, H. Schmid remarks that Yahweh took the features of the god El Elyon in Jerusalem upon his arrival in the city. For that reason, Schmid is also more supportive of the pre-Israelite roots of the Zion tradition because, according to his argument, Jerusalem was known as the holy mountain of the god El Elyon prior to the Davidic conquest of the holy city.[220]

Poulsen remarks that the mythological features of Mount Zion derive from a set of common West-Semitic concepts and images. He refers in this regard to Psalm 48 in which Yahweh's mountain is identified with Zaphon, which is in the Canaanite religion and is the name of the warrior god Baal's mountain. "Just as Baal battles against his enemies in Zaphon, YHWH battles against the hostile nations on Zion," he notices.[221] Otto believes that there was a combination of Davidic innovation and old Canaanite tradition associated with Jerusalem in the Zion tradition.[222] The hypothesis of pre-Israelite history of the Zion tradition has been criticized by different scholars on the foundation that the pre-Israelite Jerusalem "hardly had political and religious significance sufficient to be identified with 'the holy Zaphon' and 'the cosmic world mountain.'"[223]

Schreiner, for instance, supports the view that Zion tradition had its close connection to the history of Ark based on the references to Jerusalem in 2 Samuel 6 and 2 Samuel 24.[224] Gese also argues that the Zion tradition is mainly linked to the history of the Ark at Shiloh.[225] Roberts

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[217] Poulsen: "To speak about a Zion tradition is a sign of a historical approach. To be sure, tradition reflects the idea that a certain literary motif -the inviolable mountain of God has emerged out of a certain historical or cultic context, and developed through time when taken up and reworked by new generations and cultures. The Zion motif is here regarded as having a simple and clearly defined content: the highest mountain of the world from which a life-giving river springs and which offers protection against chaos and hostile nations. This perspective has dominated large parts of the scholarly interest throughout the past century, roughly until the mid- 1980s, and is reflected in the articles on Zion in famous German theological dictionaries." Poulsen, *Representing Zion*, 2.

[218] Dekker, *Zion's Rock-Solid Foundations*, 302.

[219] O. Steck, *Friedensvorstellung im alten Jerusalem: Psalmen, Jesaja, Deu-terojesaja* (Theologischen Studien 111; Zürich: Theologischer, 1972), 12-18. See also his article titled "Jerusalemer Vorstellungen vom Frieden und ihre Abwandlungen in der Prophetie des alten Israels," in G. Liedke (ed.), *Frieden—Bibel—Kirche* (Studien zur Friedensforschung 9; Stuttgart: Klett, 1972), 75-95. See also Dekker, *Zion's Rock-Solid Foundations*, 301-302, for a summary in English of Steck's major views on this topic.

[220] H. Schmid, "Jahwe und die Kulttraditionen von Jerusalem," in *Zeitschrift für die alttestamentliche Wissenschaft*, 192-195. For summary in English of Schmid's views, see also Dekker, *Zion's Rock-Solid Foundations*, 291.

[221] Poulesen, *Representing Zion*, 6.

[222] Otto, "El und Jhwh in Jerusalem," in *Vetus Testamentum* 30 (1980), 316-329.

[223] Poulesen, *Representing Zion*, 6.

[224] J. Schreiner, *Sion-Jerusalem Jahwes Konigssitz: Theologie der Heiligen Stadt im Alten Testament* (Studien zum Alten und Neuen Testaments 7; Munich: Kösel Verlag, 1963), 27-32.

[225] Gese, *Vom Sinai zum Zion*, 159-167. See also Thomas, "Zion," in *Dictionary of the Old Testament: Prophets*, 908.

and Clements also strongly argue for solid connections between the Zion tradition and the Davidic period.[226] And Roberts says in this context that the credibility of the Zion tradition is based on the conquest of Jerusalem by King David.[227] Thomas remarks that the Davidic house integrated Jebusite beliefs about the inviolability of the city Jerusalem due to divine presence and election to centralize its power and "provide a theological rationale for this particular kingship at this particular place against all other rivals."[228] Within this pool of diverse opinions about the origins of the Zion tradition, Ollenburger furthermore remarks that the Zion tradition is traditio-historically related to the Ark[229] of the Shiloh sanctuary, whereas the Davidic tradition arose in connection with the problems of legitimation and succession in the Davidic-Solomonic court.[230]

Related to that and taking 1 Samuel 5:2-4 and 1 Samuel 5:6 as a point of his exegetical departure, Halverson says that these "biblical passages demonstrate the ancient Israelite theological notions that God's all powerful presence was with the Ark of the Covenant and that anyone who was not careful with the presence of God would be deeply afflicted, perhaps even killed."[231] He also continues to argue that once the Ark of the covenant "was immobilized, the Israelites began to believe that God's impregnable power was eternally enshrined at the temple in Jerusalem." He concludes that "As long as the temple was in their midst they had physical proof of God's ever watchful divine protection."[232]

In the same line which promotes the intrinsic connections between the Ark, King David, and the Zion tradition, McConville observes that the arrival of the Ark in Jerusalem had forged a solid link between Sinai and Zion, with the extension of the election idea to the latter. Consequently, he adds that Jerusalem had been assimilated into the ancient covenantal theology.[233] Furthermore, Hooker remarks that when King David brought the Ark of the covenant to Jerusalem, he united the temple tradition and the presence of Yahweh with the place of kingship and order. Then, Zion, as he remarks, became more than a geographical site, as it was the place where Yahweh dwelt and the place from where he ruled.[234]

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[226] Clements, *Isaiah and the Deliverance of Jerusalem*; Roberts, "The Davidic Origin of the Zion Tradition," in *Journal of Biblical Literature*, 329-344.
[227] Roberts, "Zion Tradition," in Katharine Doob Sakenfeld (ed.), *The New Interpreter's Dictionary of the Bible, Volume 5* (Nashville: Abingdon, 2009), 987-988.
[228] Thomas, "Zion," in *Dictionary of the Old Testament: Prophets*, 908.
[229] McConville observes that the arrival of the Ark in Jerusalem had forged a solid link between Sinai and Zion, with the extension of the election idea to the latter. Consequently, Jerusalem had been assimilated into the ancient covenantal theology. McConville, "Jerusalem in the Old Testament," in *Jerusalem: Past and Present*, 27.
[230] Ollenburger, *Zion, the City of the Great King*, 60.
[231] Ollenburger: "Interpretation of the Zion symbol cannot be restricted only to those texts that display the principal motif of what has been identified as the 'Zion tradition', nor can it be restricted to those texts which explicitly mention Zion or Jerusalem. It must rather be expanded to a range of texts which form the network of relationships within which Zion functions as the central symbol." Ollenburger, *Zion, the City of the Great King*, 20.
[232] Halverson, "Ancient Israelite Zion Theology, Judeo-Christian Apocalypticism, And Biblical (Mis)interpretation: Potential Implications for the Stability of the Modern Middle East" in *Comparative Civilizations Review*, 80.
[233] McConville, "Jerusalem in the Old Testament," in *Jerusalem: Past and Present*, 27.
[234] Hooker, "Zion as a Theological Symbol," in *Isaiah and Imperial Context*, 113.

Taking a more broad approach while attempting to grasp the multifaceted roles of the Zion tradition within the corpus of Isaiah and other biblical narrations, Dekker argues that the Zion tradition cannot be subsumed into the Davidic tradition, but it should be ascribed as an independent tradition.[235] He is more inclined to perceive the Zion tradition as an outcome of a long process of evolution and development extending over many hundred years.[236] That argument of Dekker appears to be plausible as it explicates the major themes of the Zion tradition which evolved within various contexts responding to different situations. This dynamism had been utilized presumably so that the Zion tradition could adapt itself to arising concerns and matters by which it could remain valid throughout times in varying contexts.

For example, Clements disagrees that the Zion's tradition with its focus on the city's inviolability had existed long before the prophet Isaiah of the eighth century BCE. He argues that there is no justification that the prophet Isaiah of the eighth century had foretold the miraculous defeat of the assault on Jerusalem in 701 BCE as narrated in the corpus of Isaiah's (Isaiah 36-37). Clements remarks that these passages pertaining to Jerusalem's deliverance and her inviolability were not authentic to the prophet Isaiah of eighth century BCE, but they were the literary product of redactors working during King Josiah's reign. Their theological aim had been to support the king's process of reformations in Jerusalem according to Clements's argument.[237]

Along the line which considers the evolution of the tradition, Clements remarks that the rise of the Zion tradition shows a shift from conventional political theology of royal dynasty to the concept of a uniquely chosen city.[238] Consequently, Jerusalem continued to develop her significance which she had acquired due to Yahweh's presence in her holy mountain. In the new Jerusalem of deliverance as discussed earlier, Yahweh, for instance, takes all the pivotal roles of the royal dynasty as he returns and reigns on Mount Zion as a new king (24:23; 335; 52:7).[239]

Levenson argues Zion appears to replace Sinai. He notes that the transformation of the motif from Sinai to Zion was complete and irreversible so that Yahweh came to be designed no longer as "the One of Sinai," but as "he who dwells on Mount Zion," according to Isaiah 8:18. He affirms that Yahweh dwells within the border of the Israelite community not in an extra-territorial no-man's land.[240] This theme continues to develop by which, as Yates remarks, the

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[235] Dekker, *Zion's Rock-Solid Foundations*, 299.
[236] Dekker argues that the Zion tradition is an Israelite tradition, the origin of which is reasonably bound to the removal of the Ark to Jerusalem and its associated traditions. Ibid., 318.
[237] Clements, *Isaiah and the Deliverance of Jerusalem,* 51.
[238] Clements, *Jerusalem and the Nations,* 152.
[239] Ollenburger points out that the narratives of the book do not legitimate an imperial monarchy, but in their world-order the poor and the orphan are not to fear the arrogant and powerful because Zion, the center of Yahweh's creation and symbol of its order, is created as their refuge. Ollenburger, *Zion, the City of the Great King*, 161.
[240] Jon D. Levenson, *Sinai & Zion: An Entry into the Jewish Bible* (San Francisco: Harper & Row, 1985), 91. Levenson also says that the promises to King David and the choice of his royal dynasty find their fulfillment in Yahweh's choice of the city of Jerusalem and the providential promises of blessing and security conferred upon the holy city. See more of his arguments in *Sinai and Zion*, especially 111-142. Kselman also argues that Exodus 15:13 and Psalm 93:5 use the term "holy habitation/dwelling place." He adds that in Exodus 15:13 the deity's holy

center point to Isaiah's eschatological vision is the anticipation that Zion will become the central place on earth ('the highest of mountains') and that the nations will live in peace and justice under Yahweh's rule (2:1-4).[241]

How has the Zion tradition been presented within the corpus of Isaiah? As a general commentary, K. Schmid points out that the prominence of the Zion's theology in Isaiah can be explained as a spiritual tradition which prophet Isaiah and later Isaianic tradents embraced.[242] In its progressive development and evolution, this spiritual tradition primarily elaborates on the plight of the people of Israel and their constant covenantal encounter with Yahweh. Though it appears impossible to precisely describe the genesis of this prominent tradition, it is plausible to justify its existence and endurance even before the time of prophet Isaiah of Jerusalem due to the existence of holy temple on Mount Zion.

In this context, the reference to the encounter between the prophet Isaiah of Jerusalem and Yahweh in Isaiah 6, and the reference to the prayer of king Hezekiah of Jerusalem at the temple of Yahweh in 37:14 all appear to indicate that the temple was perceived as the dwelling place of Yahweh's providence on earth. One can presume that due to the existence of the temple of Yahweh in Zion an appropriate platform had been created to nourish certain religious and theological traditions all based on the theological conviction that the temple and Mount Zion were the pivotal points which had been connecting the abodes of Yahweh and the worlds of his people.[243]

Building on this theological conviction, Isaiah's passages had been expanded apparently by a belief that Yahweh would not relinquish his people of Israel even after the tragic fall of Zion. In the words of Gowan, exilic Judaism had used Zion to express hopes for a divinely accomplished future "that would take all they had once believed to be present-tense truth about Jerusalem and make that, and more, come true in the days that are coming."[244] Therefore, the references to the re-building of the house of Yahweh in 2:2, and the announcement about the return of the exiled people of Israel to Yahweh's holy mountain in Jerusalem in 66:20 all appear to connect the opening and the conclusion of the book with an evident focus on the vitality of

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habitation is located in the area of Sinai, whereas Psalm 93:5 uses the same phrase for Yahweh's dwelling place at the Temple on Mount Zion. That is thus transferring the role and the status of Sinai to Yahweh's new dwelling place, Zion, he concludes. Kselmann, "Sinai and Zion in Psalm 93," in *David and Zion*, 73.

[241] Yates, "Isaiah's Promise of the Restoration of Zion and Its Canonical Development," in *Faculty Publications and Presentations*, 3.

[242] K. Schmid, "The Book of Isaiah," in *T & T Clark Handbook of the Old Testament*, 418.

[243] Weinfeld argues that the motifs that occur in the temple psalms and the prophecies about Zion are found in ancient Sumerian hymns relating to the temple city of Mesopotamia such as; 1. The people accept the sovereignty of the god who is in the sanctuary of the capital; 2. Peoples bring tributes to the god in the capital; 3. Nations come to worship the god who is in the sanctuary of the capital; 4. Foreigners bring trees for the construction of the sanctuary; 5. Zion is shrouded in glory, splendor, and majesty; 6. The temple city is the city of justice and righteousness; 7. From the temple city goes forth the judgment that brings redemption and salvation to the peoples. Weinfeld, "Zion and Jerusalem as Religious and Political Capital: Ideology and Utopia," in *The Poet and the Historian*, 111-112.

[244] Donald E. Gowan, *Eschatology in the Old Testament* (Edinburgh: T and T Clark Ltd., 1987), 8-9.

Yahweh's house in Jerusalem within the whole theological experience of Israel, especially within the context of the future redemptive actions of Yahweh towards his people.

Furthermore, the reference to Yahweh's dwelling in Zion in 8:18, the filling of Zion with justice and righteousness in 33:5, the divine banquet on Zion in 25:6, and Yahweh's reign on Zion in 24:23 are just a few examples within Isaiah's narration which seriously elaborate on Zion's being the dwelling of the divine on earth. All these references affirm that Yahweh will not be remote from his people, especially his adherents, and his presence on Mount Zion shall have indeed pivotal moral, theological, and social requirements and demands which must be met on the part of the adherents, too.[245]

The development of the Zion tradition within the corpus of Isaiah appears to be motivated by a primary concern to repair the damage inflicted on the communication between Yahweh and his people of Israel after the collapse of Jerusalem and the destruction of her holy temple (i.e. 3:8; 3:26; 64:10-11). Within this theological milieu, the Zion tradition had provided the theological spaces to articulate and develop certain aspirations and ambitions of Israel while highlighting Zion's centrality and prominence and the theme of Yahweh's return to his residence on earth as a sign of reconciliation and forgiveness. In this regard, Berges argues that the destruction of the temple and Jerusalem had damaged the vertical axis which connected heaven and earth and chaos challenged the cosmic order. He also adds that the destruction of the city also affected the horizontal axis by which the devastation of the city and her walls brought the fauna and flora of the wilderness into the holy city and made her part of the domain of chaotic forces.[246]

The passages of Isaiah with their focus on Zion apparently seek to rectify this disturbance so that Israel could restore her normal life and subsequently eliminate her agony caused by the exile (i.e. 40:1-2).[247] In other words, Isaiah aspires to eliminate this "state of chaos" caused by the fall of Jerusalem so that a new life could eventually sprout out of Jerusalem and her holy mountain (i.e. 24:23; 51:3; 62:1-2) in which Yahweh also carries out his concrete actions to reconcile with his people.[248] Beuken argues that according to those who passed on Isaiah's

[245] Weinfeld: "Accordingly, when Isaiah speaks of the "mount of the LORD's Temple at the head of the mountains, and exalted from among the hills," he in fact makes use of a conventional formula common in referring to sanctuaries in capital cities throughout the Near East. As the kingdom's capital attracts people from the ends of the world, and as they bring tribute and serve the king who resides there, so too, the temple city attracts people from the whole world who bear tribute to the sanctuary's god, raise corvée, and build the metropolitan sanctuary." Weinfeld, "Zion and Jerusalem as Religious and Political Capital: Ideology and Utopia," in *The Poet and the Historia*n, 108.
[246] Berges, "Zion and the Kingship of Yahweh in Isaiah 40-55" in *Enlarge the Site of Your Tent,* 102.
[247] Jenner: "The manifesto is not an apocalyptical document. Its tenor is not 'repent, the end is nigh', but 'repent, the resurrection of Jerusalem and Zion is nigh.' The holy city, resurrected by Yhwh, is the unique servant of Yhwh and the center of the new heaven and the new earth." K.D. Jenner, "Jerusalem, Zion And The Unique Servant Of Yhwh In The New Heaven And The New Earth: A Study On Recovering Identity Versus Lamenting Faded Glory (Isaiah 1-5 And 65-66)," in *Enlarge the Site of Your Tent*, 188.
[248] Poulsen: "…Isaiah 36-7 represents the classical Zion motif in a narrative form: the Assyrian army, having captured and desolated the cities of Judah, stands at the walls of Jerusalem; yet by means of the inhabitants' faith

oracles, the prophet also announced that "YHWH was resolute in his intention to remain faithful to Jerusalem. For this reason, they expected that after the fall of Jerusalem, God would bring about new salvation (ch. 33)."[249][250] In short, the Zion tradition seems to evolve in these contexts with a conspicuous and intensive concentration on *the transformative roles and mission* of the new Zion when Yahweh restores his residence on Mount Zion and in Jerusalem so that the spaces between the former and new times could be envisaged.[251]

Before concluding the discussion about the Zion tradition, it is necessary to provide some analytical observations about the use of the word Zion within the corpus of Isaiah. The purpose is to demonstrate how the wording has been utilized to develop the theological connotations of Zion tradition within the whole book.[252] As a general observation, Dekker remarks that when Zion is used independently it often refers to the city of Jerusalem,[253] sometimes including her inhabitants (i.e. 1:27). He also notices that of great importance in the book of Isaiah, the term "Zion" functions as a reference to the place of Yahweh's presence and his salvific deeds in Jerusalem (i.e. 28:16).[254] Perceiving Zion's position within these redemptive and salvific actions of Yahweh, Paulsen points out that the concept of Yahweh's protection of Zion forms a main line of thought in Isaiah, especially Isaiah 1-39.[255] This divine protection is strongly tied to the presence of Yahweh in Zion who has filled Zion with justice and righteousness (33:5). Yahweh's presence in Jerusalem is not a mere abstract or virtual presence, but a profoundly concrete and transformative presence.

To grasp the diverse functions of the term Zion within the corpus of Isaiah, Dekker subdivides the use of the term into three distinct categories. He only focuses on Isaiah 1-39 as he has limited his exegetical examinations to these chapters. Dekker says that the first set includes texts which have an explicit reference to Mount Zion[256] which appears to bear theological

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and Hezekiah's prayer, YHWH intervenes and protects his city in terms of a miraculous deliverance. As part of the deliverance, there is a promise of a surviving remnant sprouting from Mount Zion." Pouslen, *Representing Zion*, 98.

[249] W. Beuken, *Isaiah II/2: Isaiah 28-39* (Historical Commentary on the Old Testament; Leuven: Peeters, 2000), 9.

[250] In the words of Roberts: "Isaiah picks them up from the Zion tradition where they were already at home, but he does alter the significance of the tradition by projecting the vision into the future. These features are no longer present realities, but future promises. The vision of the future Jerusalem has the effect of devaluing the present city." Roberts, "Isaiah in Old Testament Theology," in *Interpretation*, 138.

[251] Against this background, one can relate to the swords in Isaiah 2 which shall be turned into ploughshares (2:5), and the reference that Zion's wilderness shall become like the Garden of Eden (51:3).

[252] Poulsen: "An initial reading of Isaiah made it clear that the book exhibits different perspectives of Zion. On the one hand, there is an image of Zion as the last bastion where YHWH at the very last moment defends a faithful remnant against attacking enemies. On the other hand, there is an image of Zion as a wilderness that will be restored and repopulated by the people of YHWH returning from exile." Pouslen, *Representing Zion*, 70-71.

[253] Mazar points out that the establishment of the Temple in Jerusalem converted the city into the national and religious center of Israel, thus ensuring her exalted status in the history of the people and the country. Binyamin Mazar, *Biblical Israel: State and People* (Jerusalem: Magnes, 1992), 89.

[254] Dekker, *Zion's Rock-Solid Foundations*, 275.

[255] Poulsen, *Representing Zion*, 26.

[256] Dekker, *Zion's Rock-Solid Foundations*, 268. Dekker also remarks that if the presence of the temple or the dwelling of Yahweh is included within the reference to Mount Zion, then it is "understandable that the mountain

connotations and imports in these contexts (i.e. 4:5; 8:18; 10:12; 18:7; 24:23; 29:8, 31:4 and 37:32); the second set includes passages which have references to "daughter of Zion,"[257] or the personification of Jerusalem and her population as a "daughter" (i.e. 1:8; 10:32; 16:1; 37:22); and the last set includes texts with where the term is employed independently (i.e. 1:27; 2:3; 3:16,17; 4:3,4; 10:24; 12:6; 14:32; 28:16; 30:19; 33:5,14,20; 34:8; 35:10). In all these categories, Zion either stands for the city herself, the population, or the place of Yahweh's presence in the holy city.[258]

It is quite obvious that in the majority of instances the term Zion has been used either independently or with a solid connection to "the holy mountain" within the corpus of Isaiah 1-39. When used independently, the term appears in the following contexts. 1. Zion is associated with the prevalence of justice and righteousness (1:27; 33:5); 2. Yahweh has founded or created Zion (14:32; 28:16); 3. The mission of Zion is to spread Yahweh's words and teachings to foreign nations (2:3); 4. The people who live in Zion are receipts of Yahweh's deliverance or judgment (10:24; 30:19; 33:14); 5. The return of the exiled Israelites to Zion (35:10); 6. Yahweh's judgment against Zion (33:14[259]; 34:8); 7. Yahweh's deliverance of Zion's (10:24; 33:20); and 8: The remnant of survivors in Zion (4:3).

As for the reference to Mount Zion, the term occurs within these contexts. 1. Mount Zion is Yahweh's dwelling on earth (4:5; 8:18; 24:23); 2. Yahweh's judgment against Mount Zion (10:12, 31:4); 3. Deliverance of Mount Zion (24:23; 29:8); and 4. The remnant of survivors on Mount Zion (37:32). These references to Mount Zion capture the tension which strongly accompanies the emergence of Zion in Isaiah as the hope for Jerusalem's deliverance is rooted in in desire for ending the judgment against her. As for the references to daughter Zion, they appear in two contexts. The first is related to the personified city of Jerusalem or Mount Zion including the population (1:8, 10:32; 16:1; 37:22). The second mainly pertains to the daughters of Jerusalem as residents of the city's space (3:16,17). In this context, their excessive luxury and opulence are severely criticized.

Applying Dekker's observation to Isaiah 40-66, the name Zion occurs 14 times in these chapters. It is used independently in most of the occurrences, 13 times. It is just in one occurrence (52:2) that the term Zion is used in connection with the term "captive daughter."[260]

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also functions as a place of religious assembly. That is clearly the case in 4:5, in which Mount Zion is mentioned in connection with the gathering of the holy remnant…"

[257] Dekker argues that this designation "daughter Zion" exhibits a degree of affection and is consistently used as a personification of the Jerusalem and her inhabitants. Dekker, *Zion's Rock-Solid Foundations*, 270.

[258] Ibid., 267.

[259] Dekker says that the designation "the sinners in Zion" in 33:14 is "actually a *contradictio in terminis*, since the presence of YHWH would appear to be included along the name of Zion." He adds that, therefore, due to the reference to the Torah of Yahweh which shall go forth from Zion and the word of Yahweh from Jerusalem "it is clear that allusion is being made to the temple as the place of God's presence. "Once again, Zion enjoys the pride of place in this instance." Ibid., 273.

[260] Maier remarks that the use of the phrase Daughter Jerusalem, for example, personifies the populace of Jerusalem and their relationship to Yahweh as a symbolic father. She also adds that exploring that personification and

Zion is also personified as a woman in 49:14 and 52:1 so that Yahweh can talk to her assuring her that her times of misery and neglect shall come to an inevitable end. In 49:14, 51:3; 52:1; 60:14 and 61:3 the term Zion functions as a reference to the city of Jerusalem[261] including the city's inhabitants and her holy sites. These references mainly deal with the good tidings which shall be delivered to Jerusalem as well as her transformation from the former times of agony to the new times of glory.

In 40:9; 46:13, 52:7,8; and 59:20 the term appears to be mainly associated with the "holy mountain" of Zion; Yahweh's holy presence in the city. These references primarily deal with two major themes. The first is related to the return of Yahweh to Zion and his presence there with all its transformative power. The second is concerned with the comfort and the consolation of Zion. It is worth noting here that in 51:16 the term is apparently used as a reference to the people of Judah and Israel.[262] In this regard, the place of Yahweh on earth, Zion, now bestows its identity on its residents and inhabitants. This profoundly asserts that the residents of Zion are also called the covenantal people of Yahweh: "You are my people" (וְלֵאמֹר לְצִיּוֹן עַמִּי-אָתָּה).[263]

The occurrences of the references to Zion at the opening of the book (1:8; 1:27; 2:3; 4:5) are quite remarkable as they appear to capture the essential elements of the Zion tradition as they are presented within the whole corpus of Isaiah. For Beuken, the renewal of Zion, both population and city, is presented in the first chapter of Isaiah as the all-embracing object of Yahweh's dealing with his people of Israel.[264] In exploring the fulfillment of the divine plan which has its solid background in the city's former times, the daughter of Zion moves all the way in 1:8 from being an isolated and threatened city to become an inspiring and glorified source of divine enlightenment and knowledge according to 2:3. Yahweh is strongly present in her midst as a protector and defender (4:5). The opening of Isaiah bridges the divide between the former

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especially the different roles of Jerusalem in the Hebrew Bible shows that multiple ideas, social values, and iconography have influenced the portrait of Jerusalem which links gendered and spatial aspects. C. Maier, "Daughter Zion as Queen and the Iconography of the Female City," in Martti Nissinen and Charles E. Carter (eds.), *Images and Prophecy in the Ancient Near Eastern Mediterranean* (Forschungen zur Religion und Literatur des Alten und Neuen Testaments 233; Göttingen: Vandenhoeck and Ruprecht, 2009), 147-158.

[261] Biddle argues that the whole process of the personification of Jerusalem functions as a strong theological device which is primarily aimed at allowing for dramatic development, but also setting Jerusalem in a proper relation to her God, Yahweh. Mark E. Biddle, "The Figure of Lady Jerusalem: Identification, Deification and Personification of Cities in the Ancient Near East," in K. Lawson Younger et al. (eds.), *The Biblical Canon in Comparative Perspective* (Scripture in Context 4; Lewiston: The Edwin Mellen Press, 1991), 178.

[262] Gowan: "Since Zion has become a symbol for the people themselves, the prophet's impressive assurances of the intimate relationship that exists between God and his city represent another way of promising a permanent relationship between God and his people in the days to come…(Isa. 14-16)" Donald Gowan, *Eschatology of the Old Testament* (New York: T & T Clark International, 1998), 14.

[263] Woude remarks that whenever Zion is personified in the Isaiahnic narratives, especially in chapters 40-66, she is invariably sketched as a woman with diverse roles. See Woude, "The Comfort of Zion: Personification in Isaiah 40-66," in *Enlarge the Site of Your Tent*, 159. Based on this perspective one can presume that these diverse roles communicate certain theological purposes, inclinations, and proclivities highlighting the abundance and amplitude of Jerusalem's theological experience within the ranges of Israel's religious experience.

[264] Beuken, "The Literary Emergence of Zion as a City in the First Opening of the Book of Isaiah (1,1-2,5)," in *Gott und Mensch im Dialog*, 469.

times and a new time through asserting that Jerusalem's deliverance is an integral part of the divine scheme.[265]

Beuken remarks in this context that the verse in 1:8 depicts the daughter of Zion *ad extra* as a besieged city in a devastated land, whereas Isaiah 1:9 portrays her *ad intra* as a town in which only a few survivors are found. "This remnant, however, is sufficient to determine that this city is not equivalent to Sodom and Gomorrah."[266] This visible sign of life create more spaces in the book of Isaiah to show the potential of Yahweh and the powerful impacts of his intervention for the sake of restoring his holy city "in line with her original name, to the standard of righteousness"[267] according to 1: 26,27, and also reviving her noble mission as a light unto the world according to the passage in 2:3.

The image in 1:27 announces that "Zion shall be redeemed by justice." The isolation and neglect of 1:8 is dramatically replaced now by filling the holy city with justice and righteousness. Beuken remarks that the term used in 1:8, 'the daughter of Zion,' is not repeated in 1:27 because what is envisaged here is not the population, but the whole city as she was designed and will be restored by Yahweh himself.[268] That may also indicate the comprehensiveness and the inclusiveness of Yahweh's plan which shall not embrace the city's inhabitants alone now, but the whole city as space, holy sites, and people according to her original status. Moreover, one may deduce that the usage of the term "Zion" independently in 1:27 expresses the significance of the restored Zion as Yahweh's dwelling on earth through profoundly highlighting her authentic name, Zion.

This perspective is also emphasized in 2:3 with the announcement that "for out of Zion" shall go forth Yahweh's instructions or teachings to reach all the nations of the earth. In both instances, the using of the term Zion shows that Jerusalem is re-gaining her status and identity as Yahweh's dwelling on earth, as a city of temple and worship, in which Yahweh returns and dwells in her midst. This is the concern of 4:5 with its focus on Yahweh's link to Zion. Gowan argues that the promise of a cloud by day and a fire by night is clearly a promise of the permanent presence of Yahweh himself in the midst of Zion and his people.[269] The prevalence of righteousness and justice in Jerusalem, the restoration of divine presence, and the spreading of Yahweh's teachings, as lucidly exressed at the outset of the book of Isaiah, appear to constitute major pillars of Zion tradition.

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[265] Thomas: "In essence, God will fight against, rather than on behalf of, Zion because of the people's sin. Yet this judgment will lead to renewal and restoration by the work of the Lord. So Isaiah can say that those who remain after judgment in Zion will be called 'holy' (Is 4:3) and a 'holy seed' (Is 6:13)." Thomas, "Zion," in *Dictionary of the Old Testament: Prophets*, 910.
[266] Beuken, "The Literary Emergence of Zion as a City in the First Opening of the Book of Isaiah (1,1-2,5)," in *Gott und Mensch im Dialog*, 462.
[267] Ibid., 465.
[268] Ibid., 465.
[269] Gowan, *Eschatology of the Old Testament*, 12.

These references make clear Yahweh's presence in Zion; explore the implications of his presence and its transformative effects (1:27; 2:3). They are complemented by another promising image in 4:5 which highlights the "divine activity" at Mount Zion by which Yahweh creates over the place a cloud by day and fire by night. That "divine activity" shall be necessary to bring about a new era in Zion, Gowan remarks.[270] It seems that this interest in the "divine activity" at Mount Zion lies at the heart of Zion's existence and Jerusalem's esteemed status since Mount Zion is the place which hosts the divine presence on earth. In addition, the mentioning of this divine activity in Isaiah 4 (not for example in Isaiah 1-2) is quite remarkable. The other references to Zion at the opening of Isaiah (1:27; 2:3) show the transformative impacts of the divine activity which impacts the people through the prevalence of justice and righteousness and the spreading of Yahweh's teaching and instruction.

These marvelous things occurring in and out of Zion assert that Yahweh's presence and his "divine activity" are intimately intended to serve certain moral, ethical, and social purposes with transformative impacts. After this presentation in 1:27 and 2:3, the statement in 4:5 with the reference to the cloud and the fire on Mount Zion appears to confirm that the earlier references to the new, transformative Zion as exhibited in 1:27 and 2:3 are indeed direct consequences of this divine activity on Mount Zion. This divine activity or presence is not completely a new experience or revelation, as it builds on the earlier encounter with Yahweh in the wilderness. However, the passage in 4:5 asserts not only the importance of divine guidance in this context, but the immediate presence of Yahweh with his people (Exodus 40:34).[271]

Without this divine activity and presence, justice will not be prevalent in Zion, and Yahweh's teachings will not go forth from there. Thus, the theology of Isaiah intends to convey to its reader when he or she reaches the image in 4:5 that Yahweh's presence in Zion has its significance. It has also its transformative effects embracing the spaces of Zion and impacting the destiny of his people (1:27 and 2:3). In other words, the major purpose of Yahweh's encounter with his people, manifested by his permanent dwelling in their midst in Zion and Jerusalem, ultimately seeks to make a positive difference within their lives. Yahweh profoundly addresses their needs for achieving peace, justice, and righteousness. The images in 1:27 and 2:3 present the readers with a knowledge of strong impacts that the divine presence or activity can have in Zion, before presenting a specific visual of this presence in 4:5. Due to this ordering, the focus is paid in Isaiah 1 and Isaiah 2 on the transformative implications of the divine presence through communicating the meaningfulness of the encounter between Yahweh and his people.

These examinations show that the Zion tradition has diverse expressions and manifestations within the corpus of Isaiah. They mainly elaborate on Yahweh's solid connection

[270] Ibid., 12.
[271] Ibid., 12. Gowan also adds that the "same thing is said of Solomon's temple (1 Kings 8:10-11), so now the wilderness sign of God's presence is associated with Zion…Similar image appears in the picture of the new Jerusalem in Rev. 21:22-23; God will be eternally present in its midst and 'the glory of God is its light.'"

with the city and her holy temple because Zion is Yahweh's dwelling place on earth.[272] Due to that unique connection, the prominence of Jerusalem could be completely justified and her transformation could be envisaged because Yahweh is fully committed to Zion's causes.[273] In this regard, Yahweh is willing to return to Zion to initiate a new reconciliation with his people and wipe out all the tears of the former times. Thus, "Zion becomes a symbol of new creation and redeemed humanity that lives before God without sin, death or pain because God rules in its midst (cf. Is 2:2-4; 65; Mic 4:1-7)."[274]

It seems that the core of the prophetic message about Zion in Isaiah is that "Your God reigns" (אֹמֵר לְצִיּוֹן, מָלַךְ אֱלֹהָיִךְ) according to 52:7, and also in 24:23 with the affirmation that Yahweh rules on Zion and shows his glory to his people from there. Due to that theological conviction about the status of Zion, Yahweh shall put his salvation and redemption there for the sake of his people in Zion (46:13), and also he has filled Zion with justice and righteousness (33:5).[275] Therefore, it is conceivably logical to imagine Jerusalem as she is passionately comforted (40:1-2; 49:15), or urged to rise up in order to celebrate a new life of deliverance and restoration (51:1 and 52:2). That is a strong confirmation which Zion represents that Yahweh never relinquishes his dwelling place on earth or his people.[276] He shall remain in close proximity to them as a continuation of his longstanding covenant with them.

Zion tradition has been utilized, especially in Isaiah 40-66, to show that the schism between Yahweh, his holy city, and his people shall be abolished and alternatively replaced by the astounding restoration of the divine presence in Zion and the amazing transformative power which this brings to Jerusalem.[277] In this regard, the Zion tradition in Isaiah mainly presents Zion as the sacred site of the divine presence.[278] In spite of all tension, Zion shall witness an

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[272] Poulsen notes that there is a conflict between two main perceptions of Zion in Isaiah. He says that "On the one hand, Zion as the last bastion in the battle against foreign nations; on the other hand, Zion as the ruined city (desert) that will be restored and repopulated. It seems of great importance, however, that an account of the fall of the city is absent (apart from allusions in Isa. 6:11-13; 39). The image of Zion enjoying special status and protection remains intact, and the indications that the city has been destroyed are but a few (cf. 54:1-4; 64:9-10)." Poulsen, *Representing Zion*, 31.

[273] Poulsen: "Imageries of the New Zion move between a realistic anticipation of restoration and repopulation, and a virtual Zion of a new centre, which encompasses political and religious functions in the form of a national-political centre of a reunified Israelite people under the rule of a Davidic king, a cultic centre with a life-giving source, an international centre to which foreign nations come to worship, and a cosmic centre where the people dwell in peace with God and where death has been abolished." Ibid., 191.

[274] Thomas, "Zion," in *Dictionary of the Old Testament: Prophets*, 913.

[275] Woude argues that the theme of the return of Yahweh to Zion confirms the bond with Zion which will be followed in the narratives by the arrival of Yahweh's children. Woude, "The Comfort of Zion: Personification in Isaiah 40-66," in *Enlarge the Site of Your Tent*, 166-167.

[276] Quinn-Miscall remarks that Jerusalem and her temple are shown not as a "closed fortress but the site from which the divine teachings and word go forth. Peter D. Quinn-Miscall, *Reading Isaiah: Poetry and Vision* (Louisville: Westminster John Knox Press, 2001), 174.

[277] On justice and righteousness see, Henning Graf Reventlow and Yair Hoffman (eds.), *Justice and Righteousness: Biblical Themes and their Influence* (JSOTSup. 137; Sheffield: JSOT, 1992).

[278] Gowan: "That continuing potency of the concept of the *city* of God as an eschatological symbol, throughout history to our own day, is another reason for emphasizing Zion as the center of Israel's hopes." Gowan, *Eschatology in the Old Testament*, 9.

emergence of new transformation and transition which will positively impact Israel. Due to that conviction, one could explicate why the peoples say in 2:3: "let us go up to the mountain in Yahweh." It is probably because they are aware of the rewards that they shall receive at Yahweh's dwelling in Zion. These will primarily be justice and righteousness and be the nearness of Yahweh.[279][280]

Therefore, the Zion tradition in Isaiah has been utilized to exhibit the complex journey of Israel from the former times of agony to the new times of glory as an integral element within Israel's ongoing encounter with Yahweh.[281][282] As Poulsen remarks, the classical and dynamic Zion motifs offer two trajectories that highlight some important differences in the prophets' perceptions of the fate of Zion which range between divine judgment and divine salvation.[283] In the corpus of Isaiah the voice of Zion strongly confirms that the divine salvation shall determine the contours of the relationship between Yahweh and his people so that Zion continues to enlighten the world.[284] Zion as a theological symbol reveals Yahweh's plan for a future hope in which Zion as a symbol intertwines the destiny of Israel with the nations as they will find refuge in Zion under the protection of Yahweh and his instructions.[285]

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[279] Hayes: "Justice and righteousness are highly important for the message of the biblical prophets. A just and righteous God asks nothing less than that his people do justice and be righteous, as Micah 6:8 states: 'He has told you, O mortal, what is good; and what does the LORD require of you but to do justice, and love kindness, and to walk humbly with your God.'" E. Hayes, "Justice and Righteousness," in *Dictionary of the Old Testament: Prophets*, 471.

[280] Poulsen: "The main thesis is therefore as follows: against the background of a broken relationship with God, judgement is proclaimed to the people and their leaders, followed by a message of salvation for those who return. The harsh words about judgement form a decisive basis for the comforting words about salvation. Now, how does this observation correlate with the two main perceptions of Zion throughout the book? In the first case, the judgment consists of YHWH's calling of the enemies to ravage and threaten the city. Salvation, then, is that YHWH rescues the righteous remnant in Zion, while all others perish. In the second case, the judgment entails the destruction of the city and deportation of the people (although only indicated in Isaiah). Salvation, then, is the way that leads from captivity to the restored Zion." Poulsen, *Representing Zion*, 31.

[281] Berges points out that the restoration of Zion as the abode of the heavenly king creates a dynamic which effects not only the Babylonian deportees and their brethren in the diaspora, but the creation as such because Zion gets renewed while Yahweh's peoples return home. He adds that re-creation shall be to Yahweh for a memorial, for an everlasting sign that shall not be cut off. See Berges, "Zion and the Kingship of Yahweh in Isaiah 40-55," in *Enlarge the Site of Your Tent*, 119.

[282] Poulsen: "In sum, we have not only discovered that there are numerous examples of a more 'peaceful' view of foreign nations in Isaiah, but also that Zion appears as a central and unifying symbol for the whole world. Peace and prosperity rule here. By means of a utopian image, 11:6-9 depicts how peace dominates the divine mountain: the wolf lives with the lamb, the leopard with the kid and the nursing child with the asp (ch. 65:25). On this holy mountain, YHWH swallows up death and wipes away the tears from all faces (25:6-8)." Poulsen, *Representing Zion*, 31.

[283] Ibid., 191.

[284] Thomas: "When the prophetic testimony on Zion is taken together, Zion becomes a witness to God's universal domination in creation (see Is 60). As a theological symbol, Zion presses the future hope beyond any former localization in the prophet's presentation of history. Zion, then, absorbs the grandeur of Israel's Sinai theophany into a new vision of God's universal region in creation." Thomas, 'Zion," in *Dictionary of the Old Testament: Prophets*, 912.

[285] Ibid., 913.

2.4 Major Motifs of Jerusalem in Her Former Times

The scenes pertaining to Jerusalem's former (or sinful) times in Isaiah paint a gloomy depiction about Jerusalem's former life. They clearly expose the dark side of Jerusalem within the expansive narrations and narratives of the book of Isaiah. These dismal images reflect the Jerusalem's collapse with its causes, consequences, and implications (i.e. 1:8; 1:21-23; 3:26; 64:10-11). Most significantly, the city's collapse also carried important theological connotations and imports. One theological perspective arising from Jerusalem's fall was that Yahweh had ceased to dwell in Zion as he had disconnected himself from his people of the covenant in Judah. Therefore, one can perceive these dismal images a reflection on the whole covenantal relationship with Yahweh who temporarily relinquished his people in Judah in the aftermath of the city's tragic collapse.

The presence of these dismal portraits has a special function in the book of Isaiah due to the existence of promising images which celebrate Jerusalem's deliverance. Subsequently, the reader is encouraged to envision other horizons for the restored Jerusalem to transcend the boundaries of the dismal images. These diverse dismal scenes have five interrelated motifs which pertain to the theological experience of Jerusalem/Zion in her past times.

The first motif is concerned with the malpractices and wrongdoings of both the rulers and the inhabitants of Jerusalem. The people of Jerusalem are compared with the people of Gomorrah, and the city's rulers are associated with the leaders of Sodom (1:10). These leaders and peoples are called directly by Yahweh to שִׁמְעוּ (hear; verb, qal, imperative, plural), and אֲזִינוּ (give an ear to; verb, qal, imperative, plural) the דְּבַר-יְהוָה (the word of Yahweh) and תּוֹרַת אֱלֹהֵינוּ (the teaching of our God). The usage of the imperative form of verb here indicates the urgency of the prophetic call to both the leaders and the peoples of Zion due to the enormity and severity of their transgressions. These rulers and the people had neglected the objects of the prophetic call, namely the "word of Yahweh" and the "teaching of our God." Therefore, they are called by Yahweh to be held accountable for their transgressions now because they previously failed to hear his word and teaching.

Due to the unpleasant associations and the urgency of the divine call, Yahweh rejects in the next verses (1:11-15) the people's offerings and sacrifices at his temple in Zion because they become abomination to him; they are also futile (1:12). Focusing only on the rulers of the city, they are sharply criticized due to their neglect of the needs of the disenfranchised, particularly the widows and the orphans of the holy city (1:23). The leaders of Zion, referred to as "your princes" (שָׂרַיִךְ), are not called directly by Yahweh or his prophetic voice as in 1:10. The divine speech is directed here towards the people of Zion (the Jerusalemite citizens) who are ruled by these corrupt "princes." That may indicate that the people of Zion are equally responsible for the faults and the misdemeanors of their leaders; probably based on the saying: "Your rulers shall be of your very own caliber." This call to the Jerusalemite citizens may indicate in moral and theological terms that the acceptance of such an abusive authority of these "corrupt" leaders and

rulers (princes), and the submission to their unjust authority can be a form of participation in their crimes, transgressions, and faults.

Concentrating its critique on the city's residents, the book of Isaiah exposes the behaviors of the so-called "haughty daughters of Zion" who are lashed out against their arrogance, pride, and extravagance (3:16). The prophetic statement regarding the "haughty daughters of Zion" is introduced by the words וַיֹּאמֶר יְהוָה (Thus Yahweh said). The usage of this phrasing presumably indicates that Yahweh himself rejects these actions and attitudes which are contrary to his laws and desires, and are being carried out by these "prideful/sinful" daughters of Zion.[286] The direct involvement of the divine voice in all these statements against both the people and the rulers (i.e. 1:10; 1:23; 3:16) demonstrates that the case against Jerusalem, with its focus on the actions of both peoples and leaders is being taken seriously by Yahweh. In 1:23 and 3:16 the focus is on the decay of Jerusalemite society with the loss of its moral and ethical compass, particularly in social realms and norms. The message is that Yahweh, who filled Zion with justice and righteousness (33:5), is not a remote God since he dwelt in the midst of his people on Zion and Jerusalem. Therefore, he is passionately concerned about these drastic deviations and severe drifts occurring in Zion and Jerusalem which have included both the peoples and the leaders.

Another starkly difficult image of ruin (5:14) shows the nobility of Jerusalem as they descend to the abode of death. They encounter a destructive destiny of both death and annihilation. The dreadful plight encountering the nobility of Jerusalem here is not all surprising considering the grim references to Jerusalem's leaders and princes in 1:10 and 1:23. The consequences of their actions would inevitably lead to death and annihilation. Moving away from this scene of death, the references to the emptying of Jerusalem of both her people and leaders in 3:1-3 includes an expanded list of these who were deported from the holy city of Jerusalem, referencing warrior, judge, dignitary, magician, etc. The message here is that Jerusalem, the ruined city, was left as a desolate city with no people or leaders. The exile is strongly present.

In other parts of the book, the harsh critique against Jerusalem's people and leaders moves from the social realm as in 1:23 and 3:16 to the theological when the peoples and rulers are also lashed out against due to their lack of faith in Yahweh. The king of Jerusalem, for example, refused to ask for a sign from Yahweh in 7:10-12, and in 22:11 the people of Jerusalem had planned to defend their city without even contemplating that Yahweh is the "true/actual" defender, guardian, and protector of the holy city.

To summarize the dreadfulness of the situation dominant in Jerusalem socially, spiritually, and theologically, the people and the leaders of Jerusalem are lumped together in

[286] Miller points out that the narrative's denunciation of the women in Jerusalem (3:16) has often been compared to Amos's pronouncements against the fat cows of Bashan (Amos 4:1-3). In this regard, the passages in Amos articulate more specifically the involvement of the women in the social sins of the people of Israel. Patrick D. Miller, *Sin and Judgment in the Prophets: A Stylistic and Theological Analysis* (Chico: Scholars Press, 1982), 41.

another scene (33:14) where they are described as the "sinners" in Zion (חַטָּאִים), and the "godless/ hypocrite" (חֲנֵפִים). It appears that the major dilemma of the people and the rulers in Zion was that instead of relying on Yahweh, they had unwisely opted to have a "covenant with death" (28:15).[287] This apparently indicates their complete reliance on foreign powers or veneration of other deities, thus not trusting or worshiping Yahweh who was dwelling in their midst on Mount Zion.

In short, these diverse scenes also illustrate that both the people and the rulers of Jerusalem had distanced themselves from Yahweh, their true patron, defender, and protector; then coupled with their failure to live according to Yahweh's value system of justice and righteousness (i.e. Yahweh's word and his teaching), especially at his dwelling place. Therefore, they are presented here as abusers of the status of the holy city and she was terribly and brutally victimized due to their transgressions and deviation from their covenantal obligations. The inclusion of both the leaders and people in these hard statements about Zion/Jerusalem indicates that both of them almost equally bear the responsibility for the city's loss of her original identity. That loss led to the deterioration of Jerusalem's social, religious, spiritual, and theological circumstances and conditions, eventually culminating with her utter collapse and demise.

The second motif concerns Yahweh's "direct" judgments against Jerusalem. Jerusalem's blatant deviations from the divine paths, as previously manifested through the actions of both the rulers and the people, had required immediate and firm divine intervention. Accordingly, Yahweh had carried out his plans against Jerusalem and Zion by which, for instance, he takes from the holy city all her pivotal sources of "support and staff" (מַשְׁעֵן, וּמַשְׁעֶנָה), and "every stay of bread, and every stay of water" (כֹּל, מִשְׁעַן-לֶחֶם, וְכֹל, מִשְׁעַן-מָיִם.). That may indicate that the holy city was mainly deprived of the elemental pillars of life and continuity (3:1-3). The usage of the verb מֵסִיר (takes away; deprives away, verb, hiphil, participle; also used in Job 12:20 and Proverb 28:9) in 3:1 appears to convey the severity and gravity of the loss and forfeiture inflicted on Jerusalem. She was denied of all pivotal elements ensuring the continuation of her life and stability as a functional, vibrant city.

Yahweh is depicted in another scene as acting as a trap and snare of Jerusalem's peoples; as Zion's direct adversary who moved against her with all firmness and resolution (8:14). Yahweh's threatens Jerusalem he will destroy her idols as he had previously with the idols Samaria (10:10-11). Yahweh (or his human agent) says in 10:10 that "my hand" (יָדִי) "has found" מָצְאָה (verb, qal, perfect, 3rd feminine singular) the kingdoms of idols. That is a concrete manifestation of the power of Yahweh against Zion, through the use of his hand by which he shows his firm determination to severely wreck the idols of Jerusalem. The reference to the hand shows that Yahweh (or his agent) in all his might and power tangibly and violently acted to clean up Zion and Jerusalem from idols and images.

[287] Landy thoroughly examines the phrase "covenant with death" along its poetic meanings in Isaiah 28. See Francis Landy, *Beauty and the Enigma: And Other Essays on the Hebrew Bible* (JSOTSup. 312; Sheffield: Sheffield Academic Press, 2001), 185-205.

Yahweh also had severely and directly acted against the city when he had besieged and distressed her (29:1-4). Yahweh says that he הֲצִיקוֹתִי (distress, annoy, or irritate; verb, hif'il, active form, 1st person singular) Zion. The words appear to indicate again his "direct involvement" to distress and irritate Zion. His goal is to inflict severe suffering and atrocious pain on Zion through besieging her like the former siege of King David. Subsequently, the תַּאֲנִיָּה וַאֲנִיָּה (mourning and moaning) would be prevalent within Zion because the grave impact of the divine judgment becomes obviously harmful and lucidly concrete.

In another image, Yahweh uses his agents to carry out his actions which flow from his judgments against Jerusalem and her people (10:5). The Assyrian king is described as Yahweh's "rod of wrath" (שֵׁבֶט אַפִּי). The word "anger/wrath" (אַפִּי) shows the negative attitude of Yahweh (or his agent) towards the sinful Zion and his indignation and irritation to determine his actions and plans against her and her people. The reference to the Assyrian monarch here coveys that Yahweh's manners of judgment and intervention against Zion would be diverse and powerful including the utilization of the power of the most brutal forces on earth against Zion.

These various references demonstrate in most cases the direct intervention of Yahweh in inflicting pain on Zion as he explicitly shows his irritation against "the sinful" Zion. Related to what was described in the first motif, one can understand that Yahweh intervened here in order to halt the city's deviations by targeting the people, the leaders, the landscape, and the idols. These images which are centered on the motif of judgment show lucidly that the tragic fall of the city was not coincidental since it was determined by Yahweh himself. Yahweh was fed up with the enormity of Jerusalem's transgressions and her other moral and theological failures. In theological terms, the pronouncements of Yahweh's harsh judgments against Zion had been urgently required so that another future of restoration and deliverance could be born possibly out of this misery and deficiency, following the complete purging of Zion and Jerusalem.

The third motif is related to the theme of judgment, but it is mainly concerned with the impacts of Yahweh's action on Jerusalem's landscape. That is manifested through the massive damage inflicted on the city by which Jerusalem has ceased to function as a living and vibrant city. Jerusalem's fragility is highlighted (1:8) when she was left "like a booth in a vineyard," and like a "shelter in a cucumber field," a "besieged city." This terrible state of siege and distress culminates with the depiction of the city's sheer destruction where her ravaged gates are depicted both lamenting and mourning (3:26). In the same context, the city's gates, rather her opening, become "פְּתָחֶיהָ" (her opening) by which they "לָאָרֶץ תֵּשַׁב" (sit on the ground) in a state of despair and sadness.

This indicates that the vastness of the devastation inflicted on the city's landscape as, for instance, her living gates (the sign of her viability) become mere ruined and desolate "openings." In another grim image, Zion becomes מִדְבָּר (wilderness), and Jerusalem is turned into שְׁמָמָה (desolation) (64:10). The temple had been burned and devastated by fire (64:11). The utilization of these varied images shows the immediate effects of the divine judgments against the city with

its grave consequences. Eventually, these divine actions led to the stumbling of the city herself (3:8). These references demonstrate that the damage inflicted on Jerusalem's landscape was devastating, inclusive, and comprehensive as death -not life- was prevalent in Jerusalem which was once a living and functioning city.

The fourth motif is connected to the worship of idols in Jerusalem. This worship is perceived theologically as a blatant deviation and an obvious drift from Yahweh's paths, and expresses a condemnable disregard to the unique status of Jerusalem and Zion as the dwelling place of Yahweh. The worship of idols can be related to the concept, previously discussed, about the "word" and the "teaching" of Yahweh in 1:10, in that the people and the rulers in Zion neglected Yahweh in many ways including worshiping idols or dedication to other deities. For that reason, Yahweh himself challenges Jerusalem, and then asking if her collections of idols could indeed "save you" (יַצִּילֵךְ) out of imminent, severe pronouncements of divine judgments (57:13). The direct call to Jerusalem (בְּזַעֲקֵךְ יַצִּילֵךְ קִבּוּצַיִךְ) by Yahweh in the same verse confronts Jerusalem directly with her deviations and transgressions. Jerusalem is now challenged by Yahweh and shown the triviality of her beliefs since these "trivial" things/objects, which she had worshiped, would be eventually and instantly taken way in vain by the passing wind (וְאֶת-כֻּלָּם יִשָּׂא-רוּחַ יִקַּח-הָבֶל).

In another scene (2:8), the holy land of Yahweh is filled with these worthless idols, not for example, with his presence of justice, peace, and righteousness. Due to the nihilistic existence of idols, Yahweh proclaims his ardent determination to wipe out all idols and images in Zion (10:10-11) so that the land would not be besmirched any more with the presence of these objects. The special focus on the presence of idols in connection to Zion highlights the fact that the prevalence of these objects had been a drastic theological drift because Zion is Yahweh's special residence on earth. Thus, the veneration of idols was a betrayal to the status of Jerusalem, the covenant with Yahweh, and expressed a blatant disregard to Yahweh as the sole, living God of Israel and creation. Therefore, these references concentrating on this motif with connection to Zion could be related to the actions of both the leaders and the people who had neglected Yahweh by worshiping in this situation other deities (2:6), or leading life driven by transgressions, not justice and morality (1:22-23). In theological terms, all these actions contrary to Yahweh's teachings at his dwelling place would eventually result in consequences miserably affecting Zion and her people.

The fifth motif is about the naming of Jerusalem in her sinful, former times. The bestowment of these names upon Zion captures through powerfully vivid images the negative qualities that the holy city had acquired due to her unfaithfulness, deviations, and moral corruption. In this regard, Jerusalem is abhorrently called a "Whore" (1:21) presumably because she had lost her authentic status as the "Faithful City" of Yahweh (קִרְיָה נֶאֱמָנָה). Jerusalem is also called the "City of Chaos" (24:10) where "desolation" is left in the city and her gates are "battered into ruins" (24:12).

Additional negative tributes to the holy city include her grim associations with the notorious cities of Sodom and Gomorrah (1:10). These associations highlight once again that Jerusalem had lost her original status as a city of life and worship of Yahweh. Consequently, the remoteness of Jerusalem/Zion from her true lord, Yahweh, had naturally resulted in these grim associations with harlotry, deception, and chaos. These names are compatible with the circle of gloominess and dreadfulness surrounding the plight of Jerusalem/Zion and her people in her former times and the depictions about Jerusalem's deteriorations are darkly intensified.

These five diverse motifs, described above, present the drama of Zion/Jerusalem and her narrations in her former times. This narration is obviously centered on a series of failures, transgressions, and regressions on the part of Jerusalem, almost equally including both her rulers and people. In theological terms, the holy city, or to put it bluntly, the holy city of Yahweh, was not living up to her unique status. The prevalence of injustices, social corruption, and the worship of idols were some of the manifestations of her sin which made the divine reaction all the more necessary and urgent to correct Zion's sharp deviations and faults. Thus, the narration of Jerusalem in her former times shows the city's disobedience, betrayal, and purging. These images serve a theological purpose aiming at expressing and facilitating the transformative movement of Zion towards Yahweh's new plan which entails the creation of a new Zion. The trajectory of this divine plan is primarily based on transforming the sinful and old Jerusalem and the ending of her misery so that she and her people and the whole world can enjoy a new life of peace.

2.5 Dismal Depictions of Jerusalem

Yahweh declares in the book of Isaiah that the former things shall indeed come to pass away (48:3) so that a new age will marvelously sprout out of Jerusalem. The birth of this promised age seems tied to the elimination of all the gloom and dread which pertain to the city's former times. Thus, the ruined Jerusalem and her desolate temple shall be rebuilt and her exiled people shall be able to return to Zion (66:20; 27:13). The occurrence of these hopeful events, and many others in Isaiah (e.g. 2:2-5; 18:7; 51:3; 60:20), function as a strong expression and embodiment of this new age celebrated in Jerusalem. Simultaneously, these events strongly imply the cessation of Zion's connections with her distressing, agonizing, and former times (40:1-2). Thus, the birth of the restored Jerusalem has its strong backgrounds and roots in her former times to signal the renewal of Yahweh's grace and compassion towards his people.

As mentioned earlier, the former times[288] frequently are made manifest through dismal images which mainly depict the glum conditions of Jerusalem, her rulers, and her peoples prior,

[288] In specific parts of Isaiah's narratives, namely Isaiah 36-37, the references to Jerusalem's former times affirm the divine commitment to defend and deliver Zion. Thus, these specific references portray an overall positive depiction about Jerusalem and her king with an apparent affirmation of her special status as a divinely-protected city. No apparent criticism or divine assault is waged against Zion, her people, or her leaders within the contexts of these concerned chapters. Thus, these chapters with the references to the city's former times appear to carry a message of hope, not doom, to Jerusalem.

during, and after the city's tragic fall. These grim depictions occur throughout the chapters of the book, especially Isaiah 1-39.[289] In spite of the existence of other expansive spaces of hope for a new Zion in other parts of Isaiah, Jerusalem's former times with all their pessimism are not totally absent in the book. They function instead as excruciating reminder and stark expression of the existence of Jerusalem's past times with all their past times of deviation and betrayal. Quite remarkably, these grim references simultaneously create tension and anticipation, both of which continue to accompany the prolonged journey of Jerusalem/Zion as narrated throughout the book of Isaiah.

Theologically and literarily speaking, the state of tension surrounding Jerusalem and her fate is justified and anticipated due to transgressions, flaws, and failures that had occurred during her past times (i.e. 1:10; 1:21-23; 5:14). These gloomy circumstances eventually led to Jerusalem's sheer collapse (64:10-11; 3:8; 3:26), her desolation, her isolation (1:8), and the exile of her peoples (3:1). By the same token, the state of anticipation found in these images lead to new and hopeful literary and theological platforms in the corpus of Isaiah which respond to concerns and dilemmas of the former times. That is done through envisioning Zion's profound transition where her former ruination, for example, is replaced by new rebuilding, her siege by deliverance, and the exile of her people by their glorified return.

The rest of this chapter is dedicated to exegetically examining fourteen dismal images in Isaiah which all have direct or implicit reference to Jerusalem/Zion and her plight within the darkness of her former times. The aim is to *break into* the city's past abodes to expose the grave experiences that the holy city encountered during her former times. The chapter now examines these dismal images as literary texts through concentrating on their linguistic forms and their rhetorical formulations. Matters pertaining to the texts' translation and interpretation, the overall flows of their plots, their general conceptions, and the different points of both the narrators and actors are also tackled. The ordering of these images/texts within the corpus of Isaiah and their literary and theological inter-connections to the surrounding passages in the book are also investigated. The aim is that a substantial portrait of Jerusalem's dark past will be elucidated for the reader through the exploration of the dismal images which follow.

As an outcome of these exegetical disclosures, the creation of a literary and a theological bridge to grasp the subsequent images celebrating the restored Jerusalem shall also be envisaged and traced. The exegetical work in this section will assist in understanding more fully, the positive portraits of Jerusalem when a dialogue between Zion's former things and her new things is established in chapter three of this study. Furthermore, theologically speaking, these examinations about the roles of Jerusalem/Zion intend to capture a pivotal component of the

[289] Childs remarks that with the beginning of Isaiah 40, the message of the book functions in a different fashion. He explicates this alluded change due to the transition from the "old things" in Isaiah 1-39 to the "new things" in Isaiah 40 and the subsequent chapters. He adds that the theological message after the chapters of Isaiah 40 is that "Isaiah's word of future salvation is now about to be accomplished in the new things." This divine salvation shall mainly embrace the vicinity of Jerusalem and the plight of her people. Childs, *Isaiah*, 296-297.

book's theology which is concerned about both the judging and the redemptive roles of Yahweh in Israel's and the history of humanity overall. The diverse manifestations of this pivotal divine role shall be extracted from exegetically examining these images of Jerusalem and Zion in the book. Thus, the plight of Jerusalem/Zion appears to lie at the heart of these theological discussions which profoundly concentrate on the human-divine interaction by which Zion's sacred spaces become both witness and actant in this dynamic encounter between Yahweh and his people, Israel.

2.5.1 Daughter Zion: Isolated and Besieged

וְנוֹתְרָה בַת-צִיּוֹן, כְּסֻכָּה בְכָרֶם; כִּמְלוּנָה בְמִקְשָׁה, כְּעִיר נְצוּרָה. :1:8

"And Daughter Zion is left like a booth in a vineyard, like a shelter in a cucumber field, like a besieged city."[290]

2.5.1.1 A View on the Image

Jerusalem emerges in 1:8 with an apparent exposure of her vulnerability, abandonment, and fragility exhibited at the dawn of the book's narrations. That gloominess is accentuated by three similes: "*like a booth in a vineyard, like a shelter in a cucumber field, like a besieged city*."[291] The city is also personified as "Daughter Zion" (בַת-צִיּוֹן) so that her voice could apparently reach the reader as desperate, fragile, vulnerable, and secluded city. Consequently, the first reference to Jerusalem in the book generates ambivalent feelings of despair, anguish, and agony concerning the grim plight of the holy city. The three similes and the city's personification as a relinquished daughter, to be thoroughly examined in the following pages, profoundly add distinct and striking tributes to the significance of Jerusalem, Daughter Zion, within the framework of her very first appearance at the outset of the book's narrations.

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[290] On exegetical examination and historical background of 1:8 (and 1:9) see, Ehud Ben Zvi, "Isaiah 1,4-9, and Events of 701 BCE in Judah," in *Scandinavian Journal of the Old Testament* 5 (1991), 95-111; Susan Niditch, "The Composition of Isaiah 1," in *Biblica* 61 (1980), 509-529; John Adney Emerton, "The Historical Background of Isaiah 1: 4-9," in Shmuel Ahituv and Baruch A. Levine (eds.), *Avraham Malamat Volume* (Eretz-Israel 24; Jerusalem: Israel Exploration Society, 1993), 34-40; R. Melugin, "Figurative Speech and the Reading of Isaiah 1 as Scripture," in *New Visions of Isaiah*, 282-305; Alex Luc, "Isaiah 1 as Structural Introduction," in *Zeitschrift für die alttestamentliche Wissenschaft* 101 (1989), 115; Yehoshua Gitay, "Reflections on the Study of the Prophetic Discourse: The Question of Isaiah I 2-20," in *Vetus Testamentum* 33 (1983), 207-221; John T. Willis, "An Important Passage for Determining the Historical Setting of a Prophetic Oracle- Isaiah 1.7-8," in *Studia Theologica-Nordic Journal of Theology* 39 (1985), 151-169; idem, "The First Pericope in the Book of Isaiah," in *Vetus Testamentum* 34 (1984), 63-77; Nico A. van Uchelen, "Isaiah I 9: Text and Context," in Bertil Albrektson et al. (eds.), *Remembering All the Way: A Collection of Old Testament Studies Published on the Occasion of the Fortieth Anniversary of the Oudtestamentisch Werkgezelschap in Nederland* (Oudtestamentische studiën 21; Leiden: Brill, 1981), 155-163; J. Roberts, "Form, Syntax, and Redaction in Isaiah 12-20," in *Princeton Seminary Bulletin* 3 (1982), 293-306; Paul. Z Gregor, "Practical Spirituality in Isaiah 1:10-20," in *Journal of the Adventist Theological Society* 22 (2011), 16-27, (Accessed on 26 February 2016: http://digitalcommons.andrews.edu/old-testament-pubs/82); and W.T. Claassen, "Linguistic Arguments and the Dating of Isaiah 1:4-9," in *Journal of Northwest Semitic Language* 3 (1974), 1-18.

[291] In his commentary on 1:8, Childs says that the image primarily exhibits Jerusalem alone as she remains utterly isolated and forlorn, like an abandoned child, isolated, and useless. Childs, *Isaiah*, 18.

Visually, one can imagine the holy city of Jerusalem, Daughter Zion, as she stands alone and besieged with all the land demolished around her (1:7).[292] Thus, the portrayal of Zion in her isolation instantly invokes sentiments of lamentation and grief over the plight of a significant city which has become a secluded and separated landscape. That grim reality which Zion is experiencing now is in great contrast to her original status as she had been once the seat of the kingdom, the heart of the nation's attention, and - most significantly - the dwelling place of Yahweh on earth. Tragically, Jerusalem in her current insular milieu seems to have lost her central position, her beauty, and her appeal, her connection with Yahweh; and instead finds herself in a miserable plight of separation, seclusion, and alienation.

However, it is worth observing here that Jerusalem is not portrayed as a completely ruined or fully annihilated city. She is instead depicted standing alone solitary like a garden booth in a patch of vines.[293] This peculiar status of Zion is quite significant considering the book's overall theological concentration on the future transition of Zion and her revival, when she will astoundingly emerge out of the ashes of the former times to enjoy new times of life, delight, and glory. The following verse (1:9) interestingly contains a reference to the remnant of survivors in Jerusalem. Thus, the positioning of this image of Zion in her isolation, not her sheer annihilation and devastation, at the outset of the book's narration[294] appears to be replete with theological connotation, hence rendering an opportunity of hope for Jerusalem. This image of the remnant may seek to convey to the reader that the city's isolation and the denial of her life will not permeate her scenery permanently.[295][296] In other words, the appearance of the image opens a vineyards which shows that the holy city will be released from her burdens and agonies and find hope and growth.

As mentioned earlier, Jerusalem's relinquished and secluded landscape is a vivid description at the beginning of the book (1:8) which will stick with the reader.[297] This

[292] The Book of Micah also uses the wording Daughter Zion to communicate two opposite meanings. In 4:10 the term Daughter Zion refers to a woman who suffers in labor. Moreover, the term is used in 4:13 to refer to the feeble Daughter Zion who becomes a bull with strong iron horns to attack and defeat her adversaries. These different uses indicate the abundant meanings that Daughter Zion has different biblical contexts.

[293] Brueggemann, *Isaiah 1-39*, 10.

[294] Gitay: "Isa. 1 is a dynamic text, designed to communicate with its audience. Such a text is not delivered in a vacuum; it is a response to a certain situation. A major task of the critic is, therefore, to reconstruct the point of departure of the address, called by rhetoricians the rhetorical situation." Gitay, "Reflections on the Study of the Prophetic Discourse: The Question of Isaiah I 2-20," in *Vetus Testamentum*, 215.

[295] Willis argues that if the third simile in the image is interpreted "like a watchtower" or "like a besieged city," it primarily "points to a time when Jerusalem was not actually under siege, but alone, isolated, cut off from the outside world." He furthermore adds that the preceding verse (1:7) further describes the situation as one in which an army of foreigners has recently invaded, "leaving the land desolate, and surrounding cities burned with fire. Willis, "An Important Passage for Determining the Historical Setting of a Prophetic Oracle- Isaiah 1.7-8," in *Studia Theologica-Nordic Journal of Theology*, 158.

[296] Beuken argues that the verse conveys the loneliness of Zion's population with regard to its natural environment as the issue of the main concern here. Beuken, "The Literary Emergence of Zion as a City in the First Opening of the Book of Isaiah (1,1-2,5)," in *Gott und Mensch im Dialo*g, 462.

[297] Ben Zvi remarks that the image communicates that disaster had occurred, but the damage was not total. He adds that the land is described as desolate in 1:7, depopulated but not physically destroyed or without economic

presentation of the grim status of Zion is examined now through paying special concentration to the image's literary, linguistic, thematic, and theological interconnections, particularly to the preceding verses, especially 1:2-7.[298] These passages seem to formulate a literary unit which is connected to the plight of Zion 1:8 and the remnant of survivors in Zion in 1:9. The passage in 1:10 presents another dismal image about Zion (to be also examined in this chapter) opens a new dimension within Isaiah about Jerusalem. Thus, the literary and theological spaces of 1:8 are connected to the threads of 1:2-9 where Zion in her desperation and isolation emerges at the end of this literary unit.

The purpose of these examinations is to explicate how the overall imports of 1:8 can be explicated within the literary and theological contexts prevailing within this literary unit.[299] This approach is based on an understanding that a passage in a chapter or a book is not completely separate or utterly isolated from its surroundings. This is true since the pouring of thoughts, expressions, and sentiments is an accumulative process which moves from one passage and is complemented in another passage that create a coherent flow of ideas and thoughts which capture, in the case of Zion, more spectrums of her presence in the case of Isaiah. This flow of ideas contributes to the overall literary and ideological building-up of the chapter so its theological messages and literary themes could be delivered and communicated in such a persuasive, reasonable, understandable, pellucid, and coherent manner.[300]

That exegetical endeavor is expected to be advantageous here in order to reveal more of the overall concepts of the dismal imagery of Zion which is approached here not as an isolated or a separated literary text, but as a living, extended, and a well-connected text/imagery. As explicated earlier, this is done through carefully considering the imagery's intrinsic relationships and allusions with other passages within the same literary unit so that the particular shimmer of

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capability. Ben Zvi, "Isaiah 1,4-9, and Events of 701 BCE in Judah," in *Scandinavian Journal of the Old Testament*, 104.

[298] Melugin: "Whoever reads Isaiah 1 as Scripture may find its tropes to be a powerful force in the construction of the symbolic world in which a community may hear and respond to God. Whether ancient Israelite audiences would have understood these tropes in precisely the way I construct them is difficult, if not impossible, to ascertain, for we know precious little about Israelite conventions for interpreting figures of speech…Nevertheless, in the formation of a symbolic world in which to live, we can participate in a centuries-old community which employs Isaiah (and other scriptures) to shape its experience of God as judge and savior." R. Melugin, "Figurative Speech and the Reading of Isaiah 1 as Scripture," in *New Visions of Isaiah*, 303.

[299] For Carr Isaiah 1 stands as a strategic reconceptualization of the Isaiah tradition through selectively presenting and recasting relevant strands of the tradition thus preparing to hear and interact with the texts in a new way. Carr, "Reading Isaiah from Beginning (Isaiah 1) to End (Isaiah 65-66): Multiple Modern Possibilities,"in *New Visions of Isaiah*, 204.

[300] Perry: "The literary text, like any verbal text, is received by the reader through a process of "concentration". Its verbal elements appear one after another, and its semantic complexes build up 'cumulatively', through adjustments and readjustments. That a literary text cannot yield its information all at once is not just an unfortunate consequence of the linear character of language. Literary texts may effectively utilize the fact that their material is grasped successively; this is at times a central factor in determining their meanings. The ordering
and distribution of the elements in a text may exercise considerable influence on the nature, not only of the reading process, but of the resultant whole as well." Menakhem Perry, "Literary Dynamics: How the Order of a Text Creates Its Meaning," in *Poetics Today* 1 (1979), 35.

the text under investigation can come out. That approach considers the seamless unity which connects the diverse threads of the narration in 1:2-9, as well as other units in other chapters too. In short, this redactional unity is investigated here by considering the text's ordering and relationships with other surrounding passages so that more aspects of Zion can be considered, expounded, and explored.

As a general remark, it is worth noting that Isaiah 1 has been considered by some scholars, like Fohrer, as an introduction to the whole book where it primarily functions as a summary of Isaiah 1-39.[301] Eck says that this interpretation of the opening of the Book of Isaiah proposes a typology of prophetic superscriptions and interprets Israel's offenses against the socially vulnerable as a resistance to the just rule of JHWH with calamitous consequences.[302] But what are the actual functions of this introduction?[303] For Williamson this introduction seems to function in a special way as its paramount theological intention is to profoundly appeal to the reader to repent "in the light and on the basis of all that is to follow."[304] Thus, this particular concentration on the theme of repentance is preparing the reader's frame of mind particularly at the start of the book, Williamson adds.[305]

Considering Williamson's stance, one can claim that the imagery of Jerusalem's isolation and seclusion here theologically functions, within the chapter's theological and thematic context, as a blatant manifestation of the judgment that Yahweh has waged against his people and their land and their holy city due to their lack of repentance and their other theological deviations.[306] This grim situation has indeed fractured and distorted the linkages between Yahweh and his people in Judah and Jerusalem. Thus, the situation of seclusion in Zion in 1:8 could be seen as a culmination of the divine case made against the sinful people of Judah and Jerusalem as conspicuously announced in 1:2-3.

Theologically, these people have rebelled against Yahweh; their source of their life and the one who had once acted as their caring father or loving master.[307] Consequently, within the

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[301] Williamson, *Isaiah 1-27: Volume 1*, 9. See also G. Fohrer, *Das Buch Jesaja* (3 vols; Ziircher Bibelkommentare; Zurich and Stuttgart: Zwingli Verlag, 1964-1967).
[302] Eck, *Jesaja 1 - Eine Exegese der Eröffnung des Jesaja-Buches*, 1-10.
[303] Gitay: "Isa. 1 is an example of a vivid text, rich in vocabulary, with a diction conveying an illusion of emotional depth. The description of the disaster, vss. 5-7, is not a conventional description, and the vocabulary is rare." Gitay, "Reflections on the Study of the Prophetic Discourse: The Question of Isaiah I 2-20," in *Vetus Testamentum*, 213.
[304] Williamson, *Isaiah 1-27: Volume 1*, 10.
[305] Ibid., 10.
[306] Sweeney argues that it seems that the people do not believe that Yahweh brought about an attack on Zion. So Isaiah intends to convince the people to return to Yahweh. He adds that such a concern would correspond with 1:2-3 which stress the people's lack of understanding. Marvin Sweeney, *Isaiah 1-4 and the Post-Exilic Understanding of the Isaianic Tradition* (Beiheft zur Zeitschrift für die alttestamentliche Wissenschaft 171; Berlin, New Yorl: Walter de Grutyer, 1988), 127.
[307] Carr: "…Isaiah 1 as a whole can be seen as a repentance-focused presentation of many central themes of the Isaiah tradition, from the initial description of the people as God's children to the final invective against who sacrifice in gardens." See Carr, "Reading Isaiah from Beginning (Isaiah 1) to End (Isaiah 65-66): Multiple Modern Possibilities," in *New Visions of Isaiah*, 203.

theological building up of the opening of Isaiah 1, Zion's declining situation and isolation is apparently used to exhibit one of the pivotal consequences of the transgressions of the sinful people (or children) which effects both the plight of Jerusalem and the land of Judah. In short, the story which begins with the exhibition of the sins of people culminates with the desolation of the land and the isolation of Zion. Hence, Zion's grim plight of isolation is the direct consequence of divine intervention against the sinful people. These rebellious children (1:2) must pay now for their acts of disobedience as their eyes see now their capital and sacred city as isolated and besieged.

Then, the reader's frame of mind, using Williamson's words, is prepared to perceive the fate of secluded Zion, theologically considered as the dwelling place of Yahweh, as the grim impacts of deteriorating relationship between Yahweh and his rebellious (sinful) people is tragically illustrated in 1:2-6. The passage in 1:4 clarifies the scopes of these transgressions which eventually struck a severe blow to the covenantal partnership between Yahweh and his people. These destructive practices and attitudes include: *a.* prevalence of iniquity; *b.* doing evil things; *c.* dealing corruptly; *d.* forsaking Yahweh; and *e.* despising the Holy One of Israel. These serious transgressions, which embrace the actual dealings of the people and their inner faith experiences, seem to justify why Yahweh was eventually obliged to strongly act against Zion, his dwelling place on earth, and his people in Judah.

One can perceive that the people's negative response to the call to repent, which is implied in 1:5 (Why do you continue to rebel?), the disobedience of the children whom Yahweh has previously reared (1:2), and the systematic neglect of the divine teachings in 1:4 are followed by presenting the divine judgment effecting the people, their sacred city, and their land (1:7-8). Thus, the opening of Isaiah creates a pattern which shows that the divine reaction is legitimate and justified, and it is enunciated now within the sacred spaces of Zion. The presupposed symbol of harmony between earth and heaven has been tragically turned into an isolated, besieged landscape. In other words, the image in 1:8 affirms a theological conviction that the lack of harmony and conformity between Yahweh and his people had created this terrible situation in Zion. Thus, the sacred landscape appears in this theological pattern to constitute an intrinsic component of the encounter between Yahweh and his people of the covenant in Judah. Yahweh cannot continue to dwell in the midst of his people when transgressions and sins pervade the whole context as expressed powerfully in the physical landscape.

The special concern for Zion's cause which immediately appears after the grim references to desolate land and burned cities in 1:7 is obviously based on Zion's unique status as the dwelling place of Yahweh on earth, and her centrality as the capital of Judah. Due to that perspective, the status of Zion and her plight seem to be differentiated from the catastrophic plight of the land and the other burned cities in the region according to 1:7. (That differentiation seems to severe certain ends which shall be explicated soon.) However, it is worth emphasizing again here that the concentration on Zion's fainting voice, her desperation, and her neglect in 1:8 strongly expresses how the covenantal relationship with Yahweh, who once dwelt in the midst of

his people in Zion, has been fractured and harmed. As consequence of this disruption and fracture between Yahweh and his people, Yahweh left Zion so that she has become a deserted and isolated space.[308]

Gitay remarks that rhetorically 1:2-20 is one speech.[309] Within this one speech the references to Zion occur in 1:8 and 1:10, both ending and beginning the new units within this one speech. That may indicate that the tale of Zion occupies a central position within this one speech. Gitay also adds that Isaiah's major point in this speech is that there is a strong connection between the people's suffering, the catastrophe, and Yahweh; and "the connection has to be understood in terms of sin and punishment."[310] Thus, the prevalence of the gloominess and seclusion in the milieu of Zion in 1:8 could be understood as a blatant manifestation of sin and punishment (the occurrence of the catastrophe as a form of divine punishment). Considering the tenors of the preceding passages, especially 1:2-4, the theological message in 1:8 appears to affirm that when people *lose* their connections with Yahweh, a state *of loss, forfeiture, and deprivation* shall pervade, affecting both people and landscape.[311] Based on these observations, the theme of relinquishing seems to lie at the core of the unit in 1:4-9.

To theologically illustrate that theme, like the people of Judah who have "forsaken" Yahweh (עָזְבוּ אֶת-יְהוָה) in 1:4, Jerusalem has been also "left" (נוֹתָרָה) in 1:8, like a "booth in a vineyard." Hence, Zion is positioned at the outset of the book between the fate of the people who have forsaken Yahweh, and the divine reaction to this repudiation. This presents the narratives of both the people and the holy city as a narrative of separation, loss, and disengagement. Thus, the verses of 1:2-8 prepares the reader to experience this separation at two interrelated levels. The first level demarks the grave separation between Yahweh and his people in Judah which has been caused by their serious transgressions (1:4). The second level makes clear the present isolation of Jerusalem, the previously honored as the dwelling place of Yahweh, as a consequence of these transgressions with the framework of the divine judgment. The

[308] Carr says that the image in 1:8 along with 1:21-28 seems to address an audience of survivors in Zion through highlighting that Zion will not remain a refuge for those who retain their unfaithfulness to Yahweh. Ibid., 202.
[309] Gitay, "Reflections on the Study of the Prophetic Discourse: The Question of Isaiah I 2-20," in *Vetus Testamentum*, 216.
[310] Ibid., 221.
[311] In more elaboration on the role of the image in 1:8 within Isaiah 1, Willis remarks that 1:7-8 plays a significant role in this chapter, particularly in the pericope which begins with verse 2 (or 4). He also agrees with Gitay that the pericope to which 1:7-8 belongs is probably 1:2-20. To grasp the special position of Jerusalem within this structure, Willis makes some worthy observations to identify the thematic concerns of these passages. He remarks that 1:2 is about the people's rebellion which involves ingratitude, whereas 1:3 is concerned about the unnatural (or inappropriate) response to God's loving care. He adds that this is complemented in 1:4 with the focus on the theme of forsaking Yahweh, and oppressing the weak and helpless in 1:15e-17b-e; and also being unwilling to follow Yahweh and being disobedient to his will in 1:19. He also remarks that the calamities which the Judeans had experienced at the hand of invading foreigners in 1:7, as well as the isolation of Zion are Yahweh's punishment for this rebellion in 1:5-6. Considering all that, he observes that the land and the surrounding cities have been devastated and burned down (1:7), and Jerusalem is isolated. He adds that a remnant is still in Zion in 1:9. Willis, "An Important Passage for Determining the Historical Setting of a Prophetic Oracle- Isaiah 1.7-8," in *Studia Theologica-Nordic Journal of Theology*, 158-159.

theological conclusion is that within the prevalence of the people's relinquishing of Yahweh and his commands only disengagement could happen between Yahweh and his people at his sacred place.

It is worth noting here that in spite of this separation, the people of Judah are still called "my people," (עַמִּי) in 1:3 though they have been called the rebellious ones in 1:2. That means that Yahweh's utterance of critique against his children does not eliminate their unique status as his people of the covenant. By the same token, Jerusalem remains the special city of Yahweh since she is called "Daughter Zion," in 1:8 even at her most grave state of isolation and seclusion. Moreover, in other places of Isaiah's Jerusalem remains Yahweh's favorite place whom he shall never forget or forsake (49:15). These references, for instance, appear to convey that the ultimate intention of Yahweh's judgment against Zion and her sinful people is purging and cleansing both the land the people. For that reason, it can be seen that the divine ultimate purpose is not aimed at Zion's eternal annihilation or demise. Hence, Zion's isolation shall be eventually eliminated.

Within this one speech in 1:2-20, as Gitay argues, scholars also observe that 1:4-9, where the direct reference to Daughter Zion occurs, represents/initiates a new formal segment where Yahweh is no longer the speaker as he is in 1:2-3. Instead, he is rather spoken about as the speech is a woe utterance which describes the grim circumstances of the people of Judah and Jerusalem.[312] Then, what is the connection between 1:2-3 and 1:4-9 if one is considering the plight of Zion within this flow? Notice that the reference to Jerusalem's plight is positioned after this divine speech in 1:2-3. It is located then deeply within the drama of the "woe utterances" which deal with the actions and attitudes of the people, and their sliding into the mud of transgressions and deviations (1:4-6).[313] The grim references to the people's transgressions and sins are followed by other grim depictions which show the desolation of the land and the isolation of Zion (1:7-8).

The ordering of images functions as a theological affirmation that the divine utterances of critique in 1:2-3 have not been empty proclamations and ineffectual pronouncements. These utterances are immediately followed by explications of these sins and transgressions committed by the people (1:4), whereas the passages in 1:5-6 describe the terrible conditions of the sinful people who are being described as ailing, impaired, and bruised. These descriptions culminate with an exhibition of the outcome of the divine wrath (1:7-8). Tracing it, the flow of the prophetic communication in 1:2-8, Yahweh does not speak in 1:7-8 any longer, but his concrete

[312] Melugin, "Figurative Speech and the Reading of Isaiah 1 as Scripture," in *New Visions of Isaiah*, 289.

[313] Gitay: "It is obvious that Isaiah's intention in vss. 5-8 is to 'dwell' on the subject in order to achieve a certain pragmatic goal. Vss. 5-8 is not separated from vss. 4 + 9. Structural discourse analysis indicates that the subject of vss. 5-8 is referred to in vs. 4 while the particle lule in vs. 9 connects the verse with the previous ones as a condition (GK § 106.1). Since vs. 9 indicates that the people no longer live under immediate military threat, we must conclude that the detailed description of the 'almost' catastrophe is actually a tool used by Isaiah in order to illustrate a point: the people are sinners (vs. 4) and God saves them (vs. 9)." Gitay, "Reflections on the Study of the Prophetic Discourse: The Question of Isaiah I 2-20," in *Vetus Testamentum*, 216.

actions of judgment speak for themselves. This is a blatant message to the people, as well as the reader, that Yahweh is indeed present in history through his words (1:2-3) and deeds (1:7-8).

As the reader reaches the scenes of desolation in the land and the isolation of Zion, the occurrence of the catastrophe is due to the sins of people and subsequent divine wrath. The verses of 1:7-8 do not directly proclaim that Yahweh has caused this destruction and isolation in the land. However, based on a reading of the preceding passages, the reader finds no mystery whatever in understanding the grim plight of the holy city and the land. Theologically, matters are accordingly clarified and explicated to the reader.[314] For that reason, Melugin remarks that the passages in 1:4-9 show that the people of Judah and Jerusalem have behaved without sense as they experience now their land eaten by foreigners and daughter Zion is left alone, like a booth standing in a vineyard or a lodge by itself in a cucumber patch, like a city standing alone when under attack.[315]

Explaining that within the preceding passages, the reader of 1:7 can understand now this grim experience of Zion and her grim plight have been mainly caused by the people not knowing and understanding the way of Yahweh and ignoring his instructions, according to 1:3. If the ox knows its owner, and the donkey recognizes its master's crib (1:3), then what is the plight of these people who fail to relate and connect to their God? The rational answer of the price of this lack of knowing and understanding in theological terms shall be appallingly catastrophic. Then, the passages in 1:7-8 appear to supply an answer; exhibiting the heavy price for these transgressions where desolation prevails over the land (1:7) and Zion, the dwelling place of Yahweh, is totally sealed and secluded (1:8).

The portrayal of the actual occurrence of catastrophe begins in 1:7 with a references to "your desolate land," and "your cities" which had been burned with fire. Following that, "Daughter Zion" emerges in 1:8 as she has been left in desperate conditions of both isolation and seclusion. This development and evolution which moves from "desolate land" to "burned cities" to isolated "Daughter Zion" appears to create a broad, dark portrait about the catastrophe by which the telescopic perspective here moves from the general (the desolate land) to the more specific (the burned cities), and then the most specific (the isolated and besieged Zion). The geographical map of the whole country is laid before the reader in these passages.

This telescopic perspective conveys to the reader that the damage inflicted on the whole country of Judah has been catastrophically and tragically comprehensive, as the wording "desolate" appears two times in 1:7. Jerusalem's condition, which is a major concern in the book of Isaiah, remains quite different from the surrounding land as well as the other burned cities in

[314] Sweeney says that 1:5b-9 provide the motivation to make such changes by employing four images which include a picture of a sick and wounded people (1:5b-6), a desolate land overrun by foreigners (1:7), a metaphorical depiction of isolated Jerusalem (1:8); and the statement that Jerusalem would have become like Sodom and Gomorrah had Yahweh not allowed a small remnant to remain. Sweeney, *Isaiah 1-39*, 76.
[315] Melugin, "Figurative Speech and the Reading of Isaiah 1 as Scripture," in *New Visions of Isaiah*, 287.

1:7 as a thorough look at two images may reveal. The specific focus on the conditions of Jerusalem as an isolated and secluded city seems to deliberately distance the holy city from the grim sceneries of utter desolation and sheer ruination as expressed in 1:7.

That differentiation is given special attention in the background to the city's special status and significance as the dwelling place of Yahweh on earth even in the midst of catastrophe and disaster. One can perceive that Jerusalem is stuck here as a victimized entity within a drama embracing the fate of the disobedient people and the divine utterances of woe against them. Daughter Zion emerges like a wounded, fragile, but not dead city. Furthermore, 1:8 says that Daughter Zion "is left" (נוֹתְרָה); not for example "she has vanished" or "she has been eliminated." Consequently, a glimpse of light could be seen at the end of this dark tunnel which leaves room to hope for a different life for Zion and Jerusalem.

In contrast to their conspicuous presence in 1:7, "desolation," "devouring," and "burned with fire" disappear in 1:8 to be replaced by other images from an agricultural context; "a booth in a vineyard" and "a shelter in a cucumber field." These images describe conditions of isolation and separation, but certainly not a state of annihilation and demise. The lack of a similar terminology referring to complete destruction in 1:8 highlights the different theological track which Yahweh has designed for her. Thus, the image in 1:8 in contrast to 1:7 conveys a certain amount of sympathy, solidarity, and empathy with Daughter Zion, which is depicted as a victimized entity as she is going through her awful times of suffering, distress, and affliction. Quite noticeably, this later apparent sympathy, compassion, or tenderness are completely lacking in 1:7 where desolation and devouring pervade the literary spaces of the image.

This differentiation has also been expressed through the use of address forms in 1:7-8, too.[316] The use of second person plural form of address in 1:7 (your land; your cities " אַרְצְכֶם שְׁמָמָה, עָרֵיכֶם שְׂרֻפוֹת אֵשׁ") , is followed by a shift to the third person singular form of address ("And Daughter Zion is left") in 1:8. That shift strengthens this differentiation between the plight of Zion and the rest of the land and other cities. Hence, these two passages speak about two distinct entities in terms of geography, significance, and plight. Sweeney remarks that the use of the form of address in 1:7 focuses on the role of people in bringing about the occurrence of the disaster[317] so that they are directly addressed here in accusatory language.

Thus, the use the form of address in 1:8 distinguishes Jerusalem as having a separate and unique identity. She is different from the desolate land and the burned cities in 1:7 which belong to these sinful people. For this reason, the desolate land is called "your land," and the burned

[316] Willis: "…v 7 is addressed to the people of Judah individually in a group of hearers ('your' is plural throughout this v) and deals with the desolate situation of the land of Judah which has come about as a result of a recent invasion by foreigners. By way of contrast, and in harmony with this description, v 8 speaks to hearers about Maiden Zion in the third person and depicts her lonely, weak, and vulnerable position as a result of this invasion." Willis, "An Important Passage for Determining the Historical Setting of a Prophetic Oracle- Isaiah 1.7-8," in *Studia Theologica-Nordic Journal of Theology*, 158.

[317] Sweeney, *Isaiah 1-4*, 127.

cities are called "your cities." This use solidifies the sense of connections and belongings between these desolate and ruined places and the sinful people (the rebellious children) (1:4). These sinful people of 1:2-3 are associated here with a desolate land and burned cities in 1:7. However, the shift in 1:8 might imply that Zion remains a special place in spite of the occurrence of divine indignation in 1:7-8. Zion and Jerusalem still belong to Yahweh, thus hinting that Yahweh has not completely lost all his connections and links with his dwelling place on earth.

With this shift, the accusatory and revengeful overtones in 1:7 (i.e. the reference, for instance, to the foreigners who have devoured the land) are replaced by supplying some expressions of sympathy, compassion, and solicitude to the victimized Jerusalem who is called Daughter Zion and followed by three similes. That building of the image creates emotional relationship and connection between the reader and the personified Zion. Thus, the words used in 1:8 appear to function as statements of condolences, lamentation, and grief, not as accusation or revenge, over the fate of a city personified as daughter who has been relinquished by her defender to face seclusion and isolation.

Concerning the connection between images of 1:7 and 1:8, Willis remarks that 1:7 contains three parallel expressions followed by a summation containing a simile using (כְּ). "Conversely, 1:8 begins with an all-encompassing statement followed by three similes each beginning with (כְּ)."[318] These expressions trace the state of tension which begins with a reference to "Your land lies desolate," in 1:7 and ends (not fully severely) with a reference to Zion as a "besieged city" in 1:8. Within this description, fire overwhelms the cities of Judah and the foreigners also devour the land in 1:7. The reference to fire in the image could be paralleled with the existence of aggressive foreigners in the land. Both fire and foreigners bring visions of desolation, annihilation, and ruination, presumably as an affirmation of the massive destruction inflicted on the land. Interestingly, the image in 1:8 distances Jerusalem from utter desolation and annihilation where Daughter Zion emerges only in her isolation and separation like "a booth in a vineyard," and "a shelter in a cucumber field."

A careful look at the opening passages of Isaiah 1 reveals that there are indeed no conspicuous references to Jerusalem, Zion, or the land of Judah in 1:2-6. 1:1 proclaims that these utterances of the book are the vision of the prophet Isaiah which he saw concerning the plight of Jerusalem and Judah. Thus, one can presume that the reader is prepared to expect a narration by which Jerusalem and Judah are central component. However, instead of referring immediately to these two entities, the chapter remarkably opens with a cosmic scene. In this scene, the heavens and earth appear as active participants. They are invited by Yahweh to be his witnesses. The purpose of this divine invitation is to "hear" and "listen" to the divine case against the "sinful people" in Judah and Jerusalem, or the rebellious children whom Yahweh has previously reared

[318] Willis, "An Important Passage for Determining the Historical Setting of a Prophetic Oracle- Isaiah 1.7-8," in *Studia Theologica-Nordic Journal of Theology*, 158.

(1:2).[319] One may argue that the lack of any implicit reference to Zion or Jerusalem in these verses is probably intended to concentrate on the role of Yahweh within his cosmic domains.

Thus, the presence of the heavens and earth communicates a theological perspective which asserts that Yahweh is not restricting himself only to the boundaries of Zion and Jerusalem, since departing from the holy city after her tragic fall. Through the engagement of the heavens and earth, Yahweh probably wanted to remind the people and the reader at the very outset of the book's narration that these cosmic entities are also his dwelling place and an integral part of his great kingdom and sovereignty, and he can call on them as his witnesses when the people let him down.[320] The theological message is that the fall of Zion should not be in anyway interpreted as a defeat of Yahweh. Hence, Zion, regardless of her significance, remains only one part of Yahweh's expanded and cosmic realms, since Yahweh is capable of dominating the heavens and earth as blatant manifestations of eternal power and continual dominance.

The heavens and earth are personified in 1:2 as living entities which with in that way they can hear and listen to the utterances of Yahweh.[321] They are presumably part of the divine council in 1:1:2, and they are his witnesses, too.[322] In contrast to these glaring depictions of the heavens and earth which include their apparent activity in the affairs of history and humanity and their communication with Yahweh, Zion is depicted as an isolated city, the land as desolate, and the other cities of Judah as burned with fire in 1:7-8. This glamorous presence of the heavens and earth could be contrasted with the prevalence of desolation and isolation in the land and Zion in 1:7-8. Therefore, the opening verses of Isaiah 1 present the active engagement of Yahweh in

[319] Franke notes that the word "שְׁמָמָה" (desolation) occurs twice in 1:7, apparently to create an image of hostile military action. He adds that others consider it a reference to an earthquake. He also notes that considering it descriptive of the state of Daughter Zion, the word desolation can be a figure of the city as a desolate woman, abandoned by her husband. Thus, The NJPS translates 'your land is a waste, and a wasteland as overthrown by strangers.' For him this may have echoes of other realities, perhaps with eschatological overtones. C. Franke, "'Like a Mother that I Have Comforted You': The Functions of Figurative Language in Isaiah 1:7-26 and 66:7-14," in A. Joseph Everson and Hyun Chul Paul Kim (eds.), *The Desert Will Bloom: Poetic Vision in Isaiah* (Atlanta: Society of Biblical Literature, 2009), 39.

[320] In 66:1 Yahweh also affirms that "heaven is my throne" and the "earth is my footstool." These utterances appear to show a certain hesitation on the part of Yahweh to accept the new scheme for rebuilding the temple in Zion while the people still have the same "old mentality" which existed before the fall of Zion.

[321] Roberts: "In all of these passages there is an appeal to a third party consisting of personified natural phenomena. This third party is called on to listen and either explicitly or implicitly, to support Yahweh in his legal dispute with his people. Psalm 50 is perhaps the clearest. Yahweh appears, summons heaven and earth for the trial of his people, and assembles his covenant partners so that the heavens can declare Yahweh's innocence." Roberts, "Form, Syntax, and Redaction in Isaiah 12-20," in *Princeton Seminary Bulletin*, 294.

[322] Gregor: "Right after the introductory statement he opens with an invitation (v. 2) using two verbs שִׁמְעָ (hear), and הַזִּן (give hear), and both are in the imperative form indicating an order or command. The two nouns (heaven and earth) that follow these verbs serve as the subject and are called to be witnesses to the unfaithfulness of God's people. Isaiah skillfully uses imagery both from the creation story where these two nouns were used for the first time, and Deuteronomy (4:26; 30:19; 31:28). The phrase "heavens and earth" in the creation story encompasses everything God created in the beginning. Thus, God invites everything he created to stand witness to the apostasy of His people. According to some, the calling of witnesses into action indicates that this whole section (vs. 2-20) is presented as a typical court hearing or covenant lawsuit, while Gunkel believed that the lawsuit motif is found only in 18-20." Gregor, "Practical Spirituality in Isaiah 1:10-20," in *Journal of the Adventist Theological Society*, 16.

history as it takes place now outside Zion. Yahweh, who has temporarily disconnected himself from his sacred place in Zion, has dramatically moved to another and grander level in order to display his presence and power to the people of Israel and the nations. Thus, the heavens and earth are invited to be conspicuously involved in the divine presentation of grand influence and domination.

Yahweh appears in the very opening of Isaiah 1 as a "Creator and Maker" who confidently possesses his own cosmic instruments. He is capable of summoning heaven and earth and choosing his partners when the people of Zion and Judah have decided to distance themselves from his domains (1:3-4). Thus, the *activity* of the heavens and earth is presented in such a way as to show that they are hearers and listeners at his divine council. Interestingly, that *activity and engagement* could be contrasted with the *passivity and the disengagement* of the people of Judah as sinners and Zion's status as a secluded city. Therefore, the active presence of the heavens and earth supplies a theological perspective which highlights the difference between the domains which truly belong to Yahweh and the other things and people that Yahweh has utterly or partially relinquished, deserted, or judged. Between this activity and passivity, a difference lies between life and death, between presence and absence, and between hope and despair. The theological point is that Yahweh remains eternally active in human history with or without the presence of Zion.

Furthermore, these references to the heavens and earth appear to take the reader back to the initial stages of creation with the prevalence of disorder and chaos as expressed in Genesis 1:2. The resorting to the heavens and earth as a witness in 1:2 seems to imply that the fall of Jerusalem could be perceived as a return to that chaotic and disorderly stage when Yahweh had left Zion and thus temporarily terminated his meaningful encounter with his people of the covenant in Zion and Judah.[323] The lack of this encounter between Yahweh and his people has moral and ethical implications as expressed in 1:4. A great challenge is put before the reader to contemplate traversing and exploring new paths, in order to eliminate this disorder and disturbance in Zion and the land so that Yahweh would return to Zion. In these contemplations, Zion takes her central and pivotal position in the people's consciousness as she connects the realms of earth and the domains of the providence.

The images of 1:2-8 portray the conditions of theological, moral, and physical chaos and disorder as the people of Judah and Zion had distanced themselves from Yahweh through indulging in practices and actions driven by iniquity and injustice according to 1:4. To echo these images, the eyes of these sinful people can only see desolation and isolation pervading all over the land of Judah, and Daughter Zion is isolated and besieged. In this state of loss, the heavens and earth emerge as a substitute to Zion, as witnesses to the divine case, and as affirmations of Yahweh's activity and engagement in history.

[323] Jerusalem is also called the City of Chaos in 24:10.

To sum up, the first glimpse of the prophetic vision (1:1)[324] which prophet Isaiah "saw" concerning the plight of Judah and Jerusalem unfolds before the eyes of the reader. The passages in 1:2-9 show an artful assemblage of theological perspectives on the plight of the people, the land, and Zion. Within this assemblage, the specific and individual voice of Zion echoes forth. The image of Zion in her desperate seclusion places the reader squarely within the midst of this drama and confrontation between Yahweh and his people. Subsequently, the fate of Zion manifests the scales of this deterioration and the damage inflicted on the covenantal connection between Yahweh and his people. The utterances of Yahweh against this chaotic situation of his people of the covenant have concrete implications which drastically impact the plight of Zion so that her isolation and siege pervade all other aspects of the dismal setting in 1:8.

Journeying through the passages of 1:2-8 to grasp the broader import of this grim situation, the reader can draw certain parallels between the plight of Zion and the conditions of the people of Judah and Jerusalem who alienated and distanced themselves from Yahweh. That parallels demonstrates how the topics of "separation and isolation" theologically and morally function in different ways, depicting the isolated Zion as the victim of the transgressions of her people and their separation from Yahweh and his noble domains.[325] Thus, Daughter Zion has been turned into a separated and secluded city awaiting a different future. In spite of all this fragility and vulnerability and the threats of earthly power, Zion can yearn for a new beginning only with her God, Yahweh!

2.5.1.2 Notes on Translation

In spite of "the virtually unanimous agreement of the ancient versions with the MT,"[326] there are certain variations particularly pertaining to the translation of the form of the verb (נתר), the expression Daughter Zion (בַּת-צִיּוֹן), and the simile (כְּעִיר נְצוּרָה) in 1:8. These variations have received extensive treatments and explorations among biblical scholars. Willis, for example, devotes a good portion of his essay titled, "An Important Passage for Determining the Historical Setting of a Prophetic Oracle- Isaiah 1.7–8," to thoroughly examine the third simile in the imagery in question. He argues in this regard that this specific line of 1:8a in addition to 1:7d "have caused a great deal of discussion among scholars."[327] Beuken and Ben Zvi have also examined these variations in other articles.

These scholarly investigations are of a great assistance and value as they profoundly illuminate deeper insights into meaning of the concerned verse. They substantially contribute to

[324] Ben Zvi: "The superscription formula falls in the patterns of its literary genre and usual expressions. The geographical clause in Isa 1,1 יְהוּדָה וִירוּשָׁלָם, is a coined expression found much more in deuteronomistic texts and in late biblical literature (like 1-2 Chr, Ezra and Neh) than in earlier texts." Ben Zvi, "Isaiah 1,4-9, and Events of 701 BCE in Judah," in *Scandinavian Journal of the Old Testament*, 110.
[325] For Ben Zvi the generally accepted proposal claims that Isaiah 1:4-9 or at least its core was written, or proclaimed orally, close to the events to which it refers. Ibid., 98.
[326] Willis, "An Important Passage for Determining the Historical Setting of a Prophetic Oracle- Isaiah 1.7-8," in *Studia Theologica-Nordic Journal of Theology*, 153.
[327] Ibid., 154.

exhibiting more clearly the image's theological perspectives, while seeking to provide plausible theological and literary explanations of the meanings of these variations. Consequently, the reader's understanding of 1:8 is profoundly augmented and solidified. These investigations also add nuances to the exegetical encounter with the image treated so that Zion's significance in Isaiah can be further appreciated and understood.

The form of the verb in 1:8a (וְנוֹתְרָה בַת-צִיּוֹן) has received considerable amounts of scholarly attention and debate because of its variations in the ancient versions of the text. Willis remarks that the LXX and the Vulgate, for example, had rendered the beginning of this specific line as a future tense, not past or present tense, because they possibly took the *waw* + the perfect as representing the imperfect. For him, however, "this is not the case, since the *waw* here is evidently a *waw copulativum*, as in the Peshitta and Targum. Thus, the text here describes a present situation, he says.[328] Specifically, the LXX omits "and" at the beginning of 1:8a, and the verb is read in the future tense, "ἐγκαταλειφθήσεται"(will remain), and it also inserts "and" before the second simile.[329]

As for the Vulgate, it uses the future passive, "derelinquetur" (will be left), and it also inserts "and" before the second and third similes, and for the third simile it has, *"et sicut civitas quae vastatur"* (and as a city which is laid waste)."[330] Moreover, the Syriac Peshitta reads 1:8a as, "And the Daughter of Zion has been left (remains),"[331] (in contrast to the LXX and Vulgate), it also inserts "and" before the second and third similes, and also understands the final simile to mean, "like a besieged city."[332]

These diverse variations appear to share one common element which is the creation of a dismal portrayal about Zion's plight as she experiences (or shall remain in) such distressful situations of isolation and seclusion, as a besieged city. The contours of this dismal depiction seem to be literarily and theologically connected to the contents and purports of the preceding passage (1:7) where desolation and dilapidation prevail all over the land and the neighboring cities. Now, the besieged and secluded Zion emerges as a central symbol within this prevalent state of chaos, devastation, disarray, and disorder pervading the land and the surrounding cities. However, Zion's plight, though very grim, is conspicuously distinguished from her surrounding milieus because she has not encountered a sheer desolation, an utter destruction. Her fainting voice and fragile presence as a city show that she has not been completely demolished or dismantled.[333]

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[328] Ibid., 153.
[329] Ibid., 151.
[330] Ibid., 152.
[331] Ibid., 152.
[332] Ibid., 152.
[333] Willis: "The use of נוֹתְרָה in v 8 and of הֵיתִיר in v 9 (both from the root יתר, 'to be left, to remain'), and of שָׂרִיד, 'survivors', in v 9 indicates the presence of Isaiah's theme of the 'remnant' in this pericope. Isaiah used the 'remnant' concept in a variety of ways, depending on the circumstance, the composition of his audience, and the theological

In these versions, there are remarkable differences in the form of the verb (נוֹתָרָה) which appears in 1:8a (i.e. the use of future tense in the LXX and the Vulgate, and the past tense in the Targum). These differences may merit a special examination. The presence of the future tense should not be seen a problematic one as serves a certain end. It generates a specific theological perspective on Zion's status and her plight, if the reader also considers seriously the presence of the past tense in the following verse, 1:9. Then, the existence of the future tense in 1:8a immediately followed by the presence of a past tense in 1:9, within such a close proximity where the plights of Zion and her people are the pivotal issue, conveys certain theological debates within Isaiah 1. These debates are between voices claiming that the divine judgment against Zion shall endure and continue, and other voices which refuse to give up while still anticipating divine redemption and salvation. This anticipation is solidified by the existence of the remnant of survivors.

To elucidate the range of perspectives held on the verb, Beuken thoroughly examines in his essay the form of verb in 1:8a. He strongly prefers to use the future tense like the LXX, in spite of the fact that "the majority of present-day translation and commentaries (both in German and English) consider the meaning of the verb form to be past tense: 'is left'." He, however, notices that these readings are mainly based on a specific assumption and understanding that the same verb (not the same verb form) in the next verse (הוֹתִיר), together with the two other verb forms, has a past meaning. For him, a future interpretation of 1:8 and a past interpretation of 1:9, even for the same verb "to leave," remain "possible and even likely," if the reader is taking into consideration the change of the speaking person in 1:9 seriously; or the shift to the "we" speaker.

For Beuken, the presence of future form in 1:8a indicates that the "prophet announces the ruin of Zion as a condition that will endure."[334] However, that grim prophetic announcement seems to be dramatically resumed and modified by the presence of the "we-figure" in 1:9, "the later changing the content of the term Zion from the brick construction of the city to its population."[335] He also adds that the said figure actualizes the city as "it is no longer a site in which historical kings have reigned (cf. v. 1) but rather a place in which some people recognize YHWH's judgment as a punishment that ended in salvation."[336] So the change of the forms of verb indicates a movement from the exhibition of Zion's landscape with its gloomy and dreadful materialistic realities (1:8) to another realm manifested by the presence of the city's remnant of

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point he was trying to make. Here the thought is not that a spiritual remnant has been spared from destruction because its members have repented and turned back to God. Just the opposite is true. The remnant is just as sinful and deserving of punishment as those who have already been overthrown. They are a remnant only in the sense that they have not suffered physical death or captivity like their brethren. By God's grace, they have another opportunity to repent; it is up to each of them individually as to whether he will become a spiritual remnant by ceasing to rebel and by beginning to obey Yahweh (cf. w 18-20)." Willis, "An Important Passage for Determining the Historical Setting of a Prophetic Oracle- Isaiah 1.7-8," in *Studia Theologica-Nordic Journal of Theology*, 165.

[334] Beuken, "The Literary Emergence of Zion as a City in the First Opening of the Book of Isaiah (1,1-2,5)," in *Gott und Mensch im Dialog*, 459.

[335] Ibid., 459.

[336] Ibid., 459.

survivors with their implicit aspirations for deliverance and restoration (1:9). Thus, a parallel could be drawn here between two visions which include, first, a vision of Zion in her continued isolation as a divine judgment with a complete absence of any human voice and, second, a vision of the remnant of survivors in Zion with their voice of life.

One can argue that this shift from Zion's perverted landscape to the voice of her remnant of survivors is linked to the context prevailing in 1:2-8 characterized by utterances concerning the sinful people of Judah, the desolation of the land and other blazed cities, and the plight of Zion as an isolated space. Within these gloomy contexts, the emergence of the voice of the remnant in 1:9 dispels the state of tension pervading 1:2-8 through rendering a glimpse of hope and a voice of optimism to Zion and her people. Therefore, if one considers the overall grim atmosphere in 1:2-7, primarily characterized by references to people's actions of disobedience and Yahweh's accusations and judgments, the reference to Daughter Zion which "will remain" as a besieged city presents her plight as a continual or perpetual state of grief. That could hint that Jerusalem shall continue to suffer and deteriorate due to the transgressions of her people.

However, the voice of the remnant (1:9)[337] seems to shatter a great portion of this pessimistic future perspective through reflecting on past experiences/narratives; the experience of Yahweh with his people in the former times, expressed through the use of the past tense. Thus, the voice of the remnant seems to reject the pessimistic outlooks and claims of 1:8a, asserting that Jerusalem shall not be left continually and permanently by Yahweh as a relinquished, secluded city. The tangible proof of 1:9 is that Yahweh has been keeping a remnant of survivors, so otherwise the people of Zion would have been like Sodom and become like Gomorrah.[338] As Beuken remarks, the ruin of the nation in physical (1:5-9) and moral terms (1:10-17), although portrayed as an accomplished fact, is to be undone in 1:9.[339] Thus, the emergence of the "we-speaker" in 1:9 asserts that Zion does still have a voice of life emerging out of her former misery, agony, and distress. The grim reality of 1:8 with its future pessimistic trajectory finds relief in hopeful desires and aspirations of the remnant in 1:9, rooted in references to past experiences with Yahweh. Due to this ordering which includes the coexistence of future form and past form in 1:8-9 the reference of Zion in Isaiah 1 becomes replete with hopeful outlooks.

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[337] Japhet: "The concept of the Remnant constituted one form of Israel's response to situations of severe crisis which threatened its national existence. It provided a conceptual framework in which the inevitability of divine judgement and the possibility of future existence could be linked, and thus preserve the hope for continuity and survival." Sara Japhet, "The Concept of the Remnant in the Restoration Period: On the Vocabulary of Self-definition," in Frank-Lothar Hossfeld and Ludger Schwienhorst-Schönberger (eds.), *Das Manna fällt auch heute noch. Beiträge zur Geschichte und Theologie des Alten, Ersten Testaments. Festschrift für Erich Zenger* (Herders biblische Studien Bd. 44- Herder's Biblical Studies; Freiburg, New York: Herder, 2004), 359.

[338] Willis: "Even though the Judeans deserve to be utterly destroyed, Yahweh has left a remnant of survivors in Jerusalem, only because of his merciful and compassionate heart, in the hope that the devastations which they have already suffered will bring them to repentance (w 8-9)." Willis, "An Important Passage for Determining the Historical Setting of a Prophetic Oracle- Isaiah 1.7-8," in *Studia Theologica-Nordic Journal of Theology*, 153.

[339] Beuken, "The Literary Emergence of Zion as a City in the First Opening of the Book of Isaiah (1,1-2,5)," in *Gott und Mensch im Dialog*, 469.

In short, the presence of future and past forms in such close proximity (1:8-9) reveals two different and conflicting voices on Zion's predicament in Isaiah. The first voice claims that Yahweh's judgment against Zion and her isolation shall remain as an enduring, perpetual, continual state of distress because of the enormity and severity of people's sins. The second voice passionately rejects such an allegation or claim, as it leans on past narratives and histories and finds new and hopeful outlooks for Zion. Exploring these narratives, it finds hidden beneath their layers a strong desire for restoring Yahweh's renewed grace, and passionate longing for Zion's possible deliverance and restoration. Thus, the despair and pessimism regarding Zion's future in 1:8 are challenged in 1:9 and by glimpses of hope and optimism derived from past narratives. These glimpses assert that a new life shall eventually sprout out of the isolated Jerusalem.

In addition to these elaborations on the forms of verb in 1:8a, the term "Daughter Zion" is rendered differently in ancient versions. This term in the MT is understood in the Targum, for example, as an "Assembly of Zion" (כְּנִיסָה צִיּוֹן). Moreover, in the Targum, the first two similes are combined into one and expanded, and the third simile is interpreted, "like a city (under) siege."[340] The whole verse is read in the Targum as the following, "And the Assembly of Zion has been left like a booth in a cucumber field after its harvesting, like a city of (under) siege.[341] Based on this meaning and understanding, one can argue that these two terms, namely the Assembly of Zion and Daughter Zion communicates two different perspectives on Zion's destiny.

The term 'Assembly of Zion' presents the city's destiny from the perspectives of her inhabitants. By the same token, in the MT and other versions, the personification of Zion as a "daughter" appears to concentrate on her special identity as a holy site which had become as a desperate daughter since she tragically lost the appropriate protection and tutelage of her father, Yahweh. However, in the Targum, the focus seems to be primarily paid on the plight of the "Assembly of Zion" or the Jerusalemite community which is desperately presented like a "booth in a cucumber field after its harvesting." Consequently, the conditions of the people and the inhabitants of Zion, not the city's landscape or space itself, are brought to the attention of the reader and the grim plight of this assembly/community is compared with "a city under siege" in the last part of the verse.

Moreover, the wording 'Assembly' in the Targum creates a literary and theological bridge to the "we-voice" in 1:9 where the presence of Zion emerges through the voice of her assembly and also her remnant of survivors. Both the assembly and the remnant stand for the community of Zion. That link with 1:9 could assert that Zion's assembly had not been completely eliminated or annihilated but had encountered the cruel conditions of isolation, separation, and seclusion like a city under siege. Therefore, the presence of the assembly and the

[340]Willis, "An Important Passage for Determining the Historical Setting of a Prophetic Oracle- Isaiah 1.7-8," in *Studia Theologica-Nordic Journal of Theology*, 153.
[341] Ibid., 153.

remnant of survivors affirm that Zion's community had not been utterly lost and her voice completely had not faded away. The concentration on the plight of the assembly of Zion as booth 'in a cucumber field after its harvesting' distances Zion from dreadful eventualities of utter devastation and comprehensive annihilation.

Zion embodies her greatest significance, her truest prominence, and her core identity as a holy city when she serves as a meeting point linking the realms of Yahweh (heaven) with the domains of his people of the covenant who live in Jerusalem and Zion. Zion became in this way the unique place on earth, the very special sacred location, which united together the people of covenant and Yahweh in a shared geography and sacred milieu. Zion's identity as a holy city and sacred landscape becomes an integral part of encounter between Yahweh and his people of the covenant. Subsequently, the contours of the encounters between Yahweh and his people of the covenant will be inextricably connected with Zion's identity as holy city and sacred landscape.

One might also argue that the use of the term "assembly" solves another problem, with which some interpreters had previously grappled with. They have found it hard to accept that the same city could not be compared with the same city in this context (to be examined later on). Based on the reading of the Targum, the plight of the "Assembly of Zion" is compared with a city under a state of siege. This comparison asserts that the people's (the assembly) conditions in Zion, with all their isolation and separation (perhaps their exile, too), are similar to the circumstances of a besieged city experiencing states of separation and isolation. In addition to that, the isolation of this assembly could be perceived theologically as a separation from Yahweh who had left Zion. Thus, the reference to "assembly" can mean to the separation of the people of Zion from the land and from the God of the land. Their conditions are like a besieged city which has been disconnected from her surroundings to encounter perilous situation.

In addition to these explorations which have concentrated so far on the forms of verbs in 1:8a and 1:9 as they appear with the terms Daughter Zion and Assembly of Zion, the third smile in 1:8 ("liked a besieged city") has been extensively examined by scholars considering its varying translations. This final simile is read "πολνορκουμένη" (blockaded, besieged) in the LXX which, according to several scholars, warrants a change in the vocalization of the MT.[342] Ben Zvi remarks though that there is no general agreement concerning the meaning of the MT (כְּעִיר נְצוּרָה), or of its reconstructed precursor. He adds that if the translation "like a besieged city" is accepted and understood literally it would imply that the city (Jerusalem) is not under a real siege.[343]

Ben Zvi notes that the word (נְצוּרָה) is a passive Qal form of נָצַר, "watch, keep guard," yet a simple re-vocalization may render נְצוּרָה, a Niphal form of צוּר, "besieged." He also adds that the "כ" here is probably comparative, but it may be used as asseverative which is expressing not

[342] Ibid., 153.
[343] Ben Zvi, "Isaiah 1,4-9, and Events of 701 BCE in Judah," in *Scandinavian Journal of the Old Testament*, 97.

likeness but an identity.[344] Continuing reflections on this point, Beuken notices that some scholars who interpret "Daughter Zion" primarily as a material construction find it hard to accept that a city is compared to a city in this context. Therefore, they go, as he argues, to search for alternative solutions in order to suggest another meaning for the term "city." Such alternatives include: "einsamer Turm der Wacht; in this case נְצוּרָה would be a noun; "auf Korn genommener Alarmplatz;" or כעיר בצ'רה "als ein Pflock im Pferch."[345]

Like Ben Zvi, Beuken also notices that another problem revolves around the precise meaning of the word נְצוּרָה where the discussion focuses on if the word stems from the verb צוּר (participle Niphal; beleaguered), or from the verb the נָצַר (participle Qal passive; guarded or watched.) In the latter case, he observes that the assumed active subject could be a besieger who wanted to prevent people from entering or leaving the city (cf. Jeremiah 4:16), or Yahweh as the concealed subject of the passive form in "as a city preserved." "In this explanation, the third comparison paves the way for the salvation theme of v. 9."[346]

Other scholars argue, Beuken remarks, contra the interpretation "besieged" by maintaining that "this would be the only occurrence of the Niphal of (צוּר), and by pointing out that the regular form would be נְצוּרָה (BHS), although the later objection is open to refute."[347] He says though that the verb צוּר occurs more often than the verb נצר in the context of military campaigns: then the meaning "besieged" seems to be preferred like the ancient versions (the LXX and Vulgate) which translate the wording with "besieged."[348] For him that comparison "like a besieged city" serves to make the two preceding comparisons in the same imagery more explicit thus evoking an imagery of an army, i.e. a mass of people, and "seems to create a contrast with the booth/lodge that is to remain abandoned."[349]

In conclusion, Beuken observes that the phrase "like a besieged city" does not point so much to "the misery within the city as to the desolate situation surrounding the city where the besiegers, as was the custom, have ravaged everything, including buildings and vegetation."[350] Therefore, "the third comparison matches the two preceding comparisons if the element of beleaguers is not accentuated. The loneliness of Zion's population with regard to its natural environment is the issue."[351]

For Willis, it is possible to interpret (נְצוּרָה) as a Qal passive participle from (נָצַר), "to watch, guard, shut up, blockade." For him, in this case, the thought would be that "Maiden Zion" is "like a guarded (closely watched, blockaded, confined) city." He also adds that for those who

[344] Ibid., 97.
[345] Beuken, "The Literary Emergence of Zion as a City in the First Opening of the Book of Isaiah (1,1-2,5)," in *Gott und Mensch im Dialog*, 460.
[346] Ibid., 461.
[347] Ibid., 461.
[348] Ibid., 461.
[349] Ibid., 461.
[350] Ibid., 461.
[351] Ibid., 462.

refer to the LXX, Syriac Peshitta, and Targum, these versions could indicate the understanding of (נְצוּרָה) in the sense of "guarded" or "blockaded" as well.[352] He sums up his stands on this point in the following words:

> Now this figure can present a good parallel to the first two similes only if Jerusalem was not under siege when this oracle was delivered, but in a situation which might be compared with a siege. Alexander and Ehrlich try to solve the problem by arguing that in the period under consideration the whole nation of Judah was cut off from the surrounding world 'like a besieged city'. However, the text specifically names 'Maiden Zion', i.e. Jerusalem, as that which is 'like a besieged city. This may be a clue as to the historical situation which existed when this oracle was delivered.[353]

Wills, moreover, suggests another perspective to approach the word city (ע'ר) and to precisely understand its meaning in 1:8. He observes that the prepositional phrase in the last simile of 1:8 poses two major problems: the meaning of the word modifying "city," and the intention of the whole phrase. He adds that some scholars have sought to solve the problem by deleting the expression as a gloss, and that was based on the assumption that Jerusalem was under siege at the time this oracle was originally delivered, and therefore it would not make sense to say it was "like a besieged city."[354] Wildberger says that the text was amended so that it reads בצירה "pen" and then to read ע'ר (perhaps vocalized as עַיִר) which would mean "the foal of an ass." For him the line is read "like an ass's foal in a pen."[355]

Ben Zvi argues that some scholars, who base their positions on 2 Kings 17:9, have proposed that the word city could mean tower here. Several proposals for emendations of the consonant MT text have been suggested, among them a readings like כע'ר נצתה.[356] In addition, Willis interestingly offers another translation alternative for the city as follows:

> When all the possibilities are taken into consideration, two basic understandings seem to be most likely. עִיר in the present verse means 'tower' (cf. 2 Ki 17.9) rather than 'city', and נְצוּרָה is a noun from נָצַר, meaning 'watch' here (cf. Isa 65.4). Thus this third simile means 'like a tower for the watch', 'like a watch-tower', 'like a lookout post'. Such a figure would be a striking parallel to the first two similes: like a booth in a vineyard, like a hut in a cucumber-field, like a watch-tower.[357]

If one accepts the rendering of the word (עִיר) as tower, the later term presents another perspective on the significance of Zion and her plight. Zion is perceived here metaphorically and symbolically as a "watch tower." Consequently, a certain parallel could be drawn between Zion and the Tower of Babel, for example, considering the tower's portrayal in Genesis 11. This parallel exposes the state of confusion, disorder, and chaos prevailing all over Zion, like the one which had been prevalent in the Tower of Babel according to Genesis 11:8-9. Zion, like a booth

[352] Willis, "An Important Passage for Determining the Historical Setting of a Prophetic Oracle- Isaiah 1.7-8," in *Studia Theologica-Nordic Journal of Theology*, 156-157.
[353] Ibid., 156-157.
[354] Ibid., 156-157.
[355] Wildberger, *Isaiah 1-12*, 20.
[356] Ben Zvi, "Isaiah 1,4-9, and Events of 701 BCE in Judah," in *Scandinavian Journal of the Old Testament*, 97.
[357] Willis, "An Important Passage for Determining the Historical Setting of a Prophetic Oracle- Isaiah 1.7-8," in *Studia Theologica-Nordic Journal of Theology*, 157.

in a vineyard, and like a hut in a cucumber-field, had been left to experience a peculiar and chaotic situation after Judah's tragic collapse. This chaos included the desolation in the land and the blazing of the neighboring cities.

Moreover, one can also argue that the term "tower" illuminates the unique status of Zion, particularly her esteemed elevation, like a high tower. This elevation is then simultaneously presented as a metaphor of Zion's importance (height) spiritually, religiously, and theologically. The passage in 5:2 speaks about Yahweh who built a watch tower in the midst of his vineyard, Zion. Thus, the existence of tower serves a pivotal end within the life of a city. As Tongue remarks, "Towers become viewpoints from which to scan across this seemingly unified city."[358] However, from the viewpoint of the tower in 1:8 one can see only the desolation prevailing all over the land in 1:7.

Sadly, that elevation and prominence, which the tower brought to the city, had been demolished because Zion herself had been left alone to encounter a grim plight. This analysis indicates that Zion, which had occupied such a lofty position and an esteemed status like a high watch tower herself and with the existence of tower in her midst 5:2, became "like a booth in a vineyard, like a hut in a cucumber-field." Thus, Zion's former loftiness and prominence are lamented since she is experiencing no longer lofty fame, great glory and a viewpoint over a prosperous city; but instead the severe and cruel circumstances. In other words, the term "tower" conveys that the lofty dreams of Zion have been shattered and discarded like a separated and lonely "watch tower."

As a final thought in these examinations, it is worthwhile to cite Willis. He shares interestingly insights that some scholars interpret the wording (נְצוּרָה) in 1:8 as delivered or protected. He utterly rejects such interpretations because the entire surrounding context emphasizes "the destitute circumstances of Jerusalem, not that it has been preserved."[359] This observation is quite important in that it demonstrates that an appropriate understanding of the context of the imagery is essential to grapple with the translation variations in ancient versions. As these exegetical pursuits continue, it is obvious that the image of 1:8 is replete with meanings and connotations which provide sufficient spaces for literary explorations and theological contemplations. These variations and multicity of voices enrich the reference to Zion as it continues to flow and evolve throughout the corpus of Isaiah through providing more scopes on her significance.

2.5.1.3 Exegetical Examinations

The previous discussions have shown that the imagery in 1:8, with respect to its literary and theological linkages to the surrounding passages, is replete with abundant meanings and

[358] Samuel Tongue, "The Babel Complex: Taking a Turn around the Tower and the City," in A.K.M. Adam and Samuel Tongue (eds.), *Looking through a Glass Bible: Postdisciplinary Biblical Interpretations from the Glasgow School* (Biblical Interpretation Series 125; Leiden: Brill, 2014), 155.
[359] Ibid., 157.

primarily highlights the plight of Zion as a desperate, a secluded city. As the penetrating exegetical encounter with the imagery in question continues, two more pivotal issues which pertain to the literary contents of the imagery need to be approached and investigated, first, the renowned expression Daughter Zion (בַּת-צִיּוֹן), [360]and second the three similes, namely "like a booth in a vineyard, like a shelter in a cucumber field, like a besieged city" (כְּסֻכָּה בָכָרֶם; כִּמְלוּנָה בְמִקְשָׁה, כְּעִיר נְצוּרָה). These examinations aim to further penetrate into the imagery's specific contexts and to reveal its scopes. The interpretation of the expression Daughter Zion and the three similes is tellingly relevant to further capture essential elements which primarily belong to the theological stature of Zion. In short, more of Zion's significance can be further elucidated and illumined.[361]

The first task now is to examine the expression Daughter Zion which personifies Zion and the city of Jerusalem as a woman or a daughter.[362] The expression in question has been extensively investigated and thoroughly debated among biblical scholars like Steck, Maier, Biddle, Fitzgerald, and many others. The tremendous diversity of arguments on the precise imports of Daughter Zion obviously indicates that arriving at a precise meaning or adhering to a particular definition will be difficult. Out of these debates two major standpoints emerge. The first understands the expression Daughter Zion to be a personification of both the city of Jerusalem herself as well as her inhabitants, and the second standpoint tends to emphasize one or the other. These exegetical stands will be briefly examined.[363]

In any attempt which seeks to grapple with establishing a precise meaning or definition of the expression, one must bear in mind that the reader is encountering an employment of poetic device (personification) which is used to invoke the reader's imagination and engagement. Then

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[360] On Daughter Zion in the book of Isaiah and other biblical tradition see, for example, Byron G. Curtis, "The Zion-Daughter Oracles: Evidence on the Identity and Ideology of the Late Redactors of the Book of the Twelve," in James D Nogalski and Marvin A. Sweeney (eds.), *Reading and Hearing the Book of the Twelve* (Symposium series 15; Atlanta: Society of Biblical Literature, 2000), 166.-184; Patricia Tull Willey, "The Servant of YHWH and Daughter Zion: Alternating Visions of YHWH's Community," *Seminar Papers/Society of Biblical Literature: Annual Meeting* 34 (1995), 267-303; Barbara B. Kaiser, "Poet as Female Impersonator: The Image of Daughter Zion as Speaker in Biblical Poems of Suffering," in *Journal of Religion* 67 (1987), 164-183; John Andrew Dearman, "Daughter Zion and her Place in God's Household," in *Horizons in Biblical Theology* 31 (2009), 144-159; Michael H Floyd, "Welcome Back, Daughter of Zion!," in *Catholic Biblical Quarterly* 70/3 (2008), 484 -504; Antje Labahn, "Metaphor and Intertextuality: Daughter of Zion as a Text Case: Response to Kirsten Nielsen 'From Oracles to Canon' - and the Role of Metaphor, " in *Scandinavian Journal of the Old Testament* 17 (2003), 49-67; Mary Donovan Turner, "Daughter Zion: Giving Birth to Redemption," in Cheryl A. Kirk-Duggan (ed.), *Pregnant Passion: Gender, Sex, and Violence in the Bible* (Semeia Studies 44; Atlanta: SBL, 2003), 193-204; Magnar Kartveit, *Rejoice, Dear Zion: Hebrew Construct Phrases with "Daughter" and "Virgin" as Nomen Regens* (BZAW 447; Berlin: Walter de Gruyter, 2013); and Elaine R. Follis, "The Holy City as Daughter," in Elaine R. Follis (ed.), *Directions in Biblical Hebrew Poetry* (JSOTSup. 40; Sheffield: JSOT, 1987), 173-184.

[361] The expression Daughter Zion occurs in 1:8, 10:32, 16:1, 37:22, 52:2, and 62:11.

[362] The expression Daughter Zion sometimes follows some other features of the city such as "the mountain of the Daughter Zion" (10:32); the Ophel of the Daughter Zion (Micah 4:8); "the gates of the Daughter Zion" (Psalm 9:15), and "the wall of the Daughter Zion" (Lamentations 2:8,18). Adapted from Williamson, *Isaiah 1-27: Volume 1*, 67.

[363] Thomas, "Zion," in *Dictionary of the Old Testament: Prophets*, 912.

the use of this device penetrates deeply the worlds of the expression. Marlow interestingly remarks that the personification in the Hebrew Bible reflects the self-conscious use of literary trope, whether for aesthetic purposes or to reveal a hidden mystery by expressing it in a familiar language.[364] Therefore, the pursuits to reveal this "hidden mystery" creates a new dynamic and activity between the reader and the text thus creating sufficient spaces for abstract words to have a voice, breath, and shape. Thus, through personification, Jerusalem's central identity and unique individuality could be revealed through the participation of the active leader.

Consequently, personification primarily invites a reaction to a certain message.[365] The message here is that Zion's personification moves her from mere abstraction to actual presence as her voice becomes closer to the sentiments and experiences of the reader. Maier says that the female embodiment of the city turns Jerusalem into a mediator of human-divine experience and relationship as this provides a starting point for post-exilic concepts of salvation that focus on Jerusalem's renewed relationship with Yahweh and on her status as the ultimate space of peace and divine presence.[366] Thus, personification makes Jerusalem a strong and visible actant in the corpus of Isaiah as the theological encounter between Yahweh and his people of Israel develops and evolves. This strong visibility corresponds to the centrality of Jerusalem and the abundance of her reference in the corpus of Isaiah.

Some scholars opt for an understanding of the purport of the expression Daughter Zion based on the consideration of the cultural and social contexts of ancient Israel and ancient Near East cultures. Then other scholars try to understand the meaning of Daughter Zion through searching for similar references within biblical corpuses. It is also vital to refer to the arguments of Dobbs-Allsopp and Thomas which advocate toward an engagement with the text itself so that meaning of the expression can be best grasped. Dobbs-Allsopp argues that any emphatic reading of the motif of daughter requires at a minimum some willingness to negotiate the gender norms of the texts and those assumed by the text's reader.[367]

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[364] Hilary Marlow, "The Hills are Alive! The Personification of Nature in the Psalter," in David A. Baer and Robert P. Gordon (eds.), *Leshon Limmudim: Essays on the Language and Literature of the Hebrew Bible in Honour of A.A. Macintosh* (London: T & T Clark, 2013), 194. Darr points out that where personification does appear it contributes, whether overtly or more subtly, to the reader's perception of the subject suddenly endowed with life. Darr, *Isaiah's Vision*, 164.

[365] Jenner says that personification creates from a psychological point-of view spaces for the personality of the envisaged adherer or the implied reader to give active feed-back to the manifesto and to the religious-political faction. K.D. Jenner, "Jerusalem, Zion, and the Unique Servant of Yahweh in the New Heaven and the New Earth," in *Enlarge the Site of Your Tent*, 177. In addition, Lieu remarks that the descriptions and quotations of "Women Jerusalem" offer readers and hearers visual image and voice by which they too may situate themselves in relation to Yahweh. Therefore, this personification helps readers to engage in a life at its most raw and profound moments, he adds. Judith M. Lieu, "Literary Strategies of Personification," in Bengt Holberg and Mikael Winninge (eds.), *Identity Formation in the New Testament* (WUNT 227; Tübingen: Mohr Siebeck, 2008), 65.

[366] Maier, "Body Space as Public Space: Jerusalem's Wounded Body in Lamentations," in *Constructions of Space*, 136.

[367] F.W. Dobbs-Allsopp, "Daughter Zion," in John J. Ahn and Stephen L. Cook (eds.), *Thus Says the Lord: Essays on the Former and Later Prophets in Honor of Robert R. Wilson* (The Library of Hebrew Bible/Old Testament Studies 502; New York: T & T Clark, 2009), 133.

Related to this, Thomas argues that it is more plausible to allow individual texts to inform the meaning of the term since a major reason of disagreement among scholars arises from evidence in the prophetic corpus itself.[368] This discrepancy, however, should not be perceived negative or problematic as the multiplicity of perspectives may reflect the wealth of meanings that the expression possesses. In other words, Zion's personification can hold more than one meaning due to her centrality and significance in Israel's theology. Considering the kernels of the two perspectives of Dobbs-Allsopp and Thomas, the assumptions made by the reader can be related to the overall meaning of the text which can reveal something about the identity of Jerusalem. The reader should consider that the expression develops and evolves over the passing of time, and so bear different meanings and take diverse thematic directions.

Biddle argues that the feminine imagery employed in the Hebrew Bible in reference to Jerusalem is the result of well-developed traditions of great antiquity and geographical scope.[369] Due to different complexities and scarcity of resources, one can presume that the establishment of a well-fledged portrait about this development is most difficult to attain. However, Maier provides a plausible argument which could be considered as the basis for approaching the expression. She says:

> Daughter Zion is intimately connected to the religious significance pertaining to Zion, on the one hand, and the family code of honor and shame with its elements of protection and dependence, on the other hand. Thus, Daughter Zion conflates the city space and its population into a personified woman who is strongly loved and protected by YHWH like a daughter by her father. Simultaneously, the metaphor creates a lively portrait of the city's population that reminds the reader of the texts of their own daughters and all societal values attached to this status. [370]

Maier's description captures an essential element pertaining to the personification of Zion which highlights her connections to Yahweh. Besides that, the personification captures Zion's nearness, affinity, and closeness to her people since she is the place where they can encounter Yahweh who dwells there. Heim argues that personification enables Jerusalem to express her pain and respond to the challenges that she faces in the aftermath of destruction.[371] This pain of Zion is transformed in the book of Isaiah, especially in chapters 40-66, as the personified Zion is sketched as a woman with diverse roles.[372] Thus, the personification of Zion could describe and explicate the diverse roles and functions which communicate diverse theological purposes which capture the amplitude and the centrality of Jerusalem in Israel's theological experience. In other words, the unique relationship between Yahweh and the holy city can be best illuminated and described.

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[368] Thomas, "Zion," in *Dictionary of the Old Testament: Prophets*, 912.
[369] Biddle, "The Figure of Lady Jerusalem: Identification, Deification and Personification of Cities in the Ancient Near East," in *The Biblical Canon*, 186.
[370] Maier, *Daughter Zion, Mother Zion*, 74.
[371] Knut M. Heim, "The Personification of Jerusalem and the Drama of her Bereavement in Lamentations," in Richard S. Hess and Gordon J. Wenham (eds.*), Zion: City of Our God* (Grand Rapids: William B. Eerdmans Publishing Company, 1999), 129-130.
[372] Woude, "The Comfort of Zion: Personification in Isaiah 40-66," in *Enlarge the Site of Your Tent*, 159.

While considering these perspectives in dealing with the expression in question, the study approaches the expression in 1:8 through promoting an active engagement on the part of the reader with the overll content of each text so that the breadth of the expression and its wealth of meaning within its contexts could be further envisaged and appreciated.[373] The other occurrences of Daughter Zion in the book of Isaiah shall be briefly examined to test if a broad, definite portrait about the tenors of the expression can be established, corresponding to the perspective of Maier. This approach has its own merits as it perceives the expression in question in the corpus of Isaiah within different scopes and frameworks. Consequently, each personification is treated as it has its own specific context, thus opening a new thematic window on the significance and values Zion and her centrality in the book of Isaiah.[374]

Before examining the expression itself within the context of 1:8, it is advantageous at this juncture to briefly present the major scholarly standpoints on the purports of the expression Daughter Zion. The purpose of this presentation is to broaden the ranges of the discussion on the expression so that the forthcoming exegetical direct encounter with the expression itself in 1:8 shall be more tellingly engaging, enriching, and inviting. In this regard, the enormous variances of perspectives substantially expose and disclose the literary and theological wealth of the expression in question, thus highlighting the vitality and vigorousness of Zion in the theological experience of Israel.

Scholars argue that syntactically the Hebrew construct chain is an appositional or explicative genitive which means that the word "daughter" denotes a characteristic of Zion, and therefore, provides Daughter Zion or Maiden Zion.[375] Darr also argues that the expression is better understood as an appositional genitive referring not to the same daughters of the city, but to the city herself.[376] She also argues that the personification of city as a daughter often lays the foundations for certain of her characteristics: youth, beauty, sexual ripeness, vulnerability, fertility, and value; including particularly the value of her reproductive capacity. She additionally notices that the association with vulnerability in the case of Zion appears endemic to most of the others given the physical, legal, and social vulnerability associated with both females and minors.[377]

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[373] Dobbs-Allsopp argues that the feminine personification in biblical narratives is culturally informed and anchored in particular history and culture. He adds that the originating motivations for these depictions may never be known with full capacity or satisfaction. Dobbs-Allsopp, "Daughter Zion," in *Thus Says the Lord*, 133.

[374] Maier says that exploring the meaning of personification and especially the different roles of Jerusalem in the Hebrew Bible shows that multiple ideas, social values, and iconography have influenced the portrait of Jerusalem which links gendered and spatial aspects. C. Maier, "Daughter Zion as Queen and the Iconography of the Female City," *Images and Prophecy*, 147-158.

[375] Maier, *Daughter Zion, Mother Zion*, 61.

[376] Darr, *Isaiah's Vision*, 128.

[377] Ibid., 130. Dearman says that this Hebrew phrase is now commonly interpreted as a reference to the city herself. Dearman, "Daughter Zion and her Place in God's Household," in *Horizons in Biblical Theology*, 146. Dobbs-Allsopp remarks that Zion is understood as the daughter in that the city is personified as a young man. He adds that the construct signifies a relationship not of a possession but rather of apposition. Dobbs-Allsopp, "The Syntagma of

Kartveit says that the *nomen regens* qualifies the *nomen rectum* in the case of the expression, thus Zion is the key word which is qualified by the term "daughter." In view of the metaphorical sense that lends itself to the term "daughter," the construct phrase "בת ציון" may convey the nuance of "dear Zion" or "beloved Zion" or even "poor Zion." For Kartveit, that translation conveys an emotional element or a new component which is strongly missed in the traditional translations of (בַּת-צִיּוֹן) as Daughter Zion or Daughter of Zion. Therefore, the word daughter is an element that adds a qualification to the understanding of Zion: for example one of the metaphorical uses found for the term daughter in Hebrew: a term of endearment.[378]

Related to this theme of endearment, Young argues that the expression is one of tenderness, thus characterizing Jerusalem as the beautiful city who was a delight to the people of Israel.[379] Brien also notes that many prophetic passages do employ the label as a metaphor for the city of Jerusalem herself and assume that Jerusalem is a single entity, an individual with a single mind and will.[380] In this single entity, Zion appears within a familial context or milieu, as daughter. Thus, the reader can naturally develop an intimate association and deep connections with her and a new breath is poured into her soul. The personification is employed to relinquish any feelings of remoteness, estrangement, and alienation which one may feel even with Zion as a ruined city. In addition, the connotations of the wording daughter with its gender, cultural, and social features are transformed to the personified city so that Zion possesses a new voice of life, presence, and viability.[381]

Other scholars take another direction in their approach the expression Daughter Zion by focusing on the term in connection to the populace of city. In his commentary on Isaiah, Smith, for example, remarks that the expression is a theological reference to the inhabitants of Jerusalem who lived on the sacred mountain where Yahweh dwelt in his holy temple.[382] Related to that, Floyd prefers to use the term "Daughter of Zion" by which the role of "Daughter of Zion" can be more plausibly explained as a personification of the city's female inhabitants and not the city herself as such, which is characterized primarily in terms of the conventional role played by women in communal rejoicing and lamentation. He adds that the city is a single figure

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bat Followed by an Geographical Name in the Hebrew Bible: A Reconsideration of Its Meaning and Grammar," in *Catholic Biblical Quarterly* 5 (1995), 452. Stinespring says that the noun "*bt*" is in an appositional relationship with its complementary noun and should be translated as to indicate personification of the city, nation, or people as a dear or respected young woman. W.F. Stinespring, "No Daughter of Zion: A Study of the Appositional Genitive in the Hebrew Grammar," in *Encounter* 26 (1965), 133-141.

[378] Kartveit, *Rejoice, Dear Zion*, 180-183.

[379] Edward Young, *The Book of Isaiah: Volume I: The English Text with Introduction, Exposition and Notes* (Grand Rapids: William B. Eerdmans Publishing Company, 1972), 54.

[380] Julia M. O'Brien, *Challenging Prophetic Metaphor: Theology and Ideology in the Prophets* (Louisville: Westminster John Knox Press, 2008), 125.

[381] Lieu argues that when personification is brought into direct contact with human persons, the transformation between literal and figurative creates powerful illusions of presence. Lieu, "Literary Strategies of Personification," in *Identity Formation in the New Testament*, 65.

[382] G. Smith, *Isaiah 1-39: The New American Commentary* (NAC 15A; Nashville: Broadman and Holman, 2007), 104.

who collectively represents the "daughters of Zion," and who by extension can also represent the entire citizenry.[383]

Kartveit argues that in the later texts of the New Testament, this expression denotes a collective, i.e., the population of Jerusalem (e.g. Matthew 21:5; John 12:15). Kartveit further looks at 62:11 and Zechariah 9:9 and concludes that the collective population of Jerusalem is assumed also there.[384] Maier also remarks that the use of the phrase Daughter Jerusalem could personify the populace of Jerusalem and their relationship to Yahweh as a symbolic father.[385] Within this pool of argumentation, Thomas seems to take a more balanced approach as he argues that the expression is used in different ways in the prophets with emphasis falling sometimes upon the geographical locale of Zion (i.e. 1:8) and sometimes upon the inhabitants of Zion (i.e. Micah 4:10 uses the expression to describe Yahweh's people going into exile). He suggests that the poetic representation of the Daughter Zion is bearing interpretative fruits appropriate for each particular context within the biblical narrations.[386]

If one accepts that the expression Daughter Zion could stand for the populace of the city, that perspective should not diminish the other perspective that the expression also represents the city herself. In all circumstances, the two terms seem to complement each other whether the attention is particularly given to Zion as a populace or a city. It is the name of Zion, not Israel or Judah, which is the focal point of the personification. When attention is given to the populace, the personification gains its significance and increases in appeal because it is the people of Zion, the occupants of her sacred space, who are addressed here. If the personification speaks about the city herself, the concentration is then on her spaces and landscape. Moreover, if one can perceive the personification as embracing the two elements of the city and populace, the outcome could solidify the intrinsic unity between the two.

To approach the personification of Zion in Isaiah from another angle, it is worth noting that the cities of Babylon and Chaldea are also personified as successively "virgin daughter" (בְּתוּלַת בַּת-בָּבֶל) and "daughter" (בַּת-כַּשְׂדִּים) in 47:1. One may infer that within the cultural milieus of ancient Israel and the ancient Near East it was perhaps a commonality to personify cities as woman or daughter and not only Jerusalem and Zion. In the case of Zion, as Maier remarks, the expression Daughter Zion is intimately connected to the religious significance of Zion in Israel's theological experience. She adds in this regard that the expression provides the means to talk about the relationship between the population of Zion and her patron deity, Yahweh. "At this point, the Zion theology with its strong conviction that YHWH has chosen Zion as dwelling place proves essential for establishing such a relationship."[387]

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[383] Floyd, "Welcome Back, Daughter of Zion!," in *Catholic Biblical Quarterly*, 484-504.
[384] Kartveit, *Rejoice, Dear Zion*, 12-13.
[385] Maier, "Daughter Zion as Queen and the Iconography of the Female City," in *Images and Prophecy*, 147-158.
[386] Thomas, "Zion," in *Dictionary of the Old Testament: Prophets*, 912.
[387] Maier, *Daughter Zion, Mother Zion*, 73.

Maier also admits in other parts of her study that several ancient Near Eastern concepts had influenced the personification of Zion and Jerusalem, with major modification of these ancient concepts made on the part of the ancient Israelite culture and religion (That will be examined more in details later).[388] As the personification of cities in general is concerned here, the feminine personification of other non-Israelite cities in Isaiah seems to consolidate Maier's argument about the possibility of borrowing and influence from other neighboring cultures when it comes to personification. These remarks raise a pivotal point, "What is the purpose of the feminine personification of cities in the first place."

To address this matter, it is essential to look for some evidence in the texts of Isaiah themselves: notably the examination of the expressions Virgin Daughter Babylon and Daughter Chaldea in 47:1 supply more perspectives on the purposes behind the feminine personification of cities. Subsequently, the personification of Zion could be grasped within broader perspectives. In 47:1 the personified city of "Babylon" is called on in such an imperative overtone to "come down and sit in dust," whereas the personified city of Chaldea is ordered to "sit on the ground without a throne."

These statements proclaim the withering away of these two cities' glory, dominance, might, visibility, and viability. Thus, the passage in 47:1 extends a grim invitation to these cities to join the realms of chaos, disorder, and ruination. So, the personification seems to focus on their entities as cities. To clarify the matter, the references to sitting in the "dust" (עָפָר) and sitting on the "ground" (אֶרֶץ) in the same passage may indicate a concern for these cities in terms of their space and physical collapse which has become complete ruination, devastation, and desolation. In short, the city spaces and landscape has been utterly disintegrated and fragmented.

The feminine personification of these cities as daughter, virgin, or women seems to elevate and upgrade their statuses so that they would be perceived not only as spaces which include walls, halls, gates or bricks. The experience of the collapse resembles the fall of a woman who, as indicated by a throne in the passage, once enjoyed periods of glory, fame and prestige is now transformed to the the realm of the city. Thus, these cities are presented as living beings, as women, who encountered a plight of fall and collapse. But what is the purpose of this feminine personification, and why are they personified in feminine and not masculine terms?

One may infer that this personification presumably reflected a male perspective. From this view, the feminine personification could be related in that cultural milieu to women's experience of birth, sexuality, affection, desires, and love. These themes could manifest the pivotal relationship and connection between city space and people. Therefore, the senses of belonging, dependence, and attachment could be rightly conveyed and powerfully expressed. Considering the perception that "the feminine gendering of the space is primarily based on ideas about its use and usefulness for human habitation,"[389] that feminine personification also allows

[388] Ibid., 92.
[389] Ibid., 72.

the author(s) to articulate and elucidate the intimate linkages and bonds between people and city space as a narrative of love and affection, like the connections and relationships between a father and a daughter, or a man and a women.

According to that male perspective, people's well-being and prosperity largely depended on the vitality and exuberance of their cities so that their life could develop and evolve. Due to that linkage, a love tale had been formulated between people and space by which reservoir of affection, tenderness, empathy, and fondness could be expressed. When loss, collapse, or distortion inflicted the city space, sadness, moaning, and lamentations could be powerfully voiced and expressed within this love narrative. In short, this feminine personification seems to eloquently capture the essential elements and the pivotal components which pertain to the solid relationship and bonds of intimacy between human beings and their city space so that human civilization and culture continue to flourish, prosper, and evolve.

After these deliberations, it is important to turn to the expression itself in 1:8 in order to test whether it is primarily oriented towards the city space or the city's populace. Tellingly, if one considers the purports of the image in 1:8 within the overall context of the preceding passage in 1:7 and the following passage in 1:9, the focus is apparently paid on Zion as a city where the realms which comprise her physical landscape are conspicuously brought to the stage. The passage in 1:7, for example, speaks about the desolate country and other burned cities and the land which had been devoured by foreigners. Within this flow and development, one may infer that the focus remains on the landscape and the other portions of the land or the country in 1:8 and that the emergence of Zion as an isolated and secluded city ("And Daughter Zion is left") seems to complement this geographical flow. Thus, the map of the land or country, including Zion, is laid before the eyes of the reader to illustrate the massive destruction and devastation prevalent all over the land.

Moreover, the references to a "booth in a vineyard," and "a shelter in a cucumber field" could be understood obviously as physical descriptions or concrete manifestations which solidify Zion's presentation and exhibition as city of bricks, tower, walls, gates, and material constructions. Thus, these two similes visualize Zion with concrete, physical terms. In addition, the emergence of the "we-voice" in 1:9, the voice of the remnant in Zion, with references to the ancient cities of Sodom and Gomorrah, both assert that the concern of 1:8 within this literary milieu has been the plight of personified Zion as separated and secluded city, and is not a reference to her people. It is no wonder that through personification the individuality of Zion and her unique identity can be strongly highlighted as Yahweh's dwelling place on earth.

Zion's personification appears to pave the way for the emergence of the voice of the survivors in the following passage, 1:9. The visibility of personified Zion and the voice of her remnant complement each other as they supply new avenues to envision the solid connections between the city and her people regardless of the prevalence of this darkness over the land. One may argue that this personification, considering the tenors of 1:2-7, allows for dramatic

development and also sets Jerusalem not only "in a proper relation to her God, Yahweh,"[390] but most importantly, also with her people.

Zion's personification seems to startle the imagination and evoke an emotional response.[391] The fragile voice of the holy city emerges within this drama of loss, ruination, and desolation prevailing in 1:2-8[392] to be followed by the sudden emergence of the voice of the remnant in 1:9 through which a response seems to be rendered to the personification of Zion in 1:8. That response asserts that, though Zion is a fragile and a vulnerable entity, the voice of her remnant of survivors empowers promises for her future visibility and revival which diminishes any pessimistic predictions that her vulnerability and fragility shall endure unhindered. In short, the personification of Zion humanizes her presence as a love connection and a bond of intimacy in familial context, struggling to defy the consequences of a catastrophe inflicted on a beloved city elevated to the status of daughter.

Some further explanations about the background of Daughter Zion might be needed at this stage. Biddle argues that the feminine imagery employed in the Hebrew Bible in reference to Jerusalem was the result of well-developed traditions of great antiquity and geographical scope.[393] Steck even goes further to define the background of the personification of Zion as a product of the exile and the vividness of destruction and ruination in Zion and Israel.[394] These perspectives seem to assert that the expression had been a product of very complex and diverse cultural, political, and religious milieus. One can imagine that diverse concepts, scopes, orientations, sentiments, and themes were influential and so broadened, enriched, and furnished the connotations of the expression in question. One must acknowledge that providing a precise description about the background of the expression is difficult to establish due to the lack of definite data and the discrepancy of perspectives among scholars. However, it is worthwhile to consider the major scholarly standpoints in this regard so that the purports of the expression in 1:8 as well as other passages within Isaiah can be best appreciated and recognized. There are two major scholarly perspectives on this issue.

The first perspective traces the development of the expression within broader contexts of the ancient Near Eastern cultures and societies. Tull, for example, advocates for a Mesopotamian context where the city possessed her own patron goddess who would plead on her behalf in the divine council. She also adds that in the Ugaritic literature, the city herself was imagined as a

[390] Biddle, "The Figure of Lady Jerusalem: Identification, Deification and Personification of Cities in the Ancient Near East," in *The Biblical Canon*, 187.
[391] Marlow, "The Hills are Alive! The Personification of Nature in the Psalter," in *Leshon Limmudim*, 194.
[392] Jenner argues that personification creates from a psychological point of view spaces for the personality of the envisaged adherer or the implied reader to give active feedback to the manifesto and to the religious-political faction K.D. Jenner, "Jerusalem, Zion, and the Unique Servant of Yahweh in the New Heaven and the New Earth," in *Enlarge the Site of Your Tent*, 177.
[393] Biddle, "The Figure of Lady Jerusalem: Identification, Deification and Personification of Cities," in *The Biblical Canon*, 186.
[394] Steck, "Zion als Gelände und Gestalt: Überlegungen zur Wahrnehmung Jerusalems als Stadt und Frau im Alten Testament, " in *Zeitschrift für Theologie und Kirche*, 279.

goddess. "From there it was a short step in monotheistic Judah to retaining the personification without making the city divine," she remarks.[395] Other scholars argue that the wording city in west Semitic languages is feminine. The city herself was understood as a goddess, married to the patron god of the city.[396] The personification of a city as a woman could be influenced by these contexts. Fitzgerald observes in this regard that Ugaritic, Aramaic, and Phoenician texts use, for instance, the wording "*rbt*" (mistress), "*btwlt*" (girl of marriage age), and "*qdsh*" (holy one; feminine) as titles of cities and goddesses.[397]

It is probable that monotheistic Israel similarly "personified the female city itself, but could not make her divine."[398] In a similar line of thought, Follis says that daughters in ancient Near Eastern cultures had been associated with stability, the building up of society, and with nurturing the community at its very heart and center. Therefore, the city as a "daughter" becomes the quintessence of civilization and culture, of a stable lifestyle, of permanent relationships.[399] These societal contexts and perceptions created a certain analogy between the roles of cities and daughter, or woman. Furthermore, Dobbs-Allsopp perceives a certain connection between the personification of Zion and the city laments in the ancient Near East.[400] In many of these laments, the walls, the towers, and the gates of the city have been called to weep and so these concrete structures have been personified.[401]

The second perspective looks for evidence within Israelite thought itself to explicate the tenors of the expression in question. Maier, for instance, is not inclined to accept the deification of cities.[402] She remarks that the concept of goddess rests mainly on the identification of city and goddess in Hellenistic sources which postdate the concerned biblical texts about the expression "Daughter Zion."[403] She argues alternatively that the metaphor of female Zion seems to draw on the similarities between the roles of a city and a woman in ancient Israelite thought. She adds that in relation to her ruler, Jerusalem would be possessed like a woman, and at the same time represents the royal power in relation to her inhabitants; she is Yahweh's residence on earth. She would provide habitation, shelter, and food like a mother for her children, and in relation to Yahweh, she would need his protection and guidance like a daughter from her father.[404] According to this thought, the role the daughter in Israelite thinking and culture seem to have

[395] PatriciaTull, *Isaiah 1-39* (Smyth & Helwys Bible Commentary Volume 14a; Macon: Smyth & Helwys Publishing, Inc., 2010), 58.
[396] Maier, *Daughter Zion, Mother Zion*, 63.
[397] Aloyisius Fitzgerald, "The Mythological Background for the Presentation of Jerusalem as a Queen and False Worship as Adultery in the Old Testament," in *Catholic Biblical Quarterly* 34 (1972), 407-412.
[398] Willey, *Remember the Former Things*, 107.
[399] Follis, "The Holy City as Daughter," in *Directions in Biblical Hebrew Poetry*, 177.
[400] Dobbs-Allsopp, *Wee, O Daughter of Zion: A Study of the City-Lament Genre in the Hebrew Bible* (Biblica et Orientalia 44; Rome: Pontifical Biblical Institute, 1993), 159-160.
[401] Maier, *Daughter Zion, Mother Zion*, 70.
[402] Ibid., 64.
[403] Ibid., 64.
[404] Maier, "Daughter Zion as a Gendered Space in the Book of Isaiah," in *Constructions of Space II*, 108.

been associated with Zion to lucidly manifest the theological status of Zion as an integral part of the covenantal relationship with Yahweh.

Considering these diverse perspectives, a major perception emerges which highlights the value of the city as source of life, protection, stability, and development. Beyond this outlook, the times of threats and war had also exposed the city's fragility, vulnerability, and feebleness. Within the religious milieu of Judah, the meanings and imports of the word daughter had been transformed to the context of Zion to express the solid familial links between Yahweh and people, as his people of the covenant, and the city of Jerusalem, being his dwelling place on earth. For Yahweh, Zion is his place where the children whom he reared live (1:2). For the Judean people, Zion was the sacred place which nourished their theological experience and promoted their encounter with Yahweh and also solidified their political visibility as a nation because Zion was the political capital of Judah.

To sum up, Daughter Zion holds a wealth of meanings and abundance of connotations that express the whole theological, spiritual, and social experiences and the status of Zion in such familial and intimate terms.[405] As B. Kaiser argues, the personification was a creative procedure in the displacement of the poet's imagination beyond the limitation of his single viewpoint so that he may gain a manifold experience into the human experience. Thus, the Israelite poet becomes the woman or the daughter when expressing the full intensity of the community's (including Zion's) suffering.[406] Thus, the expression, with its outlook on human experience, captured the intensity of feelings and beliefs which were essential in the understanding of Zion's significance.

Following these discussions, it is relevant to examine the shades of the meaning of the expression in 1:8 as its presence serves three primary objectives which pertain to the status of Jerusalem in the texts of Isaiah. First, the expression promotes and enhances the visibility and presence of Zion, personified as a daughter here, through depicting her as a living entity and flourishing soul. As a result of that, she is not merely perceived as a city of concrete bricks, walls, and gates but with humanistic touches and voices. Second, the expression, which combines the terms Zion and daughter, solidifies Jerusalem's links to Yahweh and her people in a benevolent context like the relationship between a daughter and a father.[407] Third, the

[405] For Maier the metaphor creates a strong relation between the city's population and their space thus allowing them to see themselves as a collective in relationship with Yahweh (i. the father of the city). Maier, *Daughter Zion, Mother Zion*, 74. Kartveit argues that the expression adds a new element or a new perspective in the description of Yahweh's love and compassion towards the holy city. He adds that can be rightly conveyed through translating the terms (בַּת-צִיּוֹן) into "Dear Zion." That translation conveys an emotional element or a new component which is strongly missed in the traditional translations of (בַּת-צִיּוֹן) as "Daughter Zion" or "Daughter of Zion." Kartveit, *Rejoice, Dear Zion*, 180-183.

[406] Kaiser, "Poet as Female Impersonator: The Image of Daughter Zion as Speaker in Biblical Poems of Suffering," in *Journal of Religion*, 166.

[407] Wildberger argues that the usage of the term Zion would immediately remind the hearers of the promises about the city of Yahweh which were still in force (whereas the wording Jerusalem would lead one to think in terms of

expression seems to create a relationship between Zion and the reader/hearer within a familial context as she is perceived like a "desperate, lonely daughter" who has been relinquished or "left" behind to encounter jeopardy. As a result, the reader is introduced to Zion's presence from the perspective of human experience which everyone should be able to relate to and robustly feel.

The discussion about the functions of the expression necessitates a penetration into the formulation and structure of the imagery itself. Obviously, the expression Daughter Zion is followed by three similes occurring in the same verse where the fate of Daughter Zion is compared to "a booth in a vineyard, a shelter in a cucumber field, and a besieged city." The inclusion of three successive similes in one verse is probably intended to highlight in powerfully emphatic overtones Zion's complete solitariness and sheer isolation as the "intimate familial relationship with Zion could be contrasted with her lonely reality."[408] Thus these similes with their grim connotations together present bleak imagery of Daughter Zion as she actually experiences a pathetic state,[409] where her sense of perilous vulnerability is exposed.[410]

That vulnerability is disturbingly dramatic for a place which had been the capital of a nation and residence of an anointed king. She had been reduced to a ramshackle structure in a vegetable patch.[411] Landy remarks that through these similes the desolation and the defenselessness of "Daughter Zion" could be rendered visible, and imaginably tangible.[412] For Willis, the three similes suggest that Jerusalem "juts up like a solitary, isolated, fragile structure in the midst of a desolate and foreboding terrain."[413] But how does the build-up of the verse convey such purports of isolation and fragility?

The verse noticeably opens with "And Daughter Zion is left." The verb (נתַר) is followed by the three similes which concretely describe what it actually means in relatable contexts that "Daughter Zion is left." Tellingly, the verse moves from making a general statement in abstract terms about Zion (1:8a) to construct three concrete depictions showing Zion's misery and isolation. The grim outcome is that Zion is like a besieged city in which her state of siege seems to symbolically connote her isolation, separation, and disengagement.

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political and secular aspects of the city). Then, the personified Daughter Zion could be seen as "the heiress of the promises of God which were so closely associated with the mountain of God. Wildberger, *Isaiah 1-12*, 30.

[408] Williamson, *Isaiah 1-27: Volume 1*, 70. Turner remarks that the image in 1:8 conveys a abandonment and destruction at the hand of Yahweh by which the themes of reproach, judgment, and lament are interwoven in explicit and implicit ways. As the image describes and laments Zion's circumstances, the woman who personifies the city remains silent: she addresses no one. Turner, "Daughter Zion: Giving Birth to Redemption," in *Pregnant Passio*n, 194.

[409] Franke, "'Like a Mother that I Have Comforted You': The Functions of Figurative Language in Isaiah 1:7-26 and 66:7-14," in *The Desert Will Bloom*, 39.

[410] Darr, *Isaiah's Vision*, 136.

[411] Franke, "'Like a Mother that I Have Comforted You': The Functions of Figurative Language in Isaiah 1:7-26 and 66:7-14," in *The Desert Will Bloom*, 40.

[412] Landy, "Vision and Voice in Isaiah," in *Journal for the Study of the Old Testament*, 29.

[413] Willis, "An Important Passage for Determining the Historical Setting of a Prophetic Oracle- Isaiah 1.7-8," in *Studia Theologica-Nordic Journal of Theology*, 161.

To capture the abundance of these similes it is vital to grasp the semantic appeals of the verb (נתר). In this regard, one can consider the passage in Genesis 32:24 which also uses the same verb (נתר) in reference to Jacob who was left (וַיִּוָּתֵר יַעֲקֹב) alone where a man had "wrestled" with him until the breaking of the day. Reyburn and Fry point out that the verb seems to describe appropriately a situation where Jacob had been separated from his family by the river.[414] Similarly, Daughter Zion in 1:8 seems to encounter such cruel circumstances of separation and seclusion because she had been separated from her strategic and geographical milieu: she was standing alone like a withering flower alone surrounded by desolation and wasteland (1:7).

Thus, the semantic appeals of the verb (נתר) are fulfilled with the renderings of three similes immediately occurring after the verb. Consequently, the severity of Zion's separation and deprivation could be captured in the rest of the passage. Due to that ordering (verb and three similes), the whole verse of 1:8 creates a well-fledged framework to reflect Zion's grim plight. The whole image does not give a general statement about Zion's destiny but it supplies a multifaceted and vivid portrait of a city while she goes through a critical moment in her history. Subsequently, the reader is invited to witness the scene in 1:8 with anticipation and tension.

Moreover, the usage of the verb (נתר) in 1:8a could be paralleled to the references to the themes of "Zion's deserting and relinquishing" in 54:6. In the later passage, Jerusalem is called by Yahweh "like a wife forsaken" (כִּי-כְאִשָּׁה עֲזוּבָה). One may argue then that the references to both "Daughter Zion" which is left and Zion like "a forsaken wife" are describing Zion's separation at two levels. The first level pertains to geographical and physical separation (1:8) since Zion had been disconnected from her vital geographical surroundings, the rest of country or the land, whereas the second level (54:6) is concerned about a theological separation in which Zion had been separated from her Yahweh who had left the holy city, especially his temple. Due to that situation, she became "like a forsaken wife" and "a relinquished daughter," thus losing the affection and protection of her guardian and redeemer (Yahweh).

The feminine personification of Zion, whether as a daughter who "is left," or "the forsaken wife," powerfully exhibits how the living and the beloved entity Zion had been disturbingly transformed since she has moved from her significant and prominent role (i.e. the dwelling place of Yahweh on earth and the capital of the nation of Judah) to become a vulnerable and a fragile city devoid of the vital elements of development and viability. These two levels of Zion's separation highlight the severity of her agony and the deterioration of her status, both theologically in 54:6 and strategically in 1:8. Her experience parallels the social contexts and experiences of relinquished daughters or forsaken wives in ancient cultures. In that social milieu, where women and daughters heavily relied on their fathers and husbands, any separation or relinquishing would be shockingly catastrophic and disturbingly scandalous. That could be rightly applied to Zion as described in 1:8, too.

[414] William D. Reyburn and Euan McG. Fry, *A Handbook on Genesis* (New York: United Bible Societies, 1997), 763.

If considered from another angle, the verb (נתר) and the two immediate similes (i.e. "a booth in a vineyard" and "a shelter in a cucumber field") offers innovative outlooks on Zion's space. Williamson argues that the two points of comparison here stem from an agricultural practice by which these structures were used for guarding the crops as harvest approached and to accommodate workers during the times of harvest itself.[415] But how do these two similes or the two points of comparison, with their spatial perspectives effectively serve diverse purposes here? Before addressing that point, more details should be rendered about the background of these two similes in their ancient and modern Middle Eastern contexts.

These structures of "a booth in a vineyard" and "a shelter in a cucumber field" are taking the reader from an urban milieu (Zion) to a rural context where an open, wide space could be imagined or envisaged. However, that open space of both the vineyard and the cucumber field in this rural context is noticeably narrowed down within the same passage to merely become decaying structures; a small "booth" and a tiny "shelter," apparently relinquished and deserted. In Middle Eastern contexts, these structures are often used as temporary dwelling places for farmers during the harvest season, especially in summer time, and might be also used for guards at night. These structures are normally erected in the midst of the field, and they are used on some occasions like a scarecrow is used to discourage birds and animals from feeding on growing crops. Because these fields are not usually adjacent to farmers' houses in native villages, they are considered practical solutions, a good substitute for their home, thus providing a safe shelter mainly from sun's heat.

After the end of harvest season, usually by the end of summer and before the approach of winter, these structures are relinquished and deserted because farmers return to dwell again in their native villages. In the next harvest season, usually in late spring or early summer, farmers return to these fields and their first task would be to repair these almost decaying structures in order to use them again. Why are they almost decaying? These structures are customarily fragile and breakable because they are assembled from materials such as straw, textile, or light wood. Worse still, in winter, they are vulnerable to rain and wind, and so partial or comprehensive damages can be often inflicted on them.

With two of these similes, as explicated earlier, the reader is transported beyond the boundaries of the city space to the larger countryside. This transition to the exterior spaces is purposeful as it connects Zion's space to the settings of the preceding passage (1:7) where an army of foreigners had been devouring the land and causing overwhelmingly massive desolation and sheer ruination. The wording desolation "שְׁמָמָה" is noticeably repeated twice here to highlight the severity and prevalence of loss in the land. In this atmosphere, in the words of Maier, Zion emerges as a vulnerable woman exposed to an inimical attack that challenges her status and bodily integrity.[416] Thus, these two similes bring Zion's perverted internal space into

[415] Williamson, *Isaiah 1-27: Volume* 1, 71.
[416] Maier, *Daughter Zion, Mother Zion*, 93.

close proximity to her exterior distorted spaces probably to illustrate that Zion was affected by the catastrophe embracing the land. However, her fate remained different since she had not faced utter desolation and ruination.

Having this background about these structures, one can infer some theological parallelism with Zion's plight. First, like the cycle of these structures, Zion's separation and isolation would be temporary since a new time shall come when Yahweh, like these farmers, shall *return* in order to repair and restore (transform) Zion. Thus, judging from the experience with these structures, transformative and redemptive return is inevitable and greatly anticipated. Second, like the functions of these structures in the fields, Zion has a central position in both theological and strategic significance. Last, the fact that these structures can potentially be restored should not negate a basic fact that they remain fragile and vulnerable. Like these structures, Zion remains vulnerable and fragile and the occurrence of her catastrophe is a proof of that crude reality. Sadly, that fragility and vulnerability could not be completely altered, but it could be managed to avoid the occurrence of other disasters. That management happens when the people of Zion adhere to Yahweh's teachings and instructions.

In the case of these structures, summer will certainly end and a new winter will come again: another time brings with it the possibility for damage. Within this repetitive, fragile, and transformative cycle, a stark theological message seems is conveyed to the reader. Zion's relinquishment and her transformation shall indeed have a deadline. That says Zion has no actual control over her destiny. Yahweh alone with all his realms of power and might has no deadline since he, like these farmers with their booths and shelters, is capable only of healing all the deficiencies of Zion. The acceptance of Zion's fragility and vulnerability is a theological necessity so that people can trust Yahweh alone in order to avoid unpropitious times. In short, the people of Israel can only manage Zion's fragility and vulnerability and not drastically alter it: this management will only be effective if they fulfill their covenantal obligations to Yahweh.

Maier notes that the female personification of Zion in 1:8 nurtures the perspective of the city's lived space by revealing her experiences of insecurity and vulnerability in a time of war.[417] These experiences in addition to Zion's transformation have been examined in connection to the three similes which appear in the same passage. But, how does the same expression function and develop in other parts of Isaiah, particularly in 10:32, 16:1, 37:22, 52:2, 62:11? To appropriately address that matter, it is advantageous at this juncture to briefly examine these other occurrences of "Daughter Zion" so that an understanding on the wider meanings of the expression can be best established.

In its second appearance in 10:32, the verse speaks about the Assyrian king (or maybe Yahweh himself) who will shake his fist at the "Mount of Daughter Zion," "the hill of

[417] Ibid., 93.

Jerusalem."[418] Maier argues that in the context of warfare, the enemy's waving of the hand indicates a threatening gesture, and that in Hebrew thought the hand stands metonymically for power, strength, and might.[419] Thus, the context of the image with its reference to "shaking of the fist" obviously exposes Daughter Zion's vulnerability and fragility. That grim situation could be paralleled to her dire situation in 1:8 as a besieged and a fragile city. However, the level of tension apparently becomes higher and denser here as "the imagery signifies the lived space and the experience of an endangered space on the brim of war."[420]

Thus, Daughter Zion moves from the experience of siege and separation to a grimmer experience of war and intimidation in which Daughter Zion is brutally positioned now under the crude whips of her oppressors or assailants.[421] Violence and ferocity reach deeply within Zion's space, particularity her holy mountain. In contrast to 1:8, the identity of the adversary is almost conspicuous and known here: it is the Assyrian king who is also Yahweh's rod of wrath (10:5).[422] What is the purpose of the feminine personification here? The feminine personification presents Zion's plight as that of a threatened and intimidated daughter. This daughter encounters severe threats and crude peril, probably risking her whole existence.

The third appearance of the expression occurs in 16:1. Interestingly, Jerusalem is no longer threatened, victimized, or humiliated here as a voice in the same image urges the people of Moab to deliver lambs and rams to the Mount of Daughter Zion.[423] Childs says that the passage appears to be a proposal to the emissaries of Moab on how to secure protection for the refugees from Judah and Jerusalem.[424] Smith remarks that sending lambs could be interpreted as a gift, a tribute to show loyalty, or an act of submission in order to gain favor from the ruler of Judah.[425] Therefore, Zion seems to gain a new status thus diminishing the former circumstances of fragility, intimidation, victimization, and vulnerability prevalent in 1:8 and 10:32.

While the focus is retained on her holy mountain like the image of 10:32, Jerusalem is depicted here as a dignified and respectable daughter and an honorable recipient of the nations' gifts and presents. She is a safe shelter to other nations, too. Zion's new status, in contrast to her former degradation and victimization, impressively gains broader range at national, regional, and international levels. Her external world does not draw hostilities, adversity, and aggression, but

[418] The Mount of Daughter Zion is equated or paralleled with the hill of Jerusalem apparently to highlight the theological significance and value of Zion as a site of temple and worship.
[419] Maier, *Daughter Zion, Mother Zion*, 79.
[420] Ibid., 79.
[421] Ibid., 77. Maier also says that Zion is depicted as a fragile daughter who is in need of protection and this contrasts with the conditions of the might warrior who attacks her.
[422] For Darr this image appears to exploit associations with women and warfare- fear, weakness, vulnerability to rape, enslavement, or murder. Darr, *Isaiah's Vision*, 144.
[423] Darr notes that the juxtaposition of the "mount of Daughter Zion" and "the daughters of Moab" in the same passage seems to intensify the contrast between their circumstances wherein the plight of Jerusalem is not that of her neighbor states. Ibid., 151.
[424] Childs, *Isaiah*, 131.
[425] Smith, *Isaiah 1-39*, 332.

instead attracts reverence, recognition, and acknowledgment, symbolized by the bringing of the lambs. What is the meaning of the personification here? Zion is perceived here as an honorable, dignified daughter who is impressive and holds a position of reverence not only within her own milieu but within foreign contexts, too.[426] Zion is now like an honorable and dignified daughter who receives the attention and appreciation of her people and her neighbors.

Complementing the dignified emergence of Daughter Zion in 16:1, the fourth appearance of the expression in 37:22 speaks about the "Virgin Daughter Zion" who tosses up her head to challenge and despise her oppressors. Now, Zion is presented as a spirited youth who is heaping scorn on an unsuccessful suitor.[427] Significantly, Jerusalem has a strong voice and a powerful presence with which she is capable of thrashing and diminishing her abusers, haters, and adversaries.[428] She is not only a recipient of honor and respect, but an active participant to retain and preserve that honor and dignity. An impressive attribute is added to Zion here in that she is called a virgin. Motyer argues that the term here is used in the sense of being untouched by the marauder.[429]

To dramatically move from her grim positions, and to strongly build on her dignified status in 16:1, Jerusalem becomes the defiant, the rebellious daughter *par excellence*. She is resolutely acting to shatter her former chains of victimization, fragility, and vulnerability. This use of the expression demonstrates that Zion's core dignity and honor have not been besmirched or defiled. As Beuken remarks Zion/Jerusalem takes the stage at this point as an actant.[430] Zion, the active and empowered entity, fractures all stereotypes associated with the body and the mentality of a victimized daughter probably both in modern and ancient contexts. Zion bravely confronts her assailants and abusers showing her fortitude and chutzpah. She is refusing to be a victim or to surrender to her adversaries.

Remaining within the domains of dignified Jerusalem, the fifth occurrence of the expression Daughter Zion appears in 52:2 in which Zion is called the Captive Daughter Zion.[431] This captive daughter is urged not to submit and surrender here, but to strongly shake herself from the dust, to rise up, and to loose the bonds surrounding her neck, according to the same imagery. She is summoned to envisage a new future that is the opposite of Babylon in 47:1

[426] The sending of the rams to Mount Zion elevates the status of Jerusalem and her sanctuary. That could be paralleled with the reference to sending the gifts to Mount Zion in 18:7. Childs argues that the image in 16:1 suggests that a suitable gift be sent to Judah to the ruler of the land and that would accompany those making the request for the sanctuary. Childs, *Isaiah*, 131.
[427] Blenkinsopp, *Isaiah 1-39*, 477.
[428] Beuken argues that the derision of Zion is first rendered by the general term "to despise" which is followed by a term which characterizes the image of an oppressor in the eyes of an oppressed people "to scorn." Beuken, *Isaiah II/2*, 365.
[429] Motyer, *The Prophecy of Isaiah*, 282.
[430] Beuken, *Isaiah II/2*, 364-365.
[431] Childs argues that the holy city's divine names are indissolubly joined in this passage, and this unimpaired unity is constitutive of the new eschatological order about to be realized. Childs, *Isaiah*, 405-406.

where her beautiful garments (52:1) shall replace her dust-covered slave attire.[432] Thus, Zion's personification describes a transition from abuse to resurgence, from captivity to a restoration of the former status.[433] Brueggemann remarks that the first two imperatives in the passage "shake yourself and rise up," portray a subject sunk in humiliation and abjection, perhaps so deep as to reach to the depth of death.[434] Moreover, these imperatives along with the feminine personification create an intimate adjacency between Yahweh and Daughter Zion.

That elimination of Zion's captivity is apparently vital for Yahweh who seems to act like a caring father whose daughter is kept in dire conditions. For that reason, she is addressed by Yahweh, or his prophetic voice, to rise up and shake herself from the dust. One can imagine that captive Zion is staying in a prison cell and Yahweh is about to open the door of this cell so that she is released. The reference to Zion's neck appears to capture a central, core part of a woman's body probably associated with her dignity and honor. One could infer that feminine personification effectively presents Zion's transformation in a stimulating manner; from being a captive woman to a freed woman. Captivity is a severe humiliation, and for a woman it is even more degrading and debasing. Zion's former experiences have included captivity, deprivation, and humiliation. This captivity shall be dismantled as Daughter Zion is called on to "loose the bonds around her neck" to celebrate her deliverance and restoration. Her dignity and honor shall be restored too!

The last appearance of Daughter Zion occurs in 62:11. Yahweh proclaims to the ends of the earth and to Zion that her "salvation" shall come.[435] Like the passage in 52:2, this announcement proclaims a relief and rescue from the former times of distress and torment to celebrate new times of salvation and redemption. This divine promise to Zion demonstrates and reveals that Yahweh is not always a God of judgment, siege, and wrath (1:8 and 10:32), but, significantly, he is redemptive, saving God too. Brueggemann observes that this passage reiterates a promise of Yahweh that is parallel to the oath of verses in 62:8-9 where Yahweh has promised to Zion the full gift of salvation reckoned as a reward and recompense.[436]

Through this feminine personification, Yahweh or his prophetic messenger (i.e. his agent) could address Zion directly within a familial context (i.e. a father addressing his relinquished daughter) to convey to her a new message of salvation and redemption. In addressing Daughter Zion and urging her to see her forthcoming salvation, Yahweh is asserting his role as a compassionate, a forgiving, and a caring father. Thus, the reference to the arrival of Zion's salvation enhances the ranges of the imagery in 52:2 which show that Zion shall rise up to enjoy

[432] Darr, *Isaiah's Vision*, 177.
[433] Maier, *Daughter Zion, Mother Zion*, 170.
[434] Walter Brueggemann, *Isaiah 40-66* (Westminster Bible Companion; Louisville: Westminster John Knox Press, 1998), 224 136.
[435] Childs says that the actual message of salvation directed to Zion in this scene is a citation from 40:11b: "his reward is with him, and his recompense before him." He adds that the effect is to firmly join together the original promise of the prologue with the Third Isaiah's interpretation. Childs, *Isaiah*, 513.
[436] Brueggemann, *Isaiah 40-66*, 224.

a new, different life based on Yahweh's true promises. Through these promises and the acknowledgment of Zion's former suffering, intimacy between Yahweh and Zion, the caring father and the suffering daughter, could be profoundly solidified. The issue here is that Zion's plight remains of a great concern to her God, Yahweh.

To conclude these examinations, the feminine personification of Jerusalem in 1:8 and the rest of Isaiah present her diverse experiences of fragility and might, vulnerability and courage, victimization and empowerment. In all that, Zion's multiple voices, as "a virgin/captive daughter," strongly promote her solid presence in the book. Her connections with Yahweh and her people and her status are impressively solidified and highlighted. Yahweh addresses Zion like a suffering daughter in order to console her or to announce the good tidings to her (52:2; 62:11). In the eyes of her people, she also becomes the honorable daughter whose status is acknowledged and appreciated (16:1). Zion is not only spoken about, but she has a strong voice to challenge her abusers in 37:22.

Jerusalem is turned into a daughter whose seemingly contradictory experiences of honor, dignity, and victimization could be made relatable and engaging to larger audience. In some occasions she even exceeds the expectations that one may have based on the experiences of a daughter/a woman in ancient cultures. In 37:23 she becomes the rebellious and most daring daughter who tosses her head to confront her enemies and abusers. Her body's movement (her head and neck) communicates a stark response to the shaking of the fist against her in 10:32. The empowered Zion asserts, "I am still living and powerful city."

Whether in her diverse experiences as relinquished, rebellious, daring, or redeemed daughter, Zion's presence can be brought closer to the experience of her people and the reader. The voice of the holy city can speak language which is replete with tension, action, and engagement. Subsequently, Zion's personification enables the reader to perceive Zion within certain provocative and engaging humanistic terms. This is thus inviting the reader to be active engaged with this narration. In short, the utilization of the expression Daughter Zion at the outset of the book of Isaiah creates convenient platforms to reflect on the plight of Jerusalem, the desperate daughter of Yahweh, as well as other prospects beyond the scenes of isolation and seclusion.

2.5.1.4 Concluding Remarks

In her first appearance in Isaiah, Jerusalem pitifully emerges as secluded, brittle, and separated city caught in the maws of war and conflict. Her tale seems to be presented from the perspective of a beloved daughter who has been relinquished and deserted within a grueling reality filled with hostilities and conflict. Yet, she seems to be still waiting for something! The wary eyes could see silence and fear prowling her deserted streets, neighborhoods, and alleys. The initial reaction to this grim appearance would probably be to lament and moan the decline of a central city, a beloved daughter, which had previously occupied such a pivotal position within

the hearts of her people of Judah. She was once politically central and theologically significant. Now, sorrow and torment prevail all over her landscape.

Zion's former glory and significance in this imagery have collided with her current fragility and vulnerability.[437] To effectively convey that melancholy, the imagery has eloquently employed feminine personification and three similes to actively engage the reader with the current plight of the besieged Zion as well as her future prospects. The voice of the besieged holy city emerges to speak about her experience rooted in relatable agricultural contexts; a vineyard and a cucumber field. The recalling of exterior spaces shows the breadth of Zion's isolation and seclusion as her internal spaces are connected with her surrounding milieus. This eventually provokes more sentiments regarding Zion's plight of separation and seclusion.

As Beuken points out, 1:8-9 provides a survey of Zion's history as it will unfold in the book of Isaiah.[438] In this survey, Zion complements the voice of her people as they are battling between the agonies of former times and aspirations of new times.[439] Thus, the image of siege and separation supplies a rich setting and wide canvas for expressing Zion's tensions and also voicing her anticipation; her current despairs and future hopes. The rest of the passages in the book of Isaiah grapple with these themes along with their diverse directions. Darr remarks that the reader's first glimpse of personified Jerusalem is dismal and the phrase Daughter Zion inclines the reader to pity and sorrow.[440] As Zion embarks on her journey at the outset of Isaiah, she makes her first statement. The interpretation of this first glimpse is indispensable to pursue since they create other avenues within the book of Isaiah to further unfold and unravel more of the presence of Jerusalem and her values, embracing both her frustrations and her aspirations.

2.5.2 Jerusalem and Her Links to Sodom and Gomorrah

1:10 שִׁמְעוּ דְבַר-יְהוָה, קְצִינֵי סְדֹם; הַאֲזִינוּ תּוֹרַת אֱלֹהֵינוּ, עַם עֲמֹרָה.

"Hear the word of Yahweh, you rulers of Sodom! Give heed (listen) to the teaching (*torah*) of our God, you people of Gomorrah!"[441]

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[437] For Darr Zion appears as the pitiful, vulnerable victim of her inhabitants' rebellion and sins against Yahweh. Darr, *Isaiah's Vision*, 140.

[438] Beuken, "The Literary Emergence of Zion as a City in the First Opening of the Book of Isaiah (1,1-2,5)," in *Gott und Mensch im Dialog*, 463.

[439] Darr argues that the reader's first glimpse of personified Jerusalem is dismal. She also adds the phrase "Daughter Zion" inclines the reader to pity and sorrow. Darr, *Isaiah's Vision*, 135-136.

[440] Ibid., 135-136.

[441] For in-depth exegetical examinations of 1:10 (and also 1:9) see, D.R. Jones, "Exposition of Isaiah 1, 10-17," in *Scottish Journal of Theology* 18 (1965), 457-471; J. Jensen, *The Use of Tôrâ by Isaiah: His Debate with the Wisdom Traditions* (CBQMS 3; Washington: Catholic Biblical Association, 1973), especially 68-83; T. Lescow, "Die dreistufige Tora," in *Zeitschrift für die alttestamentliche Wissenschaft* 83 (1970), 362-379; John D. Watts, "The Formation of Isaiah Ch. 1: Its Context in Chs. 1-4," in *Seminar Papers/Society of Biblical Literature: Annual Meeting 13* (1978), 109-119; Williamson, "Biblical Criticism and Hermeneutics in Isaiah 1:10-17," in Christoph Bultmann, et al. (eds.), *Vergegenwärtigung des Alten Testaments: Beiträge zur Biblischen Hermeneutik*: *Festschrift für Rudolf Smend zum 70 Geburtstag* (Göttingen: Vandenhoeck & Ruprecht, 2002), 82-96; Franke, "'Like a Mother

2.5.2.1 A View on the Imagery

As the agonized Jerusalem proceeds in her journey in Isaiah, there is more to be revealed about her plight and tale. The besieged, secluded city confronts more gloom and dread as expressed in the dismal imagery of 1:10. In the previous scene (1:8), Daughter Zion's fate is almost but not quite as bad as Sodom and Gomorrah.[442] This grim association seems to accelerate the state of tension in Isaiah 1 as the story of Zion unfolds before the eyes of the reader. In specific terms, the imagery parallels the rulers of the city of Jerusalem with those of Sodom, and her people are identified with those of Gomorrah. It appears that no one in Jerusalem has been saved from blame, guilt, and responsibility. The blanket of darkness is stretched to cover the whole populace of the city.

Wildberger remarks that whenever these notorious cities (Sodom and Gomorrah) are mentioned, their destruction was always immediately brought to the mind. He also adds that "it is most certainly clear that to mention them would make the listeners conscious of the danger which was looming on the horizon of Jerusalem."[443] It appears then that the earlier reference to Zion in her state of siege and separation was not sufficient to capture the diverse scopes of Zion's grim crisis. Consequently, more spaces are now supplied in 1:10, and also in other parts of the narrations, to further exhibit the holy city's predicament. The new dismal scenery renders gloomier view of the presence of Zion as she is miserably descending to the abysses of evanescence and devastation. Most tragically, Zion's humble signals of optimism and hope appearing in the preceding passage (1:9) seem to have been utterly eclipsed and obscured.[444] Following a very short pause of comfort and hope in 1:9, Zion's scenery is again permeated with gloom, melancholy, and despondency.

In dealing with the diverse aspects of this dismal imagery, the exegetical task is primarily devoted to investigating the scenery's purports and functions within the overall context of the larger unit of 1:2-20. By doing that, one could trace the development of Jerusalem especially at the very outset of the book's chapters. Subsequently, more dimensions of her journey particularly in its dark side could be further illuminated. As an initial observation, the references to Sodom and Gomorrah establish natural, solid connections to the preceding passage (1:9) which also contains conspicuous references to these notorious cities. The reader of both passages is apparently invited to remain within the milieus of these ancient cities with all their grim

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that I Have Comforted You': The Functions of Figurative Language in Isaiah 1:7-26 and 66:7-14," in *The Desert Will Bloom*, 35-55; Theresa V. Lafferty, *The Prophetic Critique of the Priority of the Cult: A Study of Amos 5:21-24 and Isaiah 1:10-17* (Eugene: Pickwick, 2012), especially 69-80; and Nico A. van Uchelen, "Isaiah I 9 -Text and Context," in *Remembering all the Way*, 155-163.

[442] Franke, "'Like a Mother that I Have Comforted You': The Functions of Figurative Language in Isaiah 1:7-26 and 66:7-14," in *The Desert Will Bloom*, 40.

[443] Wildberger, *Isaiah 1-12*, 39. He adds also that the gravity of the judgment of God was made clear by using the example of the final destiny of these two cities.

[444] Sweeney argues that the references to Sodom and Gomorrah figuratively indicate that a disaster shall come if the people do not mend their ways. Sweeney, *Isaiah 1-4*, 109.

historical connotations. However, the references seem to function quite differently in these two passages where two opposite and conflicting perspectives on Zion's plight could be revealed.

As explicated earlier, the inclusion of the references to Sodom and Gomorrah immediately after the scene of the besieged Zion of 1:8 defies any deductions that Zion is destined to experience permanent and everlasting decay and negligence. Thus, the voice in 1:9 seems to abhor such a conviction and asserts that Zion possesses some glimpse of hope, found in the presence of her remnant of survivor. Consequently, Zion could be rescued from an eternal stay within the chasm of forgetfulness and devastation. However, the same references in 1:10, understood within the whole accusatory and menacing context of the passage, are thematically utilized in another direction. They intimidate, warn, and frighten Zion's peoples and leaders, asserting that the holy city and her whole populace shall inevitably encounter a quite identical fate to these two cities, a plight of devastation and extermination. In short, while the references in 1:9 are utilized to traverse new lights for Zion and her people, the same references appear to invite more darkness and pessimism to overwhelmingly spread their ugly wings over the the city of Jerusalem and her populace.

Tellingly, the image in 1:9 stands between two passages which negatively depict the fate of Zion (1:8 and 1:10). As mentioned earlier, these passages are obviously stuffed with accelerated amounts of tension and rigidity which describe conditions of siege and separation (1:8) or other references to utter annihilation and eternal devastation (1:10). The image in 1:9 functions as a barricade within the unit of 1:2-20 as it attempts to block the progress/flow of these negative references which expose Zion's gloom and dread. Due to the existence of that literary barricade, a glimpse of hope and optimism can be seen for both Zion and her people. Within this context, one could perceive that the voice of the remnant of Zion appearing with the recalling of the tough histories of Sodom and Gomorrah (1:9) functions as a positive intervention, a living witness that limits the prevalence of Zion's chaos, dismalness, and disarray as expressed in 1:2-8 and 1:10-17. The theological message of 1:9 is that Zion still possesses some signs of life which are lacking in the case of Sodom and Gomorrah.

Considering the ordering of the verse of 1:8-10, where the plight of Zion appears to occupy such a central concern, one might perceive the multiplicity of voices here where hopefulness and despair are juxtaposed and met. In this regard, the references to Sodom and Gomorrah seem to be effectively utilized within these passages to lucidly reveal specific theological perspectives on Zion's plight. One may argue that the presence of these perspectives could be best understood as a blatant manifestation of the ongoing struggles between Zion's former times and her new times in Isaiah. That exposition of this struggle is a pivotal issue accompanying Zion's prolonged journey and the hopes for her transformation in large portions of Isaiah. One may add that the presence of these perspectives hints of the complexity and challenges encountering Zion as perceived by Isaiah's redactors. Here hope and despair, reality and dream, faith and anticipation, meet each other within the spaces of the book of Isaiah.

Specifically, one can distinguish between two distinct voices in the context of 1:9-10. The first voice appears to ardently struggle to retain its faith in Yahweh's grace, aspiring to attain divine intervention and redemption (1:9). It challenges and rejects any conviction or argument that Zion shall vanish and disappear like these notorious ancient cities. The second voice perceives a crude, severe reality manifested by Zion's separation, the prevalence of her populace's sins, and her inevitable destruction and annihilation (1:8, 10). The first voice resorts robustly to specific historical evidence and reality (i.e. the existence of the remnant after the occurrence of the catastrophe) to traverse new paths of healing and recovery, whereas the second voice (it does not lack faith in Yahweh as it speaks about the word of Yahweh and his teachings) speaks about harsh, chaotic realities.

The references to Sodom and Gomorrah reveal the boundaries separating the theological convictions of these voices, their hope and their pessimism, their dream and their reality. Recalling the experiences of the ancient cities in 1:9, 10 has been efficiently utilized to exhibit the widening gap between these voices with their critical interpretations of different realities. Both voices appear to resort to harsh the reality of Zion, but they seem to interpret it quite differently in order to validate their hopes or pessimism. The voice in 1:9, for instance, seeks to find out of a harsh reality a new seed of hope and comfort. However, the second voice in 1:10 looks at the broad portrait of Zion and can only see conditions and circumstances producing more despair, doom, and sadness. Both voices seem to have a plausible argument or a rational case to make based on their understanding and interpretations of Zion's harsh realities!

Remaining within this exploration of Sodom and Gomorrah, Smith argues that the comparison moves from a physical comparison of difference in 1:9 (Jerusalem's survival versus the eternal demise of Sodom and Gomorrah) to an astonishing comparison of similarities between the rulers and people of both nations in 1:10.[445] However, the voice in 1:9 ("We would have been like Sodom") represents the remnant of survivors who adamantly refuse to give up or abandon hope in possible redemption or an imminent restoration. Thus, the comparison in 1:9 is not attentive and focused on tangible and physical dimensions of Zion as is the imagery in 1:8.

The voice of the remnant acknowledges the sheer destruction inflicted on Zion, but it highlights the essential fact that Zion's people have not completely vanished or been wiped out. Due to the existence of this small remnant as a witness for a new life, the plight of Zion could be sharply differentiated from the gloominess of these ancient cities. One can presume that one of the pivotal missions of this group of survivors would be to rebuild the ruined Jerusalem.

The following image (1:10) picks up on the theological claims of the remnant as a representative of Zion's populace. The passage lashes out with a harsh critique against both the peoples and the leaders of Zion. Zion is not directly addressed here, but the severe accusations are directed against her whole populace. By doing that, the flow of narration concerning Zion is

[445] Smith, *Isaiah 1-39*, 107.

not interrupted as it continues to progress, while it retains its focus on the populace of Zion as a pivotal symbol of Zion's life and presence. Consequently, the state of tension is quite intensified as the convictions of the remnant of survivors (1:19) seem to be completely jeopardized in 1:10. The references to Sodom and Gomorrah are used not to exhibit glimpses of hope but to reveal the fragility and the vulnerability of the theological convictions of Zion's remnant of survivors.

Thus, the verse in 1:10 strikes a harsh blow to the optimism and anticipations of the remnant. The whole populace, not only the city herself, becomes associated with these notorious cities. As Gray remarks, Jerusalem is compared with these cities in the first instance because of their almost identical fate.[446] This plight means in 1:10 an utter annihilation and an eternal forgetfulness of the whole of Zion's populace. As a result, the voice of the remnant seems to be kept alone and isolated within the flow of the passages of Isaiah 1:2-20. It seems that both the voice of the city herself (1:8) and her remnant share this sense of isolation, seclusion, and separation. Zion's optimistic opportunities are dramatically minimized in 1:10 which paves the way for the other passages in 1:11-17 with their harsh overtones against Zion's populace.

One may observe that the grim atmosphere in 1:10 is not all isolated or fragile in 1:2-20 like the voice of the remnant in 1:9. As one carefully considers the purports of the preceding passages which primarily focus on people's deviations from Yahweh's true paths (1:4-6), together with the contents of following paragraph (1:11-17) concentrating on two major types of sins in Zion, namely the oppression of the weak, and unacceptable forms of worship, it becomes obvious that the circumstance of calamity gain more influence and dominance in 1:2-20. The harsh pronouncements in 1:10 seem to be validated whereas the hopes and aspirations of 1:9 become more isolated and excluded in 1:2-20. In short, the voice of the remnant in 1:9 is *left* alone to be overwhelmed by frustration and despair.

As a last observation on the functions of Sodom and Gomorrah in this section, their spaces bring new dimensions as Jerusalem is taken into new boundaries with all their mythological and ancient significance. In 1:8 the physical reality Zion has been metaphorically dragged into a decaying agricultural context in order to depict the city's conditions of isolation, fragility, and desperation. Moreover, Zion's landscape has been taken into exterior spaces which remains connected to her landscape as the spaces of city and the countryside are linked to formulate the broader landscape of the whole country. However, 1:9-10 stretches the boundaries of Zion beyond this landscape. By referring to Sodom and Gomorrah, the landscape of Zion is taken into remote and mythological scopes as the memory could recall grim sceneries of the perverted and annihilated landscape.

The reader may have heard about these notorious ancient cities, but probably would not be able to experience them as an eyewitness like the images of 1:8 which can be experienced in

[446] George Buchanan Gray, *The Book of Isaiah I-XXVII* (New York: T & T Clark, 1969), 154. He also adds that in the Old Testament tradition the fate of these cities is more frequently alluded than their sins (Amos 4:10; Jeremiah 20:16, 49:18; Ezekiel 16:46).

real agricultural context. Here the passage resorts to symbolic and mythological spaces and memory which produce new dimensions on Zion plight replete with more dread and gloom. Consequently, the experience of Zion could be expressed starkly as dark phases and frightening episodes. One can presume that the people who heard about the plight of these notorious cities are then asked in 1:10 to "hear and listen" the word of Yahweh which they had negated. By the same token, a failure to abide by these divine words would lead to the most severe circumstances. In short, history, mythology, and symbolism are so brought together to depict the steep sliding of Jerusalem into the labyrinths of gloom and misery.

The voice of the remnant endeavors to find out of this chaos a glimpse of life, whereas the other voice in 1:10 unequivocally asserts that Sodom and Gomorrah mean and symbolize one thing- inevitable desolation and destruction. For the later voice, it is not feasible to locate signs of hope within these cities with mythological and symbolic spaces, associated with doom in people's memory. It is relevant at this juncture to consider the passage's links with the following paragraph (1:11-17) so that more scopes of Zion's presence can be exposed. The imperative word "*hear*" seems to create a new literary platform to communicate another new message which pertains specifically to Zion's internal, decaying conditions as they unfold in 1:11-15.

The last two verses of the paragraph (1:16-17) render a theological road map to curb such decay so that the holy city and her people could be redeemed again. It is quite obvious that Zion's conditions continue to languish after the identification with Sodom and Gomorrah. The theme of separation in 1:8 evolves into a grim view on the internal chaos of Zion's theological activity. The purpose is to examine how the call to the whole populace of Zion and the grim identification with the two cities in 1:10 have been developed in the following passages of 1:11-17 so that more scopes which pertain to the religious activities in Zion can be illuminated.

Many scholars point out that the introductory formula in 1:10 leaves no doubt that a new message begins here, and a separate proclamation seems to begin with 1:18[447] The later passage opens a new platform in which a dialogue between Yahweh and his people is envisaged, "Come now, let us argue." This dialogue makes possible new paths for restoration and repentance which can be further pursued. For Smith there are certain factors which indicate the beginning of a new paragraph in 1:10, namely the presence of a new imperative exhortation (*hear and listen*), a new word of Yahweh (similar to 1:2), and the identification of a more specific audience, the rulers and the people of Jerusalem.[448] Because of all these factors, the target group of the message of 1:10-17 is quite specified and differentiated from the preceding paragraph (1:2-9).

In 1:2 the message has been addressed generally to the children whom Yahweh had reared but who arrogantly rebelled against him. However, the addressees in 1:10 are quite conspicuous and more specific. They are the rulers and the people of Zion, apparently representing all of the citizens of Jerusalem. Due to that specification and inclusion, more of

[447] Wildberger, *Isaiah 1-12*, 36.
[448] Smith, *Isaiah 1-39*, 106-107.

Zion's narration is shared here since the attention is now focused on the attitudes and practices of Zion's entire populace. In this regard, the passages of 1:11-15[449] supply expansive details about diverse types of worship which apparently were prevalent at Jerusalem's temple.

These religious activities are wholeheartedly lashed out against by Yahweh because the attitudes of the supplicants and worshippers are not favored by Yahweh. These references are followed by a call to return to Yahweh's paths (1:16-17) with an explicit assertion that worship should not be disconnected from other societal, moral, ethical obligations and demands. The message to Zion's populace is simply this: "Learn to do good, seek justice, rescue the oppressed, defend the orphan, plead for the widow" (1:17).

As explicated earlier, the reference to the besieged city of Jerusalem in 1:8 occurs within a general atmosphere of accusations against the sinful children whose life had been laden within iniquity (1:4). Within this context, no specific references appear to Zion's interior spaces, particularly people's religious activities at the temple. However, the passage of 1:10 with the references to Zion's whole populace and the grim identification with Sodom and Gomorrah moves to another level. It provides a new possibility for the reader to penetrate into Zion's interior, sacred spaces (1:11-15).

As a general statement, it is worth noting that the narration asserts a certain divine perception about Zion's space. In 1:12 Yahweh calls that space "my courts" (חֲצֵרָי). The people are also called at the outset of the narration the children whom Yahweh had reared (1:2), probably also meaning "my children." Due to this allusion, the theological significance of Zion and the populace's connections to Yahweh are promoted and illuminated. The people are Yahweh's people of the covenant, and the sacred spaces of Zion belonged to him because he once dwelt at Jerusalem's temple.[450]

As a direct consequence of divine presence, as Mazar points out, the temple in Jerusalem converted the city into the national and religious center of Israel, thus ensuring her exalted status in the history of the people and the country.[451] As divine call moves from the cosmic context addressing heaven and earth in 1:12 to an engagement with earthly realities and contexts, this hits a pivotal chord within Isaiah; the plight of Zion as an earthly reality and a divine concern. If

[449] Childs says that these passages are primarily directed towards the religious distortion within Jerusalem and her Temple. Childs, *Isaiah*, 19; Tull also notes that these passages seem to show that the book's redactors had familiarity and contempt for the worship being practiced in Jerusalem as even prayer is included in the list of unacceptable practices. Tull, *Isaiah 1-39*, 62.

[450] Lundquist argues that the sacrality of the Temple in Jerusalem is based on a number of remarkable events, divine interventions, and appearances in the biblical narratives. He adds that, for instance, the associations between Abraham and Melchizedek, the king of Salem, and the identification of the place where Yahweh commanded Abraham to take his on Isaac as the place on which the Temple of Salmon was built according to 2 Chronicles 3:1 all that appear to signify the special and the unique status of the Temple in Jerusalem. He also argues that in addition to that, these biblical references are supplemented by the narrative about king David's purchase of the threshing floor from Araunah, and the erecting of an altar to Yahweh according to 2 Samuel 24:24-25. John M. Lundquist, *The Temple of Jerusalem: Past, Present and Future* (London: Praeger Publishers, 2008), 8-9.

[451] Binyamin Mazar, *Biblical Israel: State and People* (Jerusalem: Magnes, 1992), 89.

one examines the passages in question (1:11-15), it appears that five topics are discussed here which create a broad portrait about Zion's religious internal activity. A penetrating exploration of these topics enables the reader to gain understanding of how Zion's religious activities had been arranged.

The first topic pertains to animal sacrifices at the temple of Jerusalem (1:11).[452] The passage lists different types of sacrifices; burnt offering of rams, fat of fed beasts, and blood of bulls, lambs, and goats.[453] This abundant list illuminates how prevalent sacrifices were in Jerusalem's temple and the scopes of this tradition.[454] Gray argues that the reference to "your sacrifices" (זִבְחֵיכֶם) in the passages is used widely of all slain sacrifices, many of which went mainly to furnish a feast for those who sacrificed.[455] Watts also notices that as the tendency towards the centralization of worship in Jerusalem had been solidified, sacrifices became increasingly important for the Temple and the city of Jerusalem.[456]

It is quite obvious that the passage voices a negative attitude towards these sacrifices. The passages are thus making an assertion that these sacrifices meant nothing to Yahweh, adding nothing, and doing nothing.[457] Williamson and other scholars interpret these statements not as a sheer rejection of the cult of sacrifice itself in Jerusalem, but as a critique of the failure to accompany sacrificial and festal worship with a lifestyle of justice and righteousness.[458] Other scholars argue that the passage hints that these sacrifices could be easily exploited by some members of the community.[459] In all situations, the divine reaction against these sacrifices is quite obvious as they are called "your sacrifices," not "my sacrifices."

These sacrifices are not associated with Yahweh like the "courts" of the temple which Yahweh asserts belonged to him. Yahweh says: "What to me is the multitude of your sacrifices?" That formulation indicates that these sacrifices would not be endorsed or accepted by him. If one considers that the addressees here are the rulers and people of Zion who are identified with Sodom and Gomorrah, it is no wonder that their animal sacrifices have been abhorred and despised by Yahweh. This divine rejection shakes a strong tradition of sacrifice at Zion's temple, as these sacrifices are now described as worthless in gaining Yahweh's compassion and satisfaction.

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[452] The theme of sacrifices is tackled in other parts of the book's narrative (i.e. 66:3). That seems to highlight the significance of sacrifices in Jerusalem's religious life.
[453] Childs observes that in confronting the worshipers who made sacrifices at the Temple in Jerusalem, the passage mixes the various forms of sacrifice in order to reject them all together as abomination before Yahweh and before the very God whom they believed had called for these forms of worship. Childs, *Isaiah*, 19.
[454] For more information on religious feast and festivals in Israel, see Christopher Tuckett (ed.), *Feasts and Festivals* (Contributions to Biblical Exegesis & Theology, 53; Leuven: Peeters, 2009).
[455] Gray, *The Book of Isaiah I-XXVII*, 19.
[456] John D.W. Watts, *Isaiah 1-33* (World Biblical Commentary Series 24; Waco: Word Books Publisher, 1985), 20.
[457] Motyer, *The Prophecy of Isaiah*, 46.
[458] Williamson, *Isaiah 1-27: Volume 1*, 88.
[459] Blenkinsopp, *Isaiah 1-39*, 184.

The second topic which deserves treatment looks at whole presence of people at the temple in Jerusalem (1:12). Yahweh calls on the people who come to his temple not to "trample my courts" (רְמֹס חֲצֵרָי) any more when they appear before him.[460] In normal situations, the people's presence would be justified as a vital theological element in that the people of Jerusalem need to be present in order to connect with Yahweh who dwelt in their midst in Zion. Thus, as Gitay observes, the reference to "my courts" (חֲצֵרָי) in the scene obviously intends to glorify, on the one hand, the sacred place in Jerusalem, and then to present the people's inappropriate behaviors on the other hand; the act of trampling. He adds that the assonance of the words "my courts" (חֲצֵרָי) in the passage directly connects Yahweh with the temple's courts, and it stresses the first person possessive.[461]

It is obvious that the passage voices a resentment and abhorrence of the whole idea of the people's presence at Yahweh's temple. This presence is not associated with devotion and reverence, but with disturbance and trampling.[462] Smith argues that the wording "trampling" in the scene describes an act of disrespect and destruction of something. He adds that the word "to trample" (רְמֹס) in the passage is used in the negative sense of destroying as in 16:4, 26:6, 28:3 and 63:3.[463]

If one considers the overall tenor of this passage and the links to the offering of sacrifices in the preceding passage, Yahweh shows that he became fed up with all these forms of worship at his Temple.[464] Yahweh is completely annoyed and irritated even by the appearance of people at his own sacred place. The question is: if Yahweh cannot bear the appearance of the people before him at his sacred place, how long would it take him to tolerate such disturbances and trampling?

The third topic is related to the theme of offerings in general (1:13). The passages announce that the people's offerings are futile. That implies that Yahweh rejects such offerings as he proclaims in the same passage that "incense is an abomination" to him.[465] These offerings, Tull remarks, could be voluntary, usually given to express thanksgiving or to implore the divine favor, but the passage characterizes them as a gift of nothing and incense of abomination.[466]

Williamson explains that the passage demonstrates the rejection of the notion that Yahweh can be manipulated by bribes. He adds that it is a universal theme in the Old Testament that gifts offered in this spirit are empty and vain, hence worthless (שָׁוְא), as these gifts will not

[460] Motyer remarks that this passage carries strong language to describe the Temple's worship as meaningless, detestable, and unbearable. He adds that the accusation is not now on religious formalism, but on religious commitment empty of ethical resolves and meanings. Motyer, *The Prophecy of Isaiah*, 46.
[461] Yehoshua Gitay, *Isaiah and his Audience: The Structure and Meaning of Isaiah 1-12* (Studia Semitica Neerlandica; Assen: Van Gorcum, 1991), 33.
[462] Young, *The Book of Isaiah*, 65-66.
[463] Smith, *Isaiah 1-39*, 107.
[464] Childs, *Isaiah*, 19.
[465] Ibid., 19.
[466] Tull, *Isaiah 1-39*, 62.

attain that which the worshipers intended.[467] Thus, Yahweh appears here to reject any kind of gestures (giving offerings) made by his people in Zion aimed at gaining his attention, favor, and contentment.

The fourth topic pertains to feasts and festivals in Zion (1:13-14). The passages name these religious activities as new moon, Sabbath, calling of conviction, solemn assemblies, and other appointed festivals. Feasts and festivals are celebrations of joy and commemoration of certain events in the covenantal journey of the people with Yahweh. They are opportunities to connect with Yahweh and move closer to be in his sacred realms. However, Yahweh proclaims in 1:14 that his soul "hates" such things or occasions. Yahweh's proclamation is that he would not bless such activities which hold significance in Zion's theological life.

Young remarks that the reference to "my soul"[468] in the passage shows that this divine rejection is found in the inmost depth and extends to the utmost bounds of Yahweh's being.[469] For Williamson, the wording "hate" (שָׂנְאָ) in the passage is intensified through using the term "my soul"(נַפְשִׁ), showing Yahweh's response which is one of emotional revulsion.[470] The passage in 1:14 also refers to "your appointed festivals" (מוֹעֲדֵיכֶם) as if Yahweh deliberately distances himself from these activities, which are similar to his abhorrence of "your sacrifices."[471] Yahweh's rejection of all these feasts and festivals may show that the gap had been indeed widening between Yahweh and his people in Zion.

The final topic is the theme of prayer (1:15).[472] The very meaning of prayer is to connect with Yahweh at a personal level and to make supplications which are directly addressed to Yahweh himself without any restrictions and boundaries (Psalm 25). Thus, prayer is an essential component of the covenantal relationship between Yahweh and his people.[473] Following these previous denunciations, the current passage declares that even prayer will be ineffective because of the supplicants' self-evident guilt in the moral realms.[474] The passage also speaks about hands, probably used in conducting such prayers at the temple, which were full of blood. That indicates

[467] Williamson, *Isaiah 1-27: Volume 1*, 92.
[468] Franke argues that the word (נַפְשִׁ) could be understood as a neck or a throat in this context. He adds that the wording could then be translated as "I feel nausea" as in the reaction of the throat to a distasteful thing. In other words, the term meant, "your feasts and festivals stick in my throat," or "they make me sick." Franke, "'Like a Mother that I Have Comforted You': The Functions of Figurative Language in Isaiah 1:7-26 and 66:7-14," in *The Desert Will Bloom*, 41.
[469] Young, *The Book of Isaiah: Volume I*, 67.
[470] Williamson, *Isaiah 1-27: Volume I*, 96.
[471] Motyer argues that the passage describes the people's practices as "your festivals" since they had replaced the principle of conformity to the will of Yahweh with the principle of what was acceptable and helpful to themselves. Motyer, *The Prophecy of Isaiah*, 47.
[472] The theme of prayer gains other significance within the context of Jerusalem's deliverance in 37:21. King Hezekiah's prayer to Yahweh, offered with a passionate heart, had been positively answered by Yahweh. Following that, Yahweh assured Hezekiah the holy city would not be conquered by the invading Assyrian army.
[473] P.W. Ferris., "Prayer," in *Dictionary of the Old Testament: Prophets*, 584.
[474] Williamson, *Isaiah 1-27: Volume 1*, 97-98.

that these hands were stretched in prayers or supplications while the worshiper indulged in such severe transgressions and sins.

The divine reaction to the many prayers is so severe. Yahweh does not judge prayer or worship merely quantitatively. Because worship has a moral, ethical context, Yahweh hides his eyes (אַעְלִים עֵינַי מִכֶּם), and he will not listen to these prayers (אֵינֶנִּי שֹׁמֵעַ).[475] Motyer remarks that the reference to 'the divine eyes' shows that Yahweh is not letting his face shine on these worshipers, hence indicating the withdrawal of the divine favor from the persons interceding.[476] In short, Yahweh asserts his utter refusal and rejects being engaged in such types of prayer or worship because he knows the true intentions of these worshipers. This divine rejection cuts pivotal cords which hold together the covenantal relationship between Yahweh and his people. In this way a severe disturbance would be inflicted on the relationship and communication between Yahweh and his people.[477]

The exposition of Jerusalem's interior religious life and its critique in 1:11-15 is followed by a remarkable call in 1:16-17 which urges for dramatic change and transformation.[478] Tellingly, the passage in 1:16 calls on the people to wash themselves, to remove all evil of their doings, and to cease to do evil. This call directs worshipers in Zion to take the right paths to restore the connections with Yahweh. After this call for purging and purification, the people of Zion are also instructed "to learn to do good, and to seek justice."

The passage specifies some of these actions to promote the values of justice and righteousness, namely rescuing the oppressed, defending the orphan, and pleading for the widow. Sweeney argues that the positive instructions appear as a progression of nine commands in these two passages; wash, be purified, remove evil, stop doing evil, learn to do good, seek justice, correct oppression, judge the orphan, and plead for the widow.[479] These instructions assert that worship in Zion must be accompanied by concrete actions and positive societal interventions to alleviate the sufferings of less privileged peoples, and to create a just, fair system.

It is obvious that entity of the secluded of besieged Zion (1:8) has evolved in 1:10-15 as the reader can penetrate into Zion's internal sacred space with its many religious activities. This sacred space has been separated from its patron Yahweh because the worshipers were not faithful to Yahweh. In both contexts, seclusion and separation become tied to Jerusalem's landscape as a sign of her times of dread and gloom. The five topics reveal that Zion did not lack a strong religious life as the list of activities is quite comprehensive, beginning with animal sacrifices and

[475] Young, *The Book of Isaiah: Volume I*, 68.
[476] Motyer, *The Prophecy of Isaiah*, 47.
[477] On the theme of prayer in the Old Testament, see Samuel E. Balentine, *Prayer in the Hebrew Bible: The Drama of Divine-Human Dialogue* (Overtures to Biblical Theology; Minneapolis: Fortress, 1993).
[478] Motyer says that the passages show a positive remedial action which is commanded with a call to get right with Yahweh and reordering of personal life. He adds that these new actions are decisive abandonment of an old life (stop), and the development of a new mind (learn), and setting new objectives and priorities (seek) conformed to Yahweh's stated will. Motyer, *The Prophecy of Isaiah*, 47.
[479] Sweeney, *Isaiah 1-4*, 79.

culminates with prayers. One can notice that both internal and external forms of worship are included here. These passages assert that worship is not a theatre, and Zion is not a place for a mere performance of rituals. Significantly, worship in Zion has its own moral obligations and ethical demands.

The references to Sodom and Gomorrah in 1:10 indicate that Zion's religious activities were conducted with false theological attitude and intentions. Thus, the grim references to these cities are used to show how the sacred space of Zion has been theologically besmirched and distorted. As a result, this worship lacked any opportunity to connect with the realms of Yahweh or to serve the needs of the Jerusalemite community. Worse still, this worship has only caused annoyance and irritation to Yahweh. A divine intervention is justified to halt all these deteriorations. The earlier references to Sodom and Gomorrah point out that Zion is heading in the direction of an imminent disaster and inevitable collapse.

To sum up, the same imperatives appearing in 1:2 in which heaven and earth are addressed are now directed to the rulers and the people of Zion themselves in 1:10.[480] Thus, the narration at the outset of Isaiah 1 communicates an assertion that Yahweh, the magnificent God of all creation, is capable of summoning heaven and earth to his divine council. Following that assertion, Yahweh is now moving to address his people in Zion from a position of might, power, and magnificence. That development connects the diverse threads of the texts in 1:2-20 and the use of the imperatives keep the reader alert as the tale of Zion continues to develop and evolve in this unit as an integral part of the encounter with Yahweh. In this development, the passages move from the general to the specific, from the external to the internal, so that more of Zion's presence in the book of Isaiah is recounted with depth and intensity.

2.5.2.2 Notes on Translation

Most translations of the image in1:10 in ancient versions follow the Hebrew text closely. However, two observations should be made about the variant renderings of the expression "תּוֹרַת אֱלֹהֵינוּ" and the terms Sodom (סְדֹם) and Gomorrah (עֲמֹרָה) in these ancient versions.[481] Regarding the translation of the expression תּוֹרַת אֱלֹהֵינוּ, the Vulgate, for example, reads the passage as, "audite verbum Domini principes Sodomorum percipite auribus legem Dei nostri populus Gomorrae" (Hear the word of the Lord, you rulers of Sodom, give an ear to the law of our God, you people of Gomorrae). Moreover, the LXX reads the same passage as the following, "Ακούσατε λόγον κυρίου, ἄρχοντες Σοδομων· προσέχετε νόμον θεοῦ, λαὸς Γομορρας." (Hear the word of the Lord, you rulers of Sodom, attend to the law of God, you people of Gomorrah).

[480] Young, *The Book of Isaiah: Volume I*, 59.

[481] Sweeney says that the term *tora* appears twelve times in Isaiah, namely in 1:10; 2:3; 5:24; 8:16, 20; 24:5; 30:9; 42:4, 21, 24; 51:4, 7. He adds that these texts stem from several historical settings thus representing different understanding of the meaning of the term. Sweeney, "The Book of Isaiah as Prophetic Torah," in *New Visions of Isaiah*, 51.

As observed, the LXX translates the expression "תּוֹרַת אֱלֹהֵינוּ" as "νόμον θεοῦ" (law of God; dropping out the possessive pronoun), whereas the Vulgate renders the same expression as "legem Dei" (law of our God). In both ancient versions the word "law" is used. However, the words "teaching" or "instruction" (teaching in the NRSV) appears as a fitting translation for the Hebrew wording "*tora*," if one considers the overall context of 1:10-17. In general terms, Sweeney remarks that the prophetic context establishes the meaning of the wording "*tora*" as "instruction."[482] He also points out that the term in 1:10 indicates that the people must heed the teachings of Yahweh [483]

If one carefully considers the larger context of 1:10-17, the use of the term does not signify a reference to a set of legal procedures (i.e. laws), but a group of instructions and teachings which Yahweh requires the Zion's populace to follow and abide by in order to gain his favors, acceptance, and blessings. Interestingly, the expression תּוֹרַת אֱלֹהֵינוּ seems to parallel the expression דְּבַר-יְהוָה (word of Yahweh) in the same passage. So, the theological and the thematic concentration of the passage is on Yahweh's communications with the people and his instructions to them. The verses of 1:16-17 could be used to define the realms of such divine communications and instructions.

The call out for purging (1:16) is immediately followed by instructions to carry out actions such as rescuing the oppressed, defending the orphan, and pleading for the widow (1:17). In 1:11, the context provides instructions concerning the role of sacrifices in Zion's worship. Given this, the expression "תּוֹרַת אֱלֹהֵינוּ" can be best understood within these contexts as a reference to a set of divine teaching and instructions, not a divine law per se. The fulfillment of and adherence to these teachings are quite pivotal so that Zion and her populace can be distanced from the grim plight of the two notorious cities.

Concerning the appearance of the terms Sodom and Gomorrah, the Qa has (סודם) Sodom and (עומרה) Gomorrah (with a different spelling from the MT), which is to be vocalized with the help of the Greek as Σοδομα and Γομορρα.[484] Wildberger remarks that the second vowel was already being sounded when the first short syllable was pronounced.[485] This Qa's reading, with the adding of the vowels, intensifies the tension in the passage since vowels are used in crude communication such as when one yells, shouts, and screams at someone. To resort to such "crude communication" is quite plausible here if one considers that the addressees (or the target group) are the sinful populace of Zion who have betrayed their covenantal relationship with their God, Yahweh. One may also notice that the adding of the vowels in the Qa contributes to creating a rhythmic parallelism between the wordings: "שִׁמְעוּ," "יְהוָה" and "סודם" in first colon, and "הַאֲזִינוּ," "אֱלֹהֵינוּ" and "עומרה," in the second colon.

[482] Ibid., 51.
[483] Ibid., 59.
[484] Wildberger, *Isaiah 1-12*, 20.
[485] Ibid., 20.

Due to that parallelism, the reader of both cola is alerted about the state of tension between two antithetical identities in the passage: Yahweh with his appropriate teachings and words, and the sinful people of Zion with their nihilistic, sinful actions associated with the notorious cities of gloom and dread in biblical thinking. That parallelism highlights the divide between two theologies: a theology of life and order, represented by Yahweh (יְהוָה, אֱלֹהֵינוּ) who renders orderly instructions and teachings to his people of covenant, and an opposite theology of death and chaos represented by these notorious cities (סודם, עומרה). Thus, the people are called out (or yelled at) to choose between יְהוָה-אֱלֹהֵינוּ or עומרה-סודם. These people who have been yelled at are satirized because they have failed to distinguish between what is right (Yahweh and his orderly teachings) and what is wrong (the narratives of two cities with all their gloom and dread).

2.5.2.3 Exegetical Examinations

The reader encounters a cluster of diverse terms in 1:10: Yahweh with his teaching and his word (תּוֹרַת אֱלֹהֵינוּ-דְּבַר-יְהוָה), the people and the leaders of Zion (עַם-קְצִינֵי), and Sodom and Gomorrah (עֲמֹרָה-סְדֹם). The past and the present, the sacred and the profane, the heavens and earth, and the ruler and the ruled are all brought into a dialogue within the folds of this verse. These expressions and terms vigorously add literary and theological significance to this literary portion about Zion in Isaiah 1 as the whole citizenry of Jerusalem is called out to "hear" and "listen/give heed" to a new divine communication.

Consequently, a new depiction for Zion emerges here. The reader who has just met the besieged Zion in 1:8 now encounters another Jerusalem; a one with her entire citizenry miserably identified with the doomed cities of Sodom and Gomorrah. As Wildberger remarks, the mentioning of these two ancient cities brings grim sceneries of destruction and devastation to the mind and so the reader is made conscious of the jeopardy and the peril looming on the horizon of the holy city of Jerusalem.[486] Within this development, Zion is crudely taken into a new stage in which the states of tension and gloom are intensively accelerated.[487]

The descriptions of Zion, both in 1:8, 10, use comparison to convey certain messages regarding the city's plight. However, the comparison functions quite differently in contexts. In 1:8 the comparison is employed to lament and mourn the plight of Zion who is before described as a relinquished daughter, whereas the comparison in 1:10 intends to shock and alert the reader about the declining conditions of Zion's entire citizenry. As Franke points out that such comparison is very shocking for the rulers and the people of Zion who did not imagine

[486] Ibid., 39.

[487] Wildberger: "There are apparently points of contact here with both the world of wisdom and with the world of the cult. But since the section places particular emphasis on the fact that it is תורה (torah) and the individual terms are deeply rooted in the language of cult, one must take this present message of the prophet essentially to be a priestly torah. But this torah has been substantially modified by the prophet, so that one would not be completely in error to designate this as a prophetic torah." Ibid., 38.

themselves to be quite as unregenerate as these evil cities.[488] Due to this identification and association with these notorious cities, Zion and her whole populace are overwhelmed by a grim atmosphere of shock, intimidation, threats, and gloom.

The following exegetical examinations seek to fulfill three ends through penetrating into that atmosphere. First, they aim at disclosing why Zion's entire populace is being addressed here. Second, they seek to show how the passage summates new purports regarding Zion's tale as it is unfolding within Isaiah 1. Last, they endeavor to reveal the rhythm and pattern of the development of Zion's portrayals at this stage in the book of Isaiah. In specific terms, these exegesis shall investigate the imperatives "hear" and "listen," the references to the "word" and the "*torah* (teaching) of Yahweh, and the references to the notorious cities of Sodom and Gomorrah. That cluster of terms and expressions constitute the pivotal literary pillars of the verse in question so that an exegetical engagement with that cluster shall be helpful to become more intimate with another aspect of the tale of Zion in Isaiah.

The first exegetical task is to examine the imperatives "hear" and "give heed/listen" as their presence indicates a new message about Zion's plight commences here.[489] Thus, another portion of Zion's presence in Isaiah is revealed in that Zion's populace is called to hear the divine utterances. Wildberger adds that the passage opens with the imperatives "hear" (שִׁמְעוּ)[490] and "listen/give heed" (הַאֲזִינוּ), and that it makes very likely that this is a judgment speech in which those being accused in Jerusalem are addressed directly by Yahweh. However, that could be a mistaken impression since a careful look at this passage, while appreciating its theological position within the broader contexts of 1:11-17, reveals that there is no judgment taking place here, but an instruction is accordingly set forth.[491]

That perspective is quite plausible if one also considers the functions of these imperatives within the overall context of the passage in question. Yahweh, for instance, does not proclaim directly that Zion and her whole citizenry shall encounter the same plight as these notorious cities. The whole context of the passage carefully creates identification and association with these notorious cities based on their symbolism in biblical thinking. That understanding which envisages instruction not judgment is supported by the use of imperatives which functions as an urgent call to Zion's populace to "wake up," "be alerted," or "be warned" because the severity of their conditions and transgressions made the identification with these doomed cities all the more plausible and justifiable.

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[488] Franke, "'Like a Mother that I Have Comforted You': The Functions of Figurative Language in Isaiah 1:7-26 and 66:7-14," in *The Desert Will Bloom*, 40.
[489] Wildberger, *Isaiah 1-12*, 36.
[490] The expression "שִׁמְעוּ דְבַר-יְהוָה" appears eighteen times in the Hebrew Bible, ten of which are found in Jeremiah (2 Kings 7:1; 2 Chronicles 18:18; Isaiah 8:14; 66:5; Jeremiah 2:4; 7:2; 17:20; 19:3; 21:11; 29:20; 31:10; 42:15; 44:24, 26; Ezekiel 13:2; 34:9; 36:11; 37:4; and Hosea 4:1). Adapted from Lafferty, *The Prophetic Critique of the Priority of the Cult*, 70.
[491] Wildberger, *Isaiah 1-12*, 37.

The message to the people in Jerusalem would be simply this: cease your indulgence in actions contrary to Yahweh's teachings and will because it would only bring doom and devastation to Zion and her people. These imperatives, "hear" and "give heed/listen," are not delivered in an empty wilderness, but that call is addressed to a specific audience; the leaders and peoples of Zion. These people had apparently neglected their covenantal obligations and commitments towards Yahweh, especially at his dwelling place in Zion. The use of the imperatives vigorously communicates the message wherein the target group in Zion is directly confronted with all its pitfalls, sins, and transgressions. The purpose of this confrontation appears here not to judge, but primarily to accuse, alert, instruct, and teach, so that feasible change and transformation could be pursued and enacted. In short, the functions of these imperatives can be understood as an urge to change radically so that more declines would be avoided.

The use of the imperatives here could be related to the voice of survivors in 1:9, with all their hope and anticipation. Williamson argues that the urgency of the appeal in 1:10 reminds these survivors that they are in as perilous a condition as their pre-exilic forefathers by. He adds that what will follow (1:11-17) is an indication on how to avoid a second blow and an imminent danger of falling.[492] The presence of imperatives immediately after the references to the remnant could be a reminder to these survivors that "hearing" and "listening" the words and the teaching of Yahweh are the key actions which should be taken seriously to attain a new deliverance. (The presence of the remnant alone cannot be a guarantee to secure a new life.) Thus, these imperatives add a strong theological dimensions and scopes in 1:2-20 and communicate the theological mission of the remnant of survivors by asserting that the covenantal relationship or partnership with Yahweh entails commitment and devotion. This manifests itself by hearing and giving heed (listening) to Yahweh's teachings and word.

If one also examines the context of 1:11-17, these scenes assert that the theological perspective of these imperatives is not to proclaim judgment, but to instruct people about proper procedures within the realms of worship and societal life. Also, the people are alerted to their pitfalls (1:11-15) and the basic instruction is that Yahweh does not want worship in his temple in Zion loaded with iniquity. This alert is followed by a passionate urge to these addressees in 1:10 (or the voice of the remnant in 1:9) to take all necessary measures and actions to relinquish grim links with Sodom and Gomorrah (1:16-17). Through the use of the imperatives again, the people are called to "wash and make themselves clean, remove evil, cease to do evil, learn to do good, seek justice, rescue, defend, and hear the pleads of the needy." These commands give a theological context for the imperatives of 1:10 showing that "hearing and listening/giving heed" are not silent calls or mere mental activities. Hearing and listening entail an active engagement and positive participation which make tangible differences both at the personal and communal levels!

[492] Williamson, "Biblical Criticism and Hermeneutics in Isaiah 1:10-17," in *Vergegenwärtigung des Alten Testaments*, 86.

Based on these elaborations, these two imperatives in 1:10 seem to serve six interrelated ends. First, they indicate that the prophetic message communicated here deserves attention, respect, appreciation, and consideration both on the part of the reader and the receiving group in Zion. Second, they define the terms of relationship between Yahweh and his people by which the people are "obligated" to "hear" and "listen" to Yahweh's teachings and his word. Third, the people are addressed directly to powerfully remind them of their mission as the people of the covenant. Fourth, they give the prophetic voice in Isaiah 1 legitimacy and authority to address people directly to alert, warn, threaten, or instruct them. Fifth, they create a state of tension and anticipation within the passage highlighting the urgency of the prophetic appeals, the severity of Zion's circumstances, and the people's response. Last, they prepare the reader/hearer to receive the instructions of Yahweh in 1:11-17 in which "hearing and listening" to Yahweh commands which should be appreciated by the people.[493]

It is also worth noting that the word "hear" (שִׁמְעִ֔) reflects a wealth of meanings within the biblical tradition. In this regard, the term could be paralleled to Deuteronomy 6:4: "Hear, Israel: Yahweh is our God, Yahweh is one" (שְׁמַ֣ע, יִשְׂרָאֵ֑ל׃ יְהוָ֥ה אֱלֹהֵ֖ינוּ, יְהוָ֥ה אֶחָֽד.). This renowned passage of Deuteronomy is traditionally called "*Shema Israel*" (שְׁמַע יִשְׂרָאֵל),[494] and continues to figure prominently in both public worship and private devotional practices in Jewish theology.[495] By saying the שְׁמַע יִשְׂרָאֵל, a Jewish worshiper would remind himself or herself of the commitment to love Yahweh, to dedicate himself or herself to following Yahweh's commands and also doing his will. Thus, the first word in the verse in question (שִׁמְעוּ) reminds its addressees, Zion's whole populace, of the very basics of their faith experience. They are taken to the roots of their theological experience as they are Yahweh's people of the covenant and he dwelt in their midst in Zion. And so they are obliged and requested to hear and listen to Yahweh's teachings and words.

Lafferty says that the words "hear" and "listen" are of semantic parallelism which involves intensification. She also adds that it is a poetic device used in the prophetic literature to help the audience to remember and apply the message of their particular circumstances.[496] She notes that the command to hear is intensified by the call to listen.[497] What is the purpose of this intensification in the context of 1:10 and 1:11-17? The use of (שִׁמְעוּ, אֲזִינוּ) emphasizes that "hearing" and "giving heed/listening" constitute a pivotal component of a whole program of communication between Yahweh and his people. That program embraces a physical attention

[493] Jensen argues that the combination of the expressions "word of Yahweh" and "teaching of our God" is used to designate the instruction of the teacher within the wisdom tradition in order to listen to the subsequent message. Jensen, *The Use of Tôrâ by Isaiah*, 70.
[494] Biddle argues that the *Shema Israel* rejects any hint of ploy-Yahwism thus asserting that Yahweh is one and invisible. He adds that the term in the passage asserts that Yahweh is Israel's only God, and no other deserves Israel's worship. M. Biddle, *Deuteronomy* (Smyth & Helwys Bible Commentary 4; Macon: Smyth & Helwys Publishing, 2003), 124.
[495] Ibid., 124.
[496] Lafferty, *The Prophetic Critique of the Priority of the Cult*, 70.
[497] Ibid., 70.

and a mental activity in which both "hearing" and "listening" require responses- actual actions. Thus, these people are urged to both "hear" and "listen" to Yahweh since the consequences of any disregard and neglect to Yahweh's *torah* and his *davar* shall be both ominous and dire.

Quite interestingly, the same imperatives are re-used in 6:9, "Hear, hear and do not listen" (שִׁמְעוּ שָׁמוֹעַ וְאַל-תָּבִינוּ). Yahweh addresses the prophet Isaiah here and instructs him on his mission to the people; usually described by scholars as the message of hardening. If one considers the whole context of 6:1-10, these imperatives are used here to satirize and ridicule the people in Zion and Judah who neglected this word of Yahweh and his teaching in spite of their awareness of this word and teaching. Such statements pave the way to announce the coming of judgment against these people (6:11). Considering the different contexts of these passages (1:10 with its calls for instruction and repentance and a hopeful note; 6:9 with its calls for hardening and judgment and a pessimistic case), the imperatives imply that when Yahweh communicates his message, the people are obligated to equally "hear" and "listen, give heed."

By the same token, the divine communication requires the people's response both in words and deeds where a mere awareness of Yahweh's word (hearing alone) is not sufficient. This hearing must be followed by an application of this word within real and actual contexts as hearing and listening both imply dialogue, engagement, and interaction with Yahweh.[498] That is how a healthy and productive relationship would be conducted with Yahweh. If the people are good hearers and attentive listeners, they should have no worries because their life would be lived according to Yahweh's standards, norms, and demands. In the absence of hearing or listening on the part of the people, no true relationship could be envisaged with Yahweh and the people would remain at vast distance from his realms. It can then be seen that hearing and listening capture something foundational to Israel's theological experience in which people's success, well-being, and prosperity depend on a positive communication with Yahweh; attentively hearing and wholeheartedly listening to his word and teachings and applying all that in their lives.

The second task is to examine what these addressed in Zion should "hear" and "give heed-listen." The passage blatantly specifies two things: the word of Yahweh (דְּבַר-יְהוָה)[499] and the teaching of our God (תּוֹרַת אֱלֹהֵינוּ). The use of the imperatives in the passage highlights how these commands are both pivotal and the relevant. One may ask: what is the meaning of these expressions, "word of Yahweh" and "teaching of our God," and why are both mentioned in the passage? Remarkably, these expressions have the same reference point; Yahweh who is identified as our God. This indicates that these expressions refer in principle to Yahweh's

[498] Tull notes that the instructions to listen to this teaching echo similar constructions in Proverbs, such as 'Hear, my child, your father's instruction, and do not reject your mother's teaching' (1:8). Tull, *Isaiah 1-39*, 61.
[499] This phrase appears a total of 270 times in the Old Testament, as the majority of these occurrences (160) are in the Prophetic Books. The Hebrew phrase "debar eleohim" (word of God) appears frequently in the Old Testament and never in the Prophetic Books. Adapted from D.T. Lamb, "Word of God," in *Dictionary of the Old Testament: Prophets*, 861.

utterances, messages, and communications with *his* people of the covenant. He is not a strange God but he is the God of the covenant. These expressions capture a major element of the covenantal relationship, partnership between Yahweh and his people of Israel.

In general terms, scholars argue that the majority of the references to the word (דָּבַר) of Yahweh in the biblical tradition occur in the context of a divine speech (e.g. Ezekiel 2:1; Hosea 1:2; Daniel 9:6; Joel 3:8; Amos 3:1).[500] It is then an affirmation that this "word" comes from Yahweh and an appropriate response is requested. This word asserts that Yahweh is not a remote God, since he dwelt in the midst of people in Zion and spoke with his people. As for the term "*torah*," as Greenberg points out, it is understood in its collective sense as a body of divine instructions for the people at large (Exodus 24:12) which also serves as the rule or the discipline of Israel as a priestly order. That is how the covenant stipulations are conceived of in Exodus 21-23, in the book of Deuteronomy, and in the priestly corpus. They are intended to convert the entire people into an order of priesthood.[501]

It is worth noting here that Isaiah also uses the term "*torah*" elsewhere: in 2:3 paralleling "the word of Yahweh;" in 5:24 paralleling "the word of the Holy One of Israel;" and in 8:16 paralleling (תְּעוּדָה) "testimony."[502] This relatively frequent use shows the vitality and relevance of Yahweh's *torah* to create an order and an organization in Israel and the whole world. Jensen argues that the "*torah*" in the book of Isaiah embodies the value-system of the wisdom tradition and "recognizes Yahweh alone as the source of wise instruction and that man can only be wise by receiving such instruction from Yahweh."[503] This "*torah*" as an instruction, a teaching, also has other merits. Psalm 1:2, for example, describes how the "תּוֹרַת יְהוָה" is a great delight to the soul of the believer. Psalm 1:3 describes those who study and meditate on the *torah* as: "They like trees planted by streams of water, that bring forth its fruit in its season, and their leaves doth not wither; in all that they do, they prosper." Greenberg comments that the verse obviously indicates that the *torah* "rejoices the heart; it is sweeter than honey; it is more desirable than gold."[504]

All these values, delights, merits, and significances are justified because this *torah* comes from Yahweh; and it has a pivotal moral, theological, and ethical purpose to serve. It is a way to stabilize the inner self, and also regulate the affairs of the community and the world. It is the way for the divine intervention to eliminate chaos and dismantle disorder so that peace, order, and stability prevail in heart and mind. It is the gift of Yahweh to his people of the covenant so that

[500] Ibid., 860.
[501] Moshe Greenberg, "Three Conceptions of the Torah in Hebrew Scriptures," in Erhard Blum, et al. (eds.), *Die Hebräische Bibel und ihre zweifache Nachgeschichte: Festschrift für Rolf Rendtorff zum 65. Geburtstag* (Neukirchen-Vluyn: Neukirchener Verlag, 1990), 365-378.
[502] Wildberger, *Isaiah 1-12*, 38.
[503] Jensen, *The Use of Tôrâ by Isaiah*, 124. See also his essay "Yahweh's Plan in Isaiah and in the Rest of the Old Testament," in *Catholic Biblical Quarterly* 48 (1986), 443-55.
[504] Greenberg, "Three Conceptions of the Torah in Hebrew Scriptures," in *Die Hebräische Bibel*, 376.

they can feel the true delight (Psalm 1:2) which their encounter with Yahweh always engenders as it endows a new life, creativity, excellence, and inspiration.

Sweeney remarks that the wording "*torah*" in 1:10 demands that the people heed the teaching of Yahweh which the text provides through the prophetic instructions concerning the proper roles of sacrifices.[505] However, the previous examinations have clearly indicated that the concerns of 1:11-17 are not restricted to animal sacrifices at the temple in Jerusalem. These passages give instructions about how to properly conduct other forms of worship (i.e. offerings, feasts, festivals in Zion) with a strong assertion that worship has moral, ethical contexts and obligations that should not be ignored. Thus, these teachings and instructions embrace a breadth of activities pertaining to the relationship and encounter between Yahweh and his people. Following these observations it may be relevant to ask if one can indeed establish the meaning of these two expressions within the context of passage of 1:10.

It is obvious that the passage calls on the populace of Zion to "hear" and "listen" to Yahweh's word and teaching. Thus, the word and teaching of Yahweh could be understood as his commandments, instructions, and utterances which the people are obliged to hear, listen, obey, and implement. The urge or the call out to "hear" and "listen" indicates that someone delivers a divine communication, like a prophet, so that the people must give their full attention and consideration. Because it communicates Yahweh's word and teaching, the prophetic office would gain its legitimacy, credibility, and authority since the prophet is mandated to preach Yahweh's words and also to preserve them as the passage of 8:16 indicates; "Bind up the testimony, seal the *torah* among my disciples" (צוֹר, תְּעוּדָה; חֲתוֹם תּוֹרָה, בְּלִמֻּדָי.). Since the "word" and the "teaching" of Yahweh are the objectives of the imperatives "hear" and "listen," this emphasizes the worth, relevance, and essentiality of these utterances and communications to the life of the people of Israel as the people of the covenant.

The passage begins with "the word of Yahweh" and then moves to mention "the teaching of our God." One may predict here that the "word of Yahweh" could be understood as a reference to Yahweh's communication in general with his people. It is the word that they hear through the prophetic voices. That "word" also constitutes the *torah* (teachings, instruction) of Yahweh. That *torah* is explicated in 1:16-17 as the set of measures and actions that the people in Zion should tangibly take to gain Yahweh's blessings and grace. The reference to the situation that Yahweh cannot endure -solemn assemblies with inequity in 1:13- means in this context that "*torah*" instructs and teaches the person to pursue the paths of justice and righteousness. The inclusion of the two expressions in the same passage captures pivotal aspects of the covenantal relationship. The images move from the general (word of Yahweh) to the specific (the teaching of our God). This teachings is from our God and so it requires the people's listening and attention, followed by carrying out the necessary actions to fulfill this *torah* (1:16-17).

[505] Sweeney, "The Book of Isaiah as Prophetic Torah," in *New Visions of Isaiah*, 59.

The "word of Yahweh" could be paralleled with Sodom, whereas the "teaching of our God" could be paralleled with Gomorrah in the passage. Thus, the word and teaching of Yahweh which aim at regulating the people's life and creating an order are contrasted here with two grim entities (Sodom and Gomorrah) which symbolize disorder, devastation, and chaos in the biblical mind. The theological message of this parallelism is that any neglect of Yahweh's teaching and his word would eventually lead to an abyss of devastation, catastrophe, and disorder; the abodes of Sodom and Gomorrah. Because this *torah* comes from our God, Zion's rulers and people are called out because they have failed to distinguish between order and chaos, between life or death, between deliverance and devastation. The two imperatives with their two objectives could be considered as a wake-up call to the people in Zion; a call to take the right paths and so adhere to Yahweh's word and teachings.

The third task is to examine who is addressed here. The image identifies two groups within Zion's environs who are directly addressed by the prophetic voice. They are namely the rulers and the people of the holy city of Zion. Scholars such as Williamson and Wildberger argue that the wording (קְצִינֵי) here is related to the Arabic wording "قاضي" (judge) which comes from the root "قضا," which means to "judge." It can also be used in a more general sense to mean "determine, decide" or "carry out, execute."[506] In Joshua 10:24 and Daniel 11:18, the military leaders are also meant; but in the book of Isaiah the reference is to the magistrates of the city, as it is both in 3:6 and 22:3.[507]

For Williamson, the Hebrew use of the word is far more general meaning leadership; in 3:6-7 the word seems to refer to civic rule in general, whereas in 22:3 there is a hint about military leadership.[508] The wording "עַם" appears to refer to Jerusalem's people and inhabitants as another "class" to be differentiated from the leaders of the city (קְצִינֵם). Isaiah also uses the word in the plural form "עַמִּים" in 2:3 to refer to the foreign nations that shall stream to Zion to learn Yahweh's ways and teachings. In Genesis, the wording "כָּל-הָעָם" (all the people) is used to refer to inhabitants of Sodom; and in 1 Samuel 9:12 the wording is also used to refer to the inhabitants or residents of a city. These uses indicate the word has variant meanings but, within the context of 1:10, the word refers to the inhabitants of Jerusalem who are ruled or governed by the leaders of the city (קְצִינֵם).

By directly addressing the leaders and the people the text naturally refers to the whole population,[509] since they are all under these same circumstances. The passage begins with addressing the leaders of the city and then moves on to approach the people of the city. Thus, the passage moves in terms of hierarchy from the ruler to the ruled, from the governing authority to the governed people. This interest in Zion's citizenry appears at varying levels within the corpus of Isaiah. The passage in 28:14 lashes out at those who "rule" in Jerusalem because they had

[506] Williamson, *Isaiah 1-27: Volume 1*, 87; Wildberger, *Isaiah 1-12*, 39.
[507] Wildberger, *Isaiah 1-12*, 39.
[508] Williamson, *Isaiah 1-27: Volume 1*, 87.
[509] Ibid., 87.

made a convent with death. In 5:14 it is both the nobility of Jerusalem and her multitude who descended to the abode of death, Sheol.[510] In 22:9-11, the citizenry of Zion, especially the leadership, is attacked because they had made the plans to defend the city without considering the theological fact that Yahweh is the true defender. These references to the whole of Zion's citizenry echo a reality which reveals that both the people and the leaders formulate the mosaic of the city; embracing here both the government and the citizens.

The mentioning of both the leaders and the people asserts that the whole community of Zion must bear the responsibility for all of the affairs of the city. The inclusion of the people could be understood also as a response to the remnant in 1:9. This affirms that the people must share responsibility, and the blame could not directed at the leaders only. In this regard, the passage seems to adopt a balanced standpoint where the whole citizenry is addressed and called out for sharing responsibility and taking action. While the passage in 1:26 acknowledges the pivotal role of the judges and the counsels in the restored Zion, the passages here make it clear that no one could refrain from taking his or her responsibility and action. Both the leaders and the people of Zion, the whole community of Zion, are passionately invited here to fulfill their commitments towards Yahweh thus fulfilling their roles as the people of the covenant.

The last task is to examine the meaning and function of the terms Sodom and Gomorrah in the passage.[511] As discussed earlier, the passage travels into the depth of history, symbolism, and mythology to link Jerusalem with these ancient cities. Frisch argues that sometimes in the Hebrew Bible Jerusalem is mentioned along with another city of either equal or inferior stature.[512] He also says that the double use of comparison in 1:10 shows how deep is the ingratitude of the people of Judah; and the references to Jerusalem as a former city of righteousness (1:21, 26) may also be intended as a contrast with Sodom and Gomorrah as a symbol of evil and injustice.[513] Related to that, Blenkinsopp argues that these ancient cities had come to exemplify "egregious social disorder and injustice."[514] Thus, the identification with these cities seems to instantly position Zion within a grim atmosphere replete with pessimistic connotations and gloomy contexts.

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[510] Wildberger points out that the references to the rulers of Sodom and the people of Gomorrah make a point that "the description of the reprehensible activity of the inhabitants of these cities can be also applied to the citizens of Jerusalem." Wildberger, *Isaiah 1-12*, 39.

[511] On Sodom and Gomorrah in the biblical tradition see, Weston W. Fields, *Sodom and Gomorrah: History and Motif in Biblical Narrative* (JSOTSup. 231; Sheffield: JSOT-Press, 1996); Devorah Dimant and Reinhard Gregor Kratz (eds.), *Sodom and Gomorrah: From the Bible to Qumran* (Beihefte zur Zeitschrift für die alttestamentliche Wissenschaft 439; Berlin: Walter de Gruyter, 2013); Ed Noort and Eibert Tigchelaar (eds.), *Sodom's Sin: Genesis 18-19 and its Interpretations* (Themes in Biblical Narrative, Jewish and Christian Traditions 7; Leiden: Brill, 2004); and William John Lyons, *Canon and Exegesis: Canonical Praxis and the Sodom Narrative* (JSOTSup. 352; Sheffield: Sheffield Academic Press, 2002).

[512] Amos Frisch, "Jerusalem and its Parallels: Five Cities Paired with Jerusalem in the Bible," in *Abr Nahrain* 32 (1994-1995), 80.

[513] Ibid., 82-83.

[514] Blenkinsopp, *Isaiah 1-39*, 184.

The motif of Gomorrah and Sodom also appear in other biblical contexts, and in those settings it is also replete with negative tenors. In Jeremiah 23:14 the references occur within a context of accusation and blame; in Ezekiel 16:46-61 they appear within a context of transgression and abomination; and in Lamentation 4:6 they are within a context of punishment and wrath. The grim character of Sodom is also depicted in Genesis 13:13 in the following way: "Now the men of Sodom were wicked and sinners against Yahweh exceedingly," whereas Genesis 18:20 speaks about the outrage of Sodom and Gomorrah which "is so great, and their sin is so grave." Fields comments that the references to these cities have been widely employed, transformed, and amplified within the biblical tradition. They have been reused to demonstrate that these cities are archetypical of wickedness and pro-typical of divine judgment.[515] One may ask why has Zion's populace been specifically associated with these notorious cities with all their negativity and gloom?

Scholars have different interpretations and understandings. Childs argues that the image concentrates on the theme of a sinful people in all these cities.[516] For Franke the motif hints at the serious nature of the sins of those who rejected Yahweh in 1:4.[517] Williamson says that the imagery suggests that Jerusalem's sin is comparable to Sodom and Gomorrah.[518] However, as Tull argues, the anecdote of Sodom and Gomorrah in Genesis 19 says nothing of issues pertaining to social justice, which are Isaiah's concern, such as the advocacy for the needs and rights of widows and orphans.[519] An understanding or interpretation which restricts itself to the theme of sin to define the meaning of the links between Jerusalem and these cities is too vague and implausible; considering that the passage itself does not speak about specific sins.

However, if one uses the passage itself to deduce the reasons behind this grim identification, it is implied that the people and the leaders in Zion have failed to "hear" Yahweh's word and "listen" to his teaching. In other words, they are called out by the prophetic voice in the passage since they have failed to live according to their status as the people of the covenant which also negates and damages the holy status of Zion as the dwelling place of Yahweh on earth. Due to their actions and attitudes in Zion, the sacred place of Yahweh became miserably associated with these notorious cities. Thus, the passage employs the references to Sodom and Gomorrah to intensify the gravity and severity of the populace's failures. The conveyed message includes warning of judgment, intimidation, transgression, and destruction.

The symbolism of these cities have been recalled and used to create the most shocking, abhorrent, and disturbing effects as one reflects on the values and status of Zion. Brueggemann points out that the imagery intends to convey in a poetic imagination how the holy city of

[515] Fields, *Sodom and Gomorrah*, 188.
[516] Childs, *Isaiah*, 19.
[517] Franke, "'Like a Mother that I Have Comforted You': The Functions of Figurative Language in Isaiah 1:7-26 and 66:7-14," in *The Desert Will Bloom*, 40.
[518] Williamson, *Isaiah 1-27: Volume I*, 87.
[519] Tull, *Isaiah 1-39*, 61.

Jerusalem has been renamed by the most "abhorrent" name imaginable, "the most despicable and deplorable name available."[520] Resorting to use this symbolism, the passage becomes dense with meanings as the people of Zion are confronted with their fragility, deviations, and vulnerability when they face Yahweh in all his magnificence and power from their stand as the people of the covenant.

2.5.2.4 Concluding Remarks

The associations with the two notorious cities take Zion into a new state of tension and peril. Lafferty argues that the comparison with these cities would capture the attention of the audience, making it clear that the misdeeds that follow were widespread throughout the land.[521] Moving from an exterior outlook over Zion as a besieged city (1:8) to an interior view of her internal decay (1:11-15), Jerusalem's citizens are both more challenged and shocked in 1:10. The passage asserts that two things could repair their broken relationship with Yahweh: *hearing* his word and *listening* to his teaching. But what is the core meaning of this word and this divine teaching? It seems that Zion did not lack any vibrant religious life and activity, yet she has been associated with Sodom and Gomorrah (1:11-15 creates a depiction of a city flourishing with worship and diverse religious activities). However, Yahweh appears to reject the performance of rituals which have been emptied from their moral contexts and ethical demands.

Yahweh seems to insist that worship must be complemented by internal cleansing and concrete actions to make positive differences affecting the self, the whole community, and the whole world. Due to the lack of this spirit in Zion, all the citizens of the city have been associated with the populace of these abhorred cities. Memory recalls scenes of destruction, sin, arrogance, faults, and wickedness. Does Jerusalem deserve all that? The narration implies that Jerusalem is the victim, and her victimization has been caused by the actions and attitudes of her whole populace. That is why the city's people and leaders are called out to wake-up to fulfill Yahweh's teachings and commands in Zion, his dwelling place on earth. They are called to regard the status of the holy city of Yahweh which they have horribly abused.

One can confidently argue that it was a scandalous thing for the holy city of Yahweh which had enjoyed such a reverent status in Israelite history and theology to drastically descend into such decline. The questions are: Would the people and the leaders of Zion hear and listen to the teaching and his word? How would that call affect the destiny of the holy city and her small remnant of survivors? Would Jerusalem be saved from this victimization? The book of Isaiah grapples at varying levels with these questions as her hope and her gloom become an integral part of her presence in the book. It is hoped that the systematic disregard for living in accord with Zion's truest identity would be immediately halted as the people of the covenant turn and fulfill Yahweh's commands at his dwelling place on earth.

[520] Brueggemann, *Isaiah 1-39*, 16.
[521] Lafferty, *The Prophetic Critique of the Priority of the Cult*, 70.

2.5.3 Jerusalem and Her Whoredom

1:21: אֵיכָה הָיְתָה לְזוֹנָה, קִרְיָה נֶאֱמָנָה; מְלֵאתִי מִשְׁפָּט, צֶדֶק יָלִין בָּהּ--וְעַתָּה מְרַצְּחִים

> "How the faithful city has become a harlot! She was full of justice, righteousness lodged in her, and now murderers."[522]

2.5.3.1 A View on the Imagery

In 1:2-20 two major images for Zion have emerged which seem to expose her victimization, vulnerability, and fragility as a doomed or besieged city whose special status has been horribly abused and besmirched by her own citizens (1:10) or by foreign assailants (1:7-8). The new passage in 1:21 builds on this pattern in which the plight of Jerusalem, called here the faithful city (קִרְיָה נֶאֱמָנָה), is lamented and mourned. Why? Because this "faithful city" has become a whore (זוֹנָה)[523] since righteousness and justice do not lodge in her vicinities anymore. She hosts only murderers, as the same verse vehemently declares.

Considering these harsh statements against Zion in this passage, Childs comments that the imagery generally shows that the faithful city, the dwelling place of righteousness, has lost her purity and her true character.[524] That means that everything precious has been devalued by distortion and abuse as the people (mainly the leaders) in Jerusalem were "seeking self-advancement with no care for the public good"[525] as the following passages (1:22-23) clearly explicate. Jones summarizes the whole context here as an elegy for Zion's tragic fall from grace.[526] The task now is to examine how the passage with this reference to Zion's fall functions within the context of 1:2-20 and 1:21-26 and. These examinations seek to bring these diverse

[522] On the import of whoredom in 1:21 see, for example, John T. Willis, "Lament Reversed -Isaiah 1,21ff," in *Zeitschrift für die alttestamentliche Wissenschaft* 98 (1986), 236-248; R. North, "Angel-Prophet or Satan-Prophet?" in *Zeitschrift für die alttestamentliche Wissenschaft* 82 (1970), 49; A. Mattioli, "Due Schemi litterari negli Oracoli d'Introduzione al Libro d'Isaia: Is. 1:1-31," in *Revista Biblica* 14 (1966), 345-364; D. R. Jones, "Exposition of Isaiah Chapter One Verses Twenty One to the End," in *Scottish Journal of Theology* 21 (1968), 320-329; and L. G. Rignell, "Isaiah Chapter I: Some Exegetical Remarks with Special Reference to the Relationship between the Text and the Book of Deuteronomy," in *Studia Theologica* 11 (1957), 141-146.

[523] Jones: "Chapter 1 of Isaiah therefore contains important qualifications of the image of judgment. The image of judgment, as popularly understood, is a picture of the deliverance of adverse verdicts, and it involves (on the Old Testament pattern) 'occasional outbursts of God's passion and destructiveness against the enemies of Israel and those who broke the covenant in Israel itself, by which the righteous in Israel were not affected, but to which they subjected themselves out of sympathy "with the people". This idea, like that of divine holiness generally, recedes more and more in the New Testament behind the thought of divine love and grace.' Pardon and reconciliation are thought to follow separately. Now what this chapter shows is that judgment, properly understood, is itself part of the saving activity of God. This chapter expresses (without explicitly saying so) the holiness of God which consists precisely in 'the unity of His judgment and His grace. God is holy because his grace judges and His judgment is gracious'. It is because God loves that He is angry and chides and hurts and casts into the flames. Jones, "Exposition of Isaiah Chapter One Verses Twenty One to the End," in *Scottish Journal of Theology*, 328.

[524] Childs, *Isaiah*, 20.

[525] Brueggemann, *Isaiah 1-39*, 21.

[526] Jones, "Exposition of Isaiah Chapter One Verses Twenty One to the End," in *Scottish Journal of Theology*, 321.

threads about the presence of Zion within Isaiah 1 into direct dialogue so that more will be disclosed about Zion's plight.

Williamson argues that within the major unit which has been assembled by the compiler(s) of Isaiah 1, verse 21 begins a new section. If one considers the final words of 1:20 which seem to bring the section to a conclusion with the phrase "כִּי פִי יְהוָה דִּבֵּר" (For the mouth of Yahweh has spoken), this phrase serves to conclude the whole of 1:2-20 in an emphatic manner.[527] Following this ending line, the narration in 1:21 proceeds to make a new announcement about Zion which divulges another segment of her journey. It is telling that the new section begins with a reference to Zion. It is worth noting that within the unit of 1:2-20 the references to Zion appear before the end of the section (1:1-9) and at the beginning of a new section (1:10-17).

This ordering or pattern in Isaiah 1 (Zion occurs at the End of a Section - the Beginning of a New Section - the Beginning of a New Section) catches the attention of the reader. It therefore keeps Zion positioned at key junctures within the flow of the narration of Isaiah 1. This pattern is likely used to assert the centrality of Zion, especially at the very outset of the book's narrations. Thus, the reader progresses throughout the narration of Isaiah 1 with an awareness of the pivotal role of Zion as the concern for her plight permeates the the flow of the narration.

In 1:10 Zion's whole populace has been identified with the gloomy cities of Sodom and Gomorrah. As discussed earlier, the sacred space of the holy city has been transformed into another mythological dimension to show the distortion inflicted on Zion: her degrading into the abyss of dread and gloom. The verse in 1:21 builds on this pattern of comparison, association, and identification where Zion is compared now with a whore. She is associated with the new image, whoredom, with all its negative connotations in ancient contexts. Thus, Isaiah 1 moves from initially equating Zion with decaying agricultural structures (1:8), to a parallelism with these inferior and gloomy cities (1:10), to an association with the theme of whoredom (1:21). The geographical and theological associations of 1:8 and 1:10 evolve into grim societal affiliations in this verse. This pattern identified above brings home the experience of Zion, and makes her relatable to social experience.

Interestingly, the passages in 1:8 and 1:21 both employ feminine personification (daughter, whore) to show the gravity of Zion's situation and agony. If the reader fails to acknowledge the purports of the desperation of Daughter Zion or the grim associations with the cities of Sodom and Gomorrah, the theme of harlotry would be difficult to dismiss as it can be recognized in actual contexts. Thus, the image of harlotry guides the reader to show how Zion is declining in Isaiah 1 as a victimized and abused city which goes through misery, suffering, and agony. Within this contexts two major themes are unfolded (a) the degrading and the demeaning

[527] Williamson, *Isaiah 1-27*: *Volume 1*, 119-126.

of Zion's citizenry; and (b) the exposition of Zion's victimization imagined through the two feminine characterizations of the city as a separated daughter or abused whore.

Scholars such as Willis and Sweeney remark that the most widely held scholarly view is that a new section begins at 1:21.[528] However, Willis notices another problem regarding the point at which this section should be ended. Some scholars carry it to the end of the chapter based on the similarity of theme, the strophic arrangement by speakers (the prophet in 1:21-23, Yahweh in 1:24-26, and the prophet in 1:27-31), the chiastic structure - A (1:21-23) B (1:24-26)-B' (1:27-28)-A' (1:29-31), and the connectives לָכֵן (1:24) and כִּי (1:29-30).[529] Willis rejects such an understanding as he argues that there is such a marked difference between 1:21-28 and 1:29-31 that it would be extremely difficult to believe that 1:21-31 were spoken/compiled by the same person to the same audience and on the same occasion.[530]

It is worth highlighting here that the most prevalent scholarly position is that the section begins at 1:21 and extends to 1:26.[531] Willis remarks that this perspective is supported by three major considerations: (a) the presence of אֵיכָה (how) in 1:21 which is the usual beginning of a lament; (b) the passages of 1:21-26 are arranged chiastically with several connecting terms and ideas;[532] and (c) the passages of 1: 27-28 suggest a different background, terminology, theological perspective, rhythm, and parallelism from what precedes.[533] Sweeney also supports this perspective. He notices that the boundaries of this section are marked by the initial "אֵיכָה"

[528] Sweeney, *Isaiah 1-39*, 84; see also Willis, "Lament Reversed -Isaiah 1,21ff," in *Zeitschrift für die alttestamentliche Wissenschaft*, 237.
[529] Willis,"Lament Reversed -Isaiah 1,21ff," in *Zeitschrift für die alttestamentliche Wissenschaft*, 237.
[530] Jones, "Exposition of Isaiah Chapter One Verses Twenty One to the End," in *Scottish Journal of Theology*, 237.
[531] Sweeney, *Isaiah 1-39*, 84-85; Willis explicates why it might be plausible to also include 1:27-28. He says in this regard "…there are good grounds for including v. 27—28 in the same pericope with v. 21—26. First, these verses continue and deepen the thought of what precedes in a natural flow of ideas 14. Second, the contrast between the redeemed and penitent and the rebels, sinners, and forsakers of the Lord within God's own chosen people in v. 27-28 has a clear counterpart in the figure of Yahweh smelting away the dross and removing the alloy of the sinful city in v. 25. Third, »Zion« at the beginning of v. 27 connects with »the faithful city« in v. 21 and 26 and with »the city of righteousness« in v. 2615. Fourth, while »righteousness« in v. 21 is repeated in v. 26, »justice« and »righteousness« of v. 21 in that same order recur in v. 27 (on the meaning of these two terms in these verses, see the section on theology below). Fifth, if v. 27-28 are included in this pericope, then it follows the same general structure äs v. 2—20, namely, a description of Judah's sin and threat of punishment (v. 2-15 and 21—25), a promise of redemption for the penitent (v. 16-18 and 26), and a portrayal of a division between the penitent and the resolute sinners among God's people (v. 19—20 and 27-28). Sixth, there are other passages in poetic literature in which the beginning is apparently »rounded off« or »complemented« at a certain point, only to be continued and completed a few lines or verses later (see Mi 3,9-11 +12; 5,9-13 + 14; Jer 4,23-26b+26c-28). Willis,"Lament Reversed -Isaiah 1,21ff," in *Zeitschrift für die alttestamentliche Wissenschaft*, 239.
[532] Willis argues that the Faithful City and the City of Righteousness are lacking in 1:21 but are promised in 1:26. The "dross" plaguing the people now (1:22) will be removed by God's intervention (1:25). The rebels, thieves, greedy lovers of bribes, and oppressors of the orphans and widows of 1:23 will be punished as God's enemies and foes by his wrath according to 1:24. The judge and counselors of 1:26 will replace the wicked princes of 1:23. Willis, Lament Reversed -Isaiah 1,21ff," in *Zeitschrift für die alttestamentliche Wissenschaft*, 238-239.
[533] Ibid., 238-239.

(how!) in 1:21, and the occurrence of the expression "קִרְיָה נֶאֱמָנָה" (Faithful City) both in 1:21 and 1:26 which constitute "a rhetorical inclusion for the passage.[534]

This ordering as suggested by Sweeny and Willis could be quite plausible if one also acknowledges that 1:27 is related to 1:21-26 because this section begins with a reference to Zion, "צִיּוֹן, בְּמִשְׁפָּט תִּפָּדֶה" (Zion shall be redeemed with justice). However, there are two things which argue that these verses in 1:27:31 exist as a new structural unit according to the argument of Sweeney: (a) the abrupt change to a new declaration about the redemption of Zion; and (b) the shift from second person address forms to third person announcement language.[535] And so, 1:27 moves to a primary focus on how Zion shall be redeemed through Yahweh's harshly dealing with her sinners and rebels. That development is not completely aligned with the theological perspectives of 1:24-26[536] which focus on Yahweh's grace towards his people. Therefore, 1:27 could be understood as the beginning of a new section with a different, yet related concentration.

Moreover, one can argue that 1:21-26 has two major parts which solidify its structural unity and the development of its theological discourse and perspective. *The first part* consists of 1:21-23 which presents an interior outlook on Zion's decay. These verses complement the tenors of 1:10-15 as the focus moves from worship in Zion to the exhibition of the lack of justice and righteousness in the holy city. For example, 1:13 speaks about solemn assemblies loaded with iniquities.

The verses of 1:21-23 elaborate further on this theme by supplying concrete examples of the absence of justice and righteousness in Zion (i.e. bribes, oppressing the widows and orphans, etc.). These references explicate the earlier reference to the children whom Yahweh reared but who rebelled against him (1:2). They are the rulers who are also considered *rebels* (סוֹרְרִים) in 1:23 since they had negated their covenantal obligations and commitment towards Yahweh (1:17). So, the identity of these "rebellious children" is now divulged in 1:23 (שָׂרַיִךְ; your princes).

The second part of this section consists of 1:24-26 which presents what Yahweh would actually do in order to redeem and restore Zion. This apparently complements the calls to Zion's leaders and people in 1:18 to come up and to argue with Yahweh. That invitation asserts that Yahweh has a lot to offer if people would come to him with an open heart and a dedication to his

[534] Sweeney, *Isaiah 1-39,* 84. He also adds that 1: 27:31 constitute a related but separate unit within the larger structure of Isaiah 1.
[535] Ibid., 86.
[536] Willis says that this part of Isaiah makes it clear that all deliverance cannot be accomplished by human determination and good works, but only through divine intervention and activity among his people (Yahweh will vent his wrath on his enemies and avenge himself on his foes in 1:24); he will turn his hand against the sinful city and smelt away her dross and remove her alloy (1:25); he will restore her judges and counselors as in the days of old (1.26). He adds that in light of this emphasis, it is likely that justice and righteousness in 1:27 "refer to Yahweh's righteous judgments and purifying punishment rather than to the qualities or characteristics of the penitent people of social justice and righteousness." Willis, "Lament Reversed -Isaiah 1,21ff," in *Zeitschrift für die alttestamentliche Wissenschaft,* 247.

commandments. Most significantly, this part gives motivation and inspiration to the feeble voice of the remnant in 1:9. It asserts that Yahweh shall eventually restore Zion (1:26) as a manifestation of his compassion, love, and grace; providing that the hopes and expectations of this small remnant would not be considered illusory, unrealistic, or false.

Thus, the whole section discloses how Yahweh could carry out Zion's transformation but no requirements are explicitly mentioned to attain that objective. This section does not contain any call to wash clean or to learn good as is present in 1:16-17. This whole transformation would be a gift from Yahweh who would install a new system of governance based on the values of justice and righteousness so that Zion becomes again a faithful city, the city of righteousness (1:26). In short, as the first part (1:21-23) describes the illness of Zion, the second part (1:24-26) provides the divine healing for such deficiencies. The whole structure confirms two things: (a) Yahweh's judgment would be ultimately intended to purify and not to annihilate Jerusalem, and (b) all Zion's ailments and maladies shall be healed by Yahweh. This makes clear Yahweh's support for Zion as an abused and a victimized city whose suffering and abuse would be eliminated.

What is the genre of this section in 1:21-26? How does that affect the plight of Zion? Scholars have diverse understandings and perspectives on this matter. Jones, for example, argues that this section could be considered an oracle of judgment[537] which consists of three major elements: (a) the basis for the judgment (1:21-23); (b) the messenger formula (1:24a-c); and (c) the announcement of judgment (1:24d-26).[538] Pursuing another line of thought, Fohrer points out that the oracle of 1:21-26 proclaims not only judgment but also the potential of salvation if the people will turn to Yahweh.[539] Similar to Jones's standpoint, Sweeney remarks that the overall genre of this passage is what he calls "a prophetic judgment speech." He adds that 1:21-23 constitutes an indictment speech focusing on the corrupt state of the city, whereas 1:24-26 constitute an announcement of judgment which speaks about the "projected removal and replacement of the corrupt leaders."[540]

Regarding the verse in question (1:21), Jones remarks that the rhythm, and the opening "אֵיכָה" are typical of the elegy (*qinah*) (i.e. Lamentations 1.1; 2:1; 4:1 and 2 Samuel 1:19). He

[537] Jones argues that it is now widely accepted that in its early phases the prophetic oracle of judgment was constructed of three elements: (i) the basis which took the form of a 'reproach', an invective or analysis of the people's fault. (The basis is provided in verses 1:21-23. She that was full of justice; righteousness lodged in her, but now murderers. Your silver has become dross, your wine mixed with water. Your princes are rebels and companions of thieves. Everyone loves a bribe and runs after gifts. They do not defend the fatherless, and the widow's cause does not come to them.); ii) the messenger formula declaring that Yahweh speaks through His appointed messenger, the prophet; (There is variation from the familiar 'Thus says the Lord'); (iii) the announcement or threat of judgment. (1:24-25: "I will vent my wrath on my enemies, and avenge myself on my foes. I will turn against you). Jones, "Exposition of Isaiah Chapter One Verses Twenty One to the End," in *Scottish Journal of Theology*," 323-324.
[538] Ibid., 323-325.
[539] G. Fohrer,"Jesaja I als Zusammenfassung der Verkündigung Jesajas," in *Zeitschrift für die alttestamentliche Wissenschaft* 74 (1962), 265-266.
[540] Sweeney, *Isaiah 1-39*, 85.

says that the *qinah* is a psalm of lamentation for the dead, and the book the Lamentations expresses sorrow over the destruction of Jerusalem.[541] He also adds that the reason for the lament is that Jerusalem's condition is "understood to be the betrayal of what she has it in her to be, as a decline from aspiration and possibility."[542] Who has caused this decline? It is clearly obvious that the rulers of Zion are directly blamed and accused for what has gone wrong in Jerusalem (1:23).

Willis distances himself from an understanding of this section as judgment. He argues that 1:21-26 is a lament or funeral elegy.[543] For him, that is based on the following considerations: (a) the oracle begins with "אֵיכָה" which is a common introduction; (b) it uses the (Hebrew) sounds uttered by hired mourners at funerals; (c) the meter or rhythm is *qinah* (3:2); and (d) the tone of this whole section is similar to that of the book of Lamentations.[544]

Willis makes a valid point as he remarks that while all these observations are plausible, they probably fail to take into consideration the overall purports of 1:25-26 (also 1:27-28) which state that Yahweh's ultimate purpose "in the impending judgment is not to destroy but to purify or refine."[545] Based on that theological perspective, the suggestion offered by him is that this section in Isaiah 1 could be best understood as "*a lament reversed.*" This means that the "prophet begins his oracle in a way very similar to that in which many Old Testament laments begin; but before the oracle is concluded, he announces that Yahweh will intervene in behalf of his penitent, faithful people and transform their mourning into joy."[546]

It seems though that this section could be called "a positive lamentation." If one considers the tenors of the whole section (1:21-26). This section is pregnant with diverse meanings carefully crafted to serve certain theological ends. Its literary style begins with lamentation (אֵיכָה הָיְתָה לְזוֹנָה) in 1:21; contains in the middle accusations and blame against Zion's ruler mixed with lament (1:22-23); and ends with divine promises to Zion (1:24-26). Considering this pattern, this lamentation seems not to be passive, a vehicle to provoke pain, because it comforts and consoles the victimized Zion. In 1:22-23 Zion is directly addressed, not to be blamed or accused, but to explain why Yahweh would judge her. That is why the major assault in Isaiah 1 is waged against the rulers of Zion who are described as abusers and offenders.

The rulers of Zion are identified so that their transgressions and sins would be disclosed. Zion herself is not accused, but her plight is lamented and mourned. This lamentation, as it

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[541] Jones, "Exposition of Isaiah Chapter One Verses Twenty One to the End," in *Scottish Journal of Theology*, 321.
[542] Ibid., 322.
[543] On the function of 1:21-26 in Isaiah 1 see, Steck, "Zur konzentrischen Anlage von Jes 1,21–26," in Irmtraud Fischer, et al. (eds.), *Auf den Spuren der schriftgelehrten Weisen. Festschrift für Johannes Marböck anlässlich seiner Emeritierung* (BZAW 331; Berlin/New York: Walter de Gruyter, 2003), 97-103.
[544] Willis, "Lament Reversed -Isaiah 1,21ff," in *Zeitschrift für die alttestamentliche Wissenschaft*, 240.
[545] Ibid., 240.
[546] Ibid., 241. Willis also adds that this is a very delicate point, because the laments in the Psalter typically conclude with an acknowledgment of Yahweh's help and/or a bursting forth of grateful praise for his intervention on behalf of the speaker.

unfolds, is not intended to urge Zion to shed more tears as signals of her weakness, fragility, and submission. Instead, it identifies abusers and envisions reconnecting with Yahweh and eventually resting and finding comfort and consolation in his mercy, compassion, and grace (1:24-26). This lamentation confronts pain to face the abuser as the victimized city seeks to have healing and recovery.

It is not a type of lament which carries its sorrow within its heart, but it knocks on Yahweh's door to seek his support, grace, and consolation. In this section, Yahweh refuses to accept Zion's victimization and abuse so he immediately intervenes without any conditions and requirements to heal and redeem Zion. His first mission is to install new judges and counselors in Zion (1:26) so that her former abusers and victimizers would be replaced. Jones points out that this section is a carefully constructed piece which ends by returning to the theme of its beginning: the once faithful city will again, after coming under the judgment which is also mercy, be called the faithful city; the impurities of her precious metal (1:22) will be smelted away (1:25); the corrupt leaders and judges (1:23) will be replaced by the just (1:26).[547]

Last, it is worth noting that 1:21 uses third person descriptive language, whereas 1:22-23 shift to second person feminine form by which the city herself is directly addressed. That abrupt shift intensifies the drama of Zion within this section as Zion's leaders are identified in 1:22-23 as the major cause of this dilemma. In 1:10 the leaders and the people of Zion are directly confronted and addressed. Here both are confronted through addressing the city herself as Yahweh does not talk to these people anymore here. Why? Did he lose hope that they could be redeemed, or change their actions and conduct? Or did Yahweh carry out his actions of judgment, and speak to the suffering Zion in a post catastrophe context?

If one considers Zion's status in this section as an abused and a victimized city, it is plausible then to conclude that Yahweh directly addresses her in order to explain to her why he was so urgently obliged to judge her. Does Yahweh try here to justify his harsh judgment to a desperate and abused city? Interestingly, this literary use enables the divine voice to powerfully take the stage to communicate its message. After this direct address (1:22-23), the section presents Yahweh himself in all his magnificence in 1:24: "לָכֵן, נְאֻם הָאָדוֹן יְהוָה צְבָאוֹת--אֲבִיר יִשְׂרָאֵל" (Therefore says the Lord, Yahweh of hosts, the Mighty One of Israel). With these titles of grandeur, authority, it becomes obvious that Yahweh wants to come closer to Zion, as he is showing all his glory to her.

Yahweh speaks to her directly asserting that she would again be called the Faithful City (קִרְיָה נֶאֱמָנָה) in 1:27. She will not remain in the abode of "whoredom" forever. Thus, Yahweh in this section is clearly in solidarity with the victimized and abused Zion as he initially explains and justifies his actions, and then assures her of an imminent redemption. How does Yahweh justify his wrath? Is his solidarity mainly motivated by his guilt or his values? Yahweh tries to

[547] Jones, "Exposition of Isaiah Chapter One Verses Twenty One to the End," in *Scottish Journal of Theology*, 320.

communicate to Zion that he wanted her to reflect his magnificence, loftiness, values, and greatness. The people and leaders had failed to do that. Yahweh insists that she is the faithful city, the city of righteousness. Would Zion be convinced that she had to suffer miserably because of the faults of her people and leaders?

2.5.3.2 Notes on Translation

There are two observations which are worth making about the wording "Zion" in LXX and the reference to וְעַתָּה מְרַצְּחִים. The LXX reads the first line of 1:21 as the following: "πόλις πιστὴ Σιων" (the faithful city Zion). The Vulgate reads the same line as, "quomodo facta est meretrix civitas fidelis" (How the faithful city has become a whore). It is obvious then that the LXX includes "Zion" (Σιων) at the end of the first line in apposition with the "faithful city."[548] The LXX also has "Zion" (Σιων) at the end of 1:26, "μητρόπολις πιστὴ Σιων" (i.e. Zion appears at the start of 1:27 in MT). What could be the purpose of this addition and order?

Williamson argues that ordering in 1:27 is probably intended to give a nearly identical phrasing with what the LXX has in 1:21: "the faithful mother-city Zion."[549] Wildberger argues that it is not likely the word in 1:21 is meant to be in apposition to "Faithful City," which is how the LXX understands it. He says that the word could be taken as the accusative object of מָלֵאתִי: "I have filled," which would then be what as, "I have filled Zion with justice."[550] However, he also notices that it would be strange to have a speech of Yahweh at the start of section which has the form of a lament for the dead.[551]

It seems that this addition and arrangement is primarily intended to highlight the centrality of Zion in this section of Isaiah 1. The reader could be altered at the beginning and the end of this section about the significances of Zion. Thus, the understanding of LXX that the word is meant to be in apposition to the expression "Faithful City" sounds quite plausible and acceptable.

Wildberger remarks that the phrase "וְעַתָּה מְרַצְּחִים" (and now murderous) is an addition and it is metrically unnecessary. In terms of content, it provides no real antithesis to "the sketch which has already developed to portray the earlier condition, in addition to which, the specific reproaches leveled in vv. 22f. have a different style."[552] The LXX and the Vulgate both have this phrase (i.e. Vulgate: "nunc autem homicidae;" LXX: "νῦν δὲ φονευταί"). For Williamson, the phrase is a forceful addition by the compiler(s) of Isaiah 1 placed there to stress the link between the city's present inhabitants and those condemned earlier, especially in 1:15.[553] It seems that this phrase is "necessary," even if one accepts it as "a forceful addition," since it has an essential

[548] Williamson, *Isaiah 1-27*: *Volume I*, 120.
[549] Ibid., 120.
[550] Wildberger, *Isaiah 1-12*, 60.
[551] Ibid., 60.
[552] Ibid., 60.
[553] Williamson, *Isaiah 1-27: Volume I*, 136.

function within the whole passage. It primarily highlights, then, the abuse and the victimization of Zion.

The phrase's function in 1:21 is apparently to explicate the primary reason for calling Zion a whore: it is because Zion is now a holy place inhabited by murderers. These sinful inhabitants had abused and besmirched the unique status of the holy city through the crimes they had committed. Moreover, the presence of this phrase paves the way for having the references to Zion's leaders in 1:23 where these "murderers" (מְרַצְּחִים) appear to be identified as Jerusalem's princes (נסיכים). Thus, the phrase in 1:21 and the references in 1:23 function both as a theological affirmation that Zion's suffering, abuse, and victimization had been caused by her people, particularly her rulers (נסיכים), who negated Yahweh's instructions. Instead of living as the faithful inhabitants of Zion, Yahweh's people had become the murderers and sinners of Zion.

2.5.3.3 Exegetical Examinations

The reasons for the grim association with Sodom and Gomorrah (1:10) have been explored in the following verses (1:11-17) where Zion's status as a city of worship and rich religious activities has been highlighted. But, Yahweh was not completely satisfied with the mere, theatric performance of rituals in his holy site since these activities were disconnected from other moral, ethical, and social contexts. These passages clearly indicate that Jerusalem, Yahweh's dwelling place on earth, had severely lacked some essential values and ethics demanded by Yahweh. To elaborate on this lack in Zion, the passage in 1:21 defines three elements which determine the status of Zion as a holy city in the eyes of Yahweh: *faith, justice, and righteousness*. Sadly, Jerusalem seems to have lost sight of living and she had ceased to embody the essential aspects of her identity: she so was no longer the Faithful City. Justice and righteousness do not lodge in her because her people had deviated from Yahweh's true paths. As a result, the victimized city, Zion, has been forced to harbor murderers (מְרַצְּחִים)[554] not the faithful and devout people of Yahweh's covenant.

The exegetical examinations shall focus on the things which Jerusalem lacked which worsened her situation as a victimized and abused city. The aim is to grasp the causes of lamentation over the holy city's grim situation, and the overall frustration with her citizenry. To enter into this atmosphere of lamentation, the passage begins with the word "אֵיכָה" (how!). Williamson argues that the exclamatory wording is characteristic of the funerary dirge (e.g. 2 Samuel 1:19-27; Jeremiah 48:17; Lamentation 1:1 begins with the same exclamation.)[555] Tull also observes that this opening word is used to lament the holy city's character more dramatically: once faithful, now she has prostituted herself.[556] Darr notices that the verses in 1:21-26 contain several features which are characteristic of ancient Israelite city lament such as

[554] Smith argues that the reference to murderers does not seem to be metaphorical here, but the reference here is to the shedding of innocent blood during the era of Manasseh (2 Kings 21:16). Smith, *Isaiah 1-39*, 113.
[555] Williamson, *Isaiah 1-27: Volume I*, 134.
[556] Tull, *Isaiah 1-39*, 66-67.

the use of contrast (1:21) and the reversal (1:22-23); *qinah* meter (1:21); the presence of the divine warrior (1:24); the faithful city epithet (1:21, 26); lamentation (1:21); and restoration (1:26).[557]

The opening word "אֵיכָה," supported by the whole context of the next verses (1:22-23), creates a melancholic atmosphere lamenting Zion's glorious past as a Faithful City, now eroded so that she tragically becomes like a whore (זוֹנָה).[558] The rationale for this lament and mourning could be justified and accepted if one considers the special value and great status of Zion and her mission as the dwelling place of Yahweh on earth. Yahweh has founded Zion (28:16) to serve a purpose: to be a shelter for the needy among his people (14:32). This should be instead of serving this noble mission and living up to this status, Zion had harbored murderers and sinners (rulers) within her vicinity. These rulers oppress the weak and indulge in corrupt practices. It is obvious that Zion's rulers had acted against what Yahweh had originally planned for Zion. This is sufficient and plausible reason to lament and mourn the plight of Zion.

The passage uses the wording "קִרְיָה" (city) to refer to Zion. That term brings new meaning to Zion. It enriches her experience and her presence within this text. Jones remarks that this word is employed mostly in poetical contexts (i.e. it also occurs occasionally in Isaiah in 22:2; 29:1; 32:13), and it also stands out in the Zion Psalm 48, where Zion is the "קִרְיָה" of the great King.[559] For Wildberger, the wording "קִרְיָה" is used only rarely in the Hebrew Bible, and could be used here to impress the reader as "an archaic and festive term." He adds that in a lament for the dead, one would use just this type of magnanimous word to describe what the deceased person had been at one time.[560] Williamson also remarks that in 29:1 the word is explicitly associated with King David, so it would be tempting to think that the word is a veiled allusion to the so called Zion traction.[561] Thus, the text deliberately uses the word (קִרְיָה) not, for example (עיר), to distinguish Jerusalem as a special city and here the word (קִרְיָה) poetically captures elegance, magnificence, and greatness attached to the holy city.

To add more elegance and grandeur, this "קִרְיָה" describes the "נֶאֱמָנָה" (faithful). What is appealing in this attribute, נֶאֱמָנָה? Smith points out that the verse begins by "fondly remembering" the time when the holy city was characterized by faithfulness to Yahweh.[562] Jones adds that the text here delineates the ideal Zion in a phrase consistent with the prophet's distinctive teaching, thus echoing characteristic teachings on the value of faith.[563] For Wildberger

[557] Darr, *Isaiah's Vision*, 138-140.
[558] Smith: "How could beautiful and valuable silver degenerate completely into worthless waste metal (v. 22)? How could expensive sparkling wine turn into cheap, watered down booze? Both products suffered a deterioration of quality because large dosages of impurities diluted them. This is what had happened in Jerusalem (v. 23)." Smith, *Isaiah 1-39*, 113.
[559] Jones, "Exposition of Isaiah Chapter One Verses Twenty One to the End," in *Scottish Journal of Theology*, 321.
[560] Wildberger, *Isaiah 1-12*, 63.
[561] Williamson, *Isaiah 1-27: Volume I*, 134.
[562] Smith, *Isaiah 1-39*, 113.
[563] Jones, "Exposition of Isaiah Chapter One Verses Twenty One to the End," in *Scottish Journal of Theology*, 321.

the argument that in the Hebrew language the word "אמן" (confirm, support) is a synonym for "כון" (firmly established). He adds that the passage uses the synonym "נאמן" because of the double meaning which the root conveys: "firmly established" and "trustworthy, faithful."[564] In this way, he concludes, the text asserts that the firmly established city of Yahweh can have confidence in her future, stability, and peace if she is also "the city of faithfulness."[565]

Jones argues that the figure of the Faithful City which had become a harlot assumes a prior understanding of the use of the marriage relationship as a fruitful way of describing the relationship between Yahweh and his people.[566] Jones seems to miss that Zion herself, not only the people, also possesses a special relationship with Yahweh as Zion's faithfulness could be related to her stature as the dwelling place of Yahweh on earth (24:23). She is the place which Yahweh, the God of Israel, had founded (14:32; 28:16). For that reason, Zion constitutes a pivotal element within the whole covenantal relationship between Yahweh and his people. Subsequently, she occupies a central position within the realms of the faith experience of Israel in that she connects the abodes of heaven and earth. The naming of Zion as the Faithful City brings to the stage a reservoir of meanings and imports which capture the theological role of Zion in the covenantal relationship between Yahweh who dwelt in Zion and his people of the covenant.[567]

Interestingly, there are two words (concepts) intrinsically connected with the whole theme of the Faithful City within the passage; namely justice (מִשְׁפָּט) and righteousness (צֶדֶק). Some scholars argue that justice could refer to extrinsic activities connected with the administration of justice, whereas righteousness deals with the intrinsic relationships which are commanded for those who relate to others within a particular community.[568] Williamson remarks that these concepts could be related to the qualities of an ideal society, mainly the notions of social justice throughout society, not justice present in the law of courts.[569]

For Williamson the notion of justice and righteousness could refer to all actions pertaining to social justice throughout society. Its maintenance is the major responsibility of kings, leaders, and individual citizens.[570] Williamson's interpretation is quite plausible if one considers the overall context of the following passages (1:22-23) as well as the preceding passages (1:16-17) which expose the lack of social equality and the prevalence of corruption in Jerusalem. The prevalence of these things could be understood as an antithesis of the whole values system of justice and righteousness as instructed by Yahweh. Moreover, 14:32 explicates that the major mission of Zion is to render a safe shelter for the needy of Israel.

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[564] Wildberger, *Isaiah 1-12,* 63.
[565] Ibid., 63.
[566] Jones, "Exposition of Isaiah Chapter One Verses Twenty One to the End," in *Scottish Journal of Theology*, 242.
[567] Williamson argues "faithfulness" in these narrations appears to encompass all domains of life whereas "harlotry" can be understood as the opposite of an ideal society. Williamson, *Isaiah 1-27: Volume I*, 136.
[568] Wildberger, *Isaiah 1-12,* 64.
[569] Williamson, *Isaiah 1-27: Volume I*, 135.
[570] Ibid., 135.

These references define justice and righteousness as an ongoing covenantal mission with unshakable commitments and active engagement to alleviate all forms of oppression, injustice, sufferings, iniquity, etc.[571] It is beautifully asserted that the presence of Zion is primarily to fulfill that noble mission. Wildberger says that the concern with the values of justice and righteousness in Zion is based on the conviction that "it is there that Yahweh, the protector of justice and the guardian of righteousness, sits enthroned (צֶדֶק וּמִשְׁפָּט, מְכוֹן כִּסְאוֹ, righteousness and justice are the foundation of his throne, Ps. 79:2).[572]

In 1:10 Zion's leaders and people have been identified with Sodom and Gomorrah. Now, the city herself is described as a "whore," and this passage expresses an eloquent lament that the Faithful City (קִרְיָה נֶאֱמָנָה) has become a whore (זוֹנָה).[573] This comparison clearly laments and mourns this decline of the city of Zion. It is an expression of sadness over the loss of precious values in Zion.[574] Darr argues that the next verses further underscore that Zion has become "a harlot" precisely on account of her rebellious and sinful inhabitants, mainly her leader.[575] Wildberger observes that the text does not accuse Jerusalem herself of whoring in the same sense of Hosea. Instead, whoring and faithfulness correspond to one another in an adverse relationship. It is Jerusalem's faithfulness that is the focus, as the people of Zion had essentially put themselves up for sale, as a whore would do.[576]

In addition to these perspectives, Jones remarks that Isaiah is taking the application of the image of harlotry a stage further employing it not as a communication of contemporary syncretism but of social corruption. He further adds:

> The effect of this application is to suggest that to compromise with justice and to adopt false policies are as much an apostasy as the more obvious capitulation to Baal worship. It is fundamentally an act of disobedience and disloyalty to the covenant God. For the image of marriage has this appropriateness also that marriage is founded in a covenant. Any breach of Israel's covenant may be said to be a form of moral or spiritual adultery. Though Isaiah's use of the image has limitations not involved in the more thorough-

[571] In 11:4-5, the values of justice and righteousness are mentioned as the solid foundations of the rule which shall be established under the sovereignty of Yahweh in Zion.
[572] Wildberger, *Isaiah 1-12*, 64.
[573] Riegner examines in her book the imports of the Hebrew stem "ZNH" throughout the various narratives of the Old Testament. She argues that the stem "ZNH" is a comprehensive term for the non-Yahwist religions' praxis that may include ceremonies, deities, religious sites, beliefs, and participants-- all that compete with Yahweh and all that challenge the Yahwist praxis. Irene E. Riegner, *The Vanishing Hebrew Harlot: The Adventure of the Hebrew Stem ZNH* (New York: Peter Lang, 2009).
[574] That theological understanding could be paralleled to the tenors of 57:8. According to this passage, Jerusalem is blamed because of making-up her bed wide, and also uncovering it. Moreover, she is severely blamed because she has loved the beds of others in the same passage. Childs argues that the setting-up of the bed in this image resonates with a variety of sexual images which might be understood as a reversal of the Deuteronomistic symbols for the true worship of Yahweh by the substitution of secret pagan signs. Childs, *Isaiah*, 466-476. Darr also remarks these references seem to indicate that Israel and the people of Jerusalem have depended on other deities or formed alliances with other nations, rather than looking to Yahweh for complete support and protection. Darr, *Isaiah's Vision*, 139-140.
[575] Darr, *Isaiah's Vision*, 138-139.
[576] Wildberger, *Isaiah 1-12*, 64.

> going use of it made by Hosea or Jeremiah or Ezekiel, Isaiah has the advantage of surprise and provocation.[577]

The reference to harlotry can be fully understood when reading or consulting passages like Genesis 34:31 which show that harlotry was a disgraceful profession and that treating an Israelite woman like a prostitute was perceived as a grave misdemeanor and a dishonorable practice. However, Isaiah 1 seems to employ the term not to disgrace Zion herself but to disgrace her people, especially her leaders. The term shows how was Zion abused and victimized as "a whore." The text does not blame or morally judge the whore, but it lashes out with a severe critique against these leaders, described as murderers (מְרַצְּחִים) who treated Zion as woman-whore. Thus, calling the holy city a whore[578] has been intended to shock these leaders into seeing the damage they had caused to status of Zion in that her "condition is understood to be the betrayal of what she has it in her to be, as a decline from aspiration and possibility."[579] As Maier rightly argues, the whore metaphor shifts responsibility for Jerusalem's situation from Yahweh to the leading circles of Jerusalem.[580] These leaders are presented as abusers, aggressive offenders, and rapists.

The employment of the theme of harlotry could have been used to "confront" the leaders and the people of Zion in a shocking and repulsive manner. Sweeny remarks that the whole intention of this section is to voice "an opposition" to Jerusalem's leaders.[581] This opposition complements a trend on Yahweh's part towards confrontation which begins in 1:2 as Yahweh summons both heavens and earth to be his witnesses to proclaim his case against his children whom he reared, yet they rebelled against him. This confrontation is further intensified in 1:10 as these children - the leaders and the people of Zion - become associated with the entire populace of the sinful and doomed Sodom and Gomorrah.

Now, this confrontation with these leaders and people evolves to the point where Zion is described as a harlot because murderers live in her, and justice and righteousness had departed from the city. The use of the word "אֵיכָה" at the very opening of the verse as well as the overall tenor of the section especially 1:2-24, conveys a great deal of sympathy, solidarity, and empathy with Zion as a victimized and abused city: in 1:8 she has been besieged Daughter Zion; in 1:10 her status has been degraded due to her affiliations with Sodom and Gomorrah; in 1:21 her status has been more demeaned as she is called a whore.

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[577] Jones, "Exposition of Isaiah Chapter One Verses Twenty One to the End," in *Scottish Journal of Theology*, 322-323.
[578] The reference to harlotry occurs again in 23:15-18 where the city of Tyre is also described as a prostitute. The objective is apparently to mark her misfortunes and the decline of her status as a prominent trade center in the region. For the book's theology, it appears that Jerusalem's harlotry had been intrinsically associated with her dreadful circumstances which had eventually led to her grim plight of death, demise, and destruction like the city of Tyre.
[579] Jones, "Exposition of Isaiah Chapter One Verses Twenty One to the End," in *Scottish Journal of Theology*, 322-323.
[580] Maier, *Daughter Zion, Mother Zion*, 102.
[581] Sweeney, *Isaiah 1-39*, 85.

Reaching this juncture in the narration, it becomes obvious why Jerusalem had suffered. Jones notes that the accusation is "that Zion has proved untrue to the justice and righteousness which are her ideal."[582] But, it is not Zion herself which proved untrue to these values. It is her people and leaders who abused her status and took for granted that Zion would always receive Yahweh's grace, blessing, and peace since he dwelt in her. Due to this abuse, Zion had been turned into a whore and she was forced to lose her precious things: her justice and righteousness. Because of this unfair victimization and abuse, Yahweh shall extend his grace to Zion (1:24-26) so that that dark chapter in the life of a victimized city could be eventually sealed.

2.5.3.4 Concluding Remarks

In this passage, another segment of Zion's plight has been disclosed and unveiled. The passage invites the reader to penetrate into the internal life of Zion in order to see her moral and ethical foundations: faith, justice, and righteousness. The holy city had lacked all of these things. The passage captures the grim transformation of Zion, the faithful city of Yahweh, in which she became a whore. The theme of harlotry has been utilized to convey meanings which primarily focus on Zion's states of loss, abuse, and victimization. That state of loss has been caused by the lack of faith, justice, and righteousness in her. Abuse and victimization manifest the sinful actions the leaders and people of Zion who oppressed the weak. They committed themselves to evil actions in Zion, and they negated the special status of the holy city.

As Jerusalem lacked these pivotal foundational values which were sacred to Yahweh, he invited doom, misery, and dread to prevail all over her. Still, she remains the victim at a time of oppression, sin, and transgression. That is why her plight has been lamented and mourned. Her people and leaders have been blamed and accused as abusers and sinners. Her victimization is a motivation for Yahweh to intervene in order to save her and cleanse her. Does her victimhood trouble his conscience? Does Yahweh consider Zion as a central location of his presence? Does Yahweh treat Zion as a primary way in which he is present in the world and with his people? Did the compilers of this section use the voice of the personified Zion to expose their sense of victimhood at times of suffering and exile in order to plead for Yahweh's mercy or the change of his mind? The forthcoming encounters with Zion in Isaiah shall reveal more about this drama so that these questions and others can be addressed. Start worrying or start anticipating more about Zion, details to follow!

[582] Jones, "Exposition of Isaiah Chapter One Verses Twenty One to the End," in *Scottish Journal of Theology*, 323.

2.5.4 The Emptying of Jerusalem

כִּי הִנֵּה הָאָדוֹן יְהוָה צְבָאוֹת, מֵסִיר מִירוּשָׁלַם וּמִיהוּדָה, מַשָּׁעֵן, וּמַשָּׁעֲנָה: כֹּל, מִשְׁעַן-לָחֶם, וְכֹל, מִשְׁעַן-מָיִם. :3:1

"For, behold, the Sovereign, Yahweh of Hosts, takes away from Jerusalem and Judah the support: all support of bread, and all support of water."[583]

2.5.4.1 A View on the Image

Gloom returns to permeate Zion in this section. The plight of Zion's populace is the major topic of this passage. Jerusalem's inhabitants encounter grim conditions; their removal and deportation from the holy city as well as a lack of pivotal resources that sustain a life in the holy city, according to 3:1.[584] It is such a sad declaration about Zion which probably ceases to function as a city though there is no direct reference to utter destruction of the city in this image. Childs points out that in this scene Yahweh strips away all the offices which give civil community stability and direction in Jerusalem.[585] It must be ominous news to the "unfaithful" people of the "faithful" city Zion who had treated their holy city like "a whore" (1:21). The examinations in this section concentrate on how this image functions, as well as considering its position at the start of a new chapter in its connections to the previous chapters. Subsequently, the development of Zion could be best defined and traced from Isaiah 1 to Isaiah 3.

As mentioned before, the references to Jerusalem in Isaiah 1 and 2 appear either at the start or at the end of a section. That ordering has been designed to highlight the city's prominence within the overall theological perspectives of the book of Isaiah. In Isaiah 3 the reference to Jerusalem appears at the beginning of the chapter. Jerusalem is the primary concern of the whole chapter as the references to the daughters of Zion in 3:16-24 confirm that. In the first verse of Isaiah 3 the reader is invited to view the fate of Zion's people while they face Yahweh's judgment, including removal from the city and deprivation. This reference to Zion's citizenry does not appear in a literary vacuum, but is connected to the preceding references to Zion, namely those in 1:8,10,21; 2:2-4. This shows that this new twist to Zion's plight chronicled in this section builds on her previous experiences and so is rich in literary and theological meaning.

Smith argues that the whole section in 3:1-5 relates closely to 2:5-22. The earlier message addressed the people of Jerusalem about the questionable character of the leaders of the nation.[586] He also adds that these sections are unified by a common discussion of what Yahweh

[583] For in-depth exegetical examinations of this image see, for example, H.M. Weil, "Exegese d'Isaie 1-15," in *Revue biblique* 49 (1940), 76-85; W. Borowski, "Ciemiężcy zostaną ukarani (Iż 3,1-15)," (The Oppressors will be punished) in *Ruch Biblijny i Liturgiczny* 25 (1972), 242-248; and C. Schedl, "Rufer des Heils in heilloser Zeit (Is 3,1-12)," in *Theologie der Gegenwart in Auswhal* 16 (1972), 92-98.
[584] Smith, *Isaiah 1-39*, 144.
[585] Childs, *Isaiah*, 33.
[586] Smith, *Isaiah 1-39*, 144.

will do on his "special day" (i.e. 2:11,12,17).[587] In this regard, the day of Yahweh in Isaiah 2 appears to have two major and conflicting portraits. The first portrait exhibits the hopeful message of the redemption of Zion and her prominence (2:1-4), whereas the second portrait, occupying the largest portions of the chapter, presents the plight of the people in Zion and the forthcoming divine judgment against them (2:5-22). Thus, 3:1 with its reference to the removal and the deportation of Zion's populace, the whole emptying of the city, establishes natural connections to this grim atmosphere of accusation and judgment which permeated 2:5-22. The inclusion of 3:1 at this juncture of narration appears to assert that Yahweh's utterances are credible and his capability is not challenged (2:14-15). This divine capability now directly reaches Zion, and miserably affects her people and leaders.

Within that intensive atmosphere starkly described in 2:5-22, the prophetic voice declares (in 2:18) that idols of the land would instantly pass away and that the people would throw these idols away in a hurry in 2:20. 3:1 starts with an announcement of the removal of Zion's people, as presumably part of the divine program for cleansing and purging the holy city and the entire land of Judah. Thus, the earlier reference to the removal of the idols prepares the reader to receive another announcement in 3:1 about the removal of the people in Zion. These threads, present both in Isaiah 2 and 3:1, illustrate how Yahweh acts against the elements distorting and besmirching Zion's status so that they would face eradication and elimination by Yahweh. Does that initiate the process of Zion's healing? Does it end her torture so that what caused her abuse would be taken away?[588]

How does the passage in 3:1 function within the entire context of Isaiah 3? Scholars have different arguments about how to divide Isaiah 3, yet they agree that 3:1 indeed initiates a new section. This section conspicuously begins with the wording "כִּי" which seems to provide, as Wildberger remarks, a redactional connection which links this new section to Isaiah 2, and significantly to 2:22 which talks about the powerlessness and worthlessness of human beings.[589] That powerlessness, vulnerability, and fragility now pervade all of Zion's context and the city herself witness the removal of her citizenry and the scarcity of her pivotal resources such as water and bread. Zion's citizenry had no opportunity to challenge this divine action and directive so that they had been forced to submit to deportation.

It is quite obvious in 1:3 that the grim state in Zion embraces both the people and the physical city. The inclusion of both is an indication of the severity and comprehensiveness of the dilemma in which Zion's citizens find themselves. This could be equated to the call in 1:10 which included both the people and the leaders. The lack of water and bread would affect the

[587] Ibid., 144.
[588] It is worth noting that the passage in 2:1-5 interrupt the streaming of accusation and judgment as Zion is promised a new life and a new glory. It is a glimpse that Yahweh's removal and emptying seek to purify not, to utterly wipe out. Yahweh appears here as a doctor who resorts to surgical intervention not to torture and inflict pain, but to cure and to heal.
[589] Wildberger, *Isaiah 1-12*, 128.

whole people of Zion and in no way differentiating between a leader and a normal citizen. Like his utterance of blame and accusation in 1:10, Yahweh's actions against Zion's people would be all-inclusive and all-embracing, affecting the whole people of Zion and the pivotal resources that they relied on to live.

What is the position of 3:1 within the whole chapter? Williamson considers that 3:1-9 formulates one unit which is made up of two main sections: the first section consists of 3:1-7 which is a pre-exilic proclamation of judgment. That section is supplemented by an exilic addition in 3:8-9. For Williamson, the later voices point out how this had been fulfilled in the fall of Judah and Jerusalem, and explain it in generalized theological terms.[590] Wildberger also agrees that the verse in 3:1 begins a new section, but he argues that another new section begins in 3:16. Within the first section, he argues, the verses in 3:1-9a make one single unit as these passages contain one single threat (3:1-5 contain a general threat; 3:6-7 have a single scene demonstrating the consequences of the dissolution of authority in Jerusalem, 3:8-9 consists of independent description of deterioration and provides a proof of the preceding threat).[591] He also acknowledges that the individual sections within Isaiah 3 are joined together as they fit together thematically and it is not easy to separate them from one another.[592]

Considering these strong interconnections between the different threads within Isaiah 3,[593] one can understand and find justifications for the diversity of scholarly arguments as no minimum consensus could be reached on how to divide this chapter. However, if one thoroughly examines the whole chapter with an eye on the topic of Zion, as a central unifying topic, a certain division can be established. Within this undertaking one can follow the development of movement from inside to outside of the holy city. In this regard, the chapter appears to have three major units. The first unit consists of 3:1-12 and focuses on the plight of the people in Zion within the context of Zion's collapse and divine wrath. The movement here is from inside to outside of the city. The references to Jerusalem appear at the start and the middle of the passage. (i.e. 3:1, 8). This solidifies the overall unity of this passage where Zion retains her centrality here.[594] In other words, since Jerusalem appears at the beginning and end of this passage that is can be seen as a device showing how prominent she is within this chapter.

[590] Williamson, *Isaiah 1-27: Volume I*, 242.
[591] Wildberger, *Isaiah 1-12*, 126.
[592] Ibid., 126.
[593] Sweeny points out that 3:1-7 make a one unit which begins by describing the removal of the leaders in "catalogue fashion with a single sentence" (3:1-3) followed by references to the chaos and disorder mainly resulting from the absence of persons capable of exercising authority (i.e. 3:4-7). Sweeney, *Isaiah 1-39*, 106. Smith argues that the message of 3:1 ends in 3:15 with the conclusion, "says the Lord, Yahweh of Hosts; similar to the paragraph ending in 1:20). Smith, *Isaiah 1-39*, 145.Taking another broader perspective, Childs notices that there is a larger thematic unity that loosely connects 3:1 and 4:1 where the focus is placed on the disastrous effects of the "growing anarchy of Jerusalem." Childs, *Isaiah*, 33.
[594] 1:3 speaks about the catastrophe itself; the removal of the people, whereas 3:8 explicates the causes of the catastrophe because their speech and their deeds are against Yahweh.

Quite interestingly, 3:1 contains two perspectives which capture two movements toward Zion and outward from Zion. The removal of the people shows a movement outward, whereas the reference to the lack of bread and water indicates a focus on the inner city in that it exposes that her internal space which has been disconnected from the exterior space.[595] The realities described in these two movements show an intensification of the misery and agony of the people of Zion. In addition, the topics of deportation, alienation, and deprivation as manifestations of this misery could be strongly captured here. The second unit consists of 3:13-15 with describes another movement toward the city as the scene presents Yahweh at his divine council arguing his case against the people of Jerusalem; those who occupy her internal space. This reference echoes back to 1:2 and asserts that Yahweh is the one who had engineered the whole program of the removal and deportation in Zion. This unit functions as a theological assertion that Yahweh is the same active God of 1:2 who manages and determines the movements of history.

The third unit consists of 3:16-26 with a focus on the internal space of Jerusalem. This exposes the sumptuous lives of the daughters of Zion (to be examined in more detail in 2.5.5). This could be equated with the movements in 1:10 and 1:21 all sharing a focus on the internal decay of Zion. Pondering this internal decay in Zion provides insight into Yahweh's motivation for his harsh actions in 3:1-12. Within this unit, the conclusion for all these discussions about Zion appears (3:25-26) with references to Zion's collapse and the fall of her people. Thus, the end and the beginning of Isaiah 3 are thematically and literarily connected and joined together. This structure broadly portrays Zion as a collapsed city devoid of means of life, stability, and peace (i.e. 3:1 speaks about to the removal of her people and lack of the pivotal sources, whereas 3:26 speaks about the desolate gates of Zion which mourn and lament).

What is the genre of this passage? The passage clearly communicates divine judgment against Zion's people and leaders. For Smith this speech reverses the usual order of accusation followed by punishment, as 3:1-7 functions as an announcement of punishment, whereas 3:8-11 provides the reasons why Yahweh would judge the nations. He also adds that the ordering is followed by a final announcement in 3:12-15 asserting that Yahweh would remove the oppressive leaders.[596] It seems that this reversed order, as suggested by Smith, was primarily intended to concentrate on the direct impacts and implications of the divine judgment against Zion's people. The theological interest at the outset of Isaiah 3 seems to be not to explicate "why did this happen?" but "how did this happen?" The causes and reasons motivating this divine reaction have been already explicated in depth in more than one place within the preceding chapters (i.e. 1:4; 1:22-23; 2:6-10).

3:1 invites the reader to penetrate into the vivid scene of the removal and deportation of Zion's people. Subsequently, the state of tension is accelerated as the reader encounters a city

[595] 7:3 alludes to that fact that Jerusalem had relied on resources outside the city to secure her major water supply. For more discussions on Jerusalem's water supply see, E.W.G. Masterman, "The Water Supply of Jerusalem, Ancient and Modern," in *The Biblical World* 19 (1902), 87-112.
[596] Smith, *Isaiah 1-39*, 145.

devoid of life and people in the midst of peril. The passage confirms that the earlier harsh references to Zion's people and leaders in 1:10, and the references to the murderers in Zion (1:21), have not been mere accusations or empty words made on the part of Yahweh. Yahweh is a capable God who would not stand idle against these people who associated themselves with Sodom and Gomorrah or against those murderers in Zion who turned his holy place into a whore. In short, Yahweh would not accept that the silver which had become dross, or the wine which had been mixed with water (1:22), would permanently stay at his own dwelling place on earth. Thus, he embarks on his program for cleansing so that his holy city would be emptied of all impurities, defilement, and degradation. 3:1 then captures the power of this divine action in Zion.

2.5.4.2 Notes on Translation

Two observations need to be made about the translation of the words, "מַשְׁעֵן, וּמַשְׁעֶנָה," and the order of the wordings pair, "Jerusalem and Judah" in ancient versions. First, the LXX translates the wordings "מַשְׁעֵן, וּמַשְׁעֶנָה" as "ἰσχύοντα καὶ ἰσχύουσαν" (a strong man and a strong woman). Tull remarks that the LXX, perhaps looking to the topics to come in the succeeding verses, replicates the grammar with using these wordings "ἰσχύοντα καὶ ἰσχύουσαν." She also adds that modern translations attempt to replicate the alliteration with such phrases as "stay and staff" or "supply and support," describing persons or establishments on whom others relied for stability.[597]

Second, the LXX reads "Ιουδαίας καὶ ἀπὸ Ιερουσαλημ" (from Judah and from Jerusalem). This ordering is in harmony with the same ordering in 1:1 and 2:1 (יְהוּדָה וִירוּשָׁלָ͏ִם) so that that the attention would be given to the plight of Jerusalem and her people at the outset of Isaiah 3. Wildberger argues that the word pair might have served as a reference to the sacred Yahwistic community (5:7 and 8:14).[598] Thus, LXX's ordering seems to give Jerusalem as a holy city a certain priority over the region of Judah.

2.5.4.3 Exegetical Examinations

It appears that the image in 3:1 had been linguistically constructed to robustly illustrate how the situation in Jerusalem had become so precarious. There are two terms used here to refer to Yahweh, namely "הָאָדוֹן" (Sovereign) and "יְהוָה צְבָאוֹת" (Yahweh of Hosts) followed by other references to the "taking away" (מֵסִיר) of "מַשְׁעֵן, וּמַשְׁעֶנָה" (support; "staff and support" in NRSV) and water and bread (מִשְׁעַן-לֶ֫חֶם, מִשְׁעַן-מָ֫יִם). This creates a grim portrait of Jerusalem, permeated with decay, as she experiences the unfolding of the judgment of Yahweh. Within this image, the world of Yahweh with all his might and magnificence encounters the earthly, impure, reality of Jerusalem and Judah with its vulnerable humans and the loss of invaluable materials. The exegetical examinations now concentrate on how this image has been carefully crafted to capture

[597] Tull, *Isaiah 1-39*, 100.
[598] Wildberger, *Isaiah 1-12*, 6.

the diverse dimensions which particularly pertain to the emptying of Zion, the removal of her inhabitants, and the loss of her subsistence.

Following the opening word "כִּי," which functions to connect Isaiah 3 with preceding sections,[599] the verse has the wording "הִנֵּה" (behold) which is a participle normally used to "express the imminent and certain future."[600] Wildberger argues that "הִנֵּה" is an attention-getting presentative interjection which is often used to "introduce threats." He also adds that the text uses the third person here and that normally one would use the third person form (see also 8:7: "הִנֵּה אֲדֹנָי;" 10:33: "הִנֵּה הָאָדוֹן"; 28:2: "הִנֵּה חָזָק וְאַמִּיץ לַאדֹנָי"). The use of this presentative could be an effective literary tool so that the listener and the reader would see what is coming as if it "was happening at that very moment," he also argues.[601] Within the overall atmosphere of judgment, blame, and accusations which permeate the preceding sections as well as Isaiah 3, the usage of this wording, "הִנֵּה," is effectively employed to attract the attention of the reader/listener. He or she is invited to take the forthcoming announcements about the plight of Zion and Judah with all seriousness, consideration, and solemnity. In short, this word prepares the reader or listener to receive the message which is to come.

This preparation of the reader/listener gains more momentum as "הִנֵּה" is immediately followed by two references to Yahweh. They are namely: "הָאָדוֹן" (sovereign) and "יְהוָה צְבָאוֹת" (Yahweh of Hosts). The term "הָאָדוֹן" means the "sovereign one or the lord," whereas the expression "יְהוָה צְבָאוֹת" refers to the covenant God of Israel.[602] Smith argues that the term "צְבָאוֹת" refers to the "host, army" of God" which is a title "stressing God's sovereignty and military superiority over all forces."[603] Thus, the opening words of the verse " כִּי הִנֵּה הָאָדוֹן יְהוָה צְבָאוֹת" convey to the reader or listener that Yahweh is the only active God in the universe who could determine the movement of history, including the fate of Zion and Judah. It is quite necessary that Jerusalem's people and leaders receive this staunch theological message for they have deviated from Yahweh's teachings and laws; they have caused their land not to be filled with Yahweh's presence, but with futile idols.

Following that strong statement about Yahweh - the sovereign, mighty, and powerful God - the verses move to present Yahweh as he carries out his judgments against Zion's people. Yahweh takes away from Jerusalem and Judah (מֵסִיר מִירוּשָׁלַם וּמִיהוּדָה). The wording "מֵסִיר"[604] (take away) takes the encounter between Yahweh and his people from argument and discussions

[599] Williamson argues that "כִּי" is redactional to narrow the focus down to "Jerusalem and Zion" at the beginning of a new section. Williamson, *Isaiah 1-27*: *Volume I*, 243.
[600] Ibid., 231.
[601] Wildberger, *Isaiah 1-12*, 128.
[602] Motyer, *The Prophecy of Isaiah*, 59.
[603] Smith, *Isaiah 1-39*, 145.
[604] In Proverbs 28:9 the word "מַסִיר" is used in the sense of "turning away." The reference here is to the one who "turns away" from hearing the law. In Job 12:24 the term is used in similar way to 3:1 meaning "to take away" or "strip away." The passage here speaks about, מַסִיר--לֵב, רָאשֵׁי עַם-הָאָרֶץ; he takes away (strips NRSV) the heart of the chiefs - the land.

(1:2-18) to concrete and harsh actions. Yahweh does not only argue, blame, or accuse: he is a capable and active God who could judge and punish.

For Wildberger, the bland term "מֵסִיר" does not give an indication about the way in which the disintegration of the supports would take place, but that is inconsequential. No matter "who swings into action, the actual main character in this history is Yahweh."[605] The references to "יְרוּשָׁלַם" (Jerusalem) and "יְהוּדָה" (Judah) show that these two entities are now directly targeted by Yahweh's judgment. That comes in line with the broader perspectives of the whole book, as it is a vision, which the prophet Isaiah saw concerning the fate of Jerusalem and Judah (1:1). Yahweh works according to a divine program to judge Jerusalem's people for all their transgressions and faults.

What does Yahweh take away from Jerusalem and Judah? According to the verse, Yahweh takes two things. First, Yahweh is taking "support, staff" (מַשְׁעֵן, וּמַשְׁעֶנָה).[606] These terms are the masculine and feminine forms of the same word, and they highlight the fact that Yahweh would remove everything that supports life and disorder in Zion.[607] For Blenkinsopp this pair of words signals not two separate identities but one totality,[608] whereas Williamson remarks that the forms have been deliberately coined "for the sake of closer alliteration."[609] It is worth noting here that the feminine form is not attested elsewhere in the Old Testament (usually משענת), nor the spelling with *sere* of the masculine.[610] In the biblical narratives, the term "משענת" refers to the actual staff upon which one leans (i.e. Exodus 21:19, 2 Kings 18:21, Ezekiel 29:6).[611]

The term could also serve as the emblem of honor accorded to a leader in Numbers 21:18, or it could serve the shepherds who would lean on it as they watch their flocks (Psalm 23:4).[612] For Clements the entire reference to "מַשְׁעֵן, וּמַשְׁעֶנָה" is metaphorical and describes the political and the military leaders of Judah.[613] Wildberger argues that the theological meaning of the wording would indicate that instead of letting Yahweh be the support, security had been sought in the protection and stability offered by human authorities.[614] Considering the earlier references to leaders (1:10) and princes (1:23), it is plausible to think that "מַשְׁעֵן, וּמַשְׁעֶנָה" could refer to those who were in power and held authority in Jerusalem and Judah.

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[605] Wildberger, *Isaiah 1-12*, 128.
[606] Tull points out that the noun derives from a verb that in its passive form means, both literally and metaphorically, to support oneself on; to lean on. Tull, *Isaiah 1-39*, 100. Williamson argues these wordings are references to the leaders of the society who in normal circumstances would be expected to maintain social cohesion and order. Williamson, *Isaiah 1-27: Volume I*, 243.
[607] Smith, *Isaiah 1-39*, 145-146.
[608] Blenkinsopp, *Isaiah 1-39*, 198.
[609] Williamson, *Isaiah 1-27: Volume 1*, 232.
[610] Ibid., 232.
[611] Wildberger, *Isaiah 1-12*, 128.
[612] Ibid., 128.
[613] R. Clements, *Isaiah 1-39* (NCBC; Grand Rapids: Eerdmans, 1980), 47.
[614] Wildberger, *Isaiah 1-12*, 128-129. Tull also argues that the wording here may echo a major complaint against the people due to their reliance on supports other than Yahweh (31:1). Tull, *Isaiah 1-39*, 100.

The people were supposed to rely on these leaders to gain stability, justice, and security. But these leaders had abused their power and authority, thus letting down their own subjects. For that reason, they are described as "מְרַצְּחִים" (murderers) in 1:21, and they are also called " שָׂרַיִךְ סוֹרְרִים" (rebellious princes) in 1:22. Yahweh is not taking away just and righteous leaders who were fulfilling their ethical obligations towards their subjects and him, but he is removing these murderers, sinners, and rebellious princes in Zion. Thus, the wording pair is employed in a cynical and mocking way to describe the leaders of Zion who, instead of supporting the people, had abused and humiliated them (1:23). Due to their failures and abuses, they became not the true "משענת" but the mere "מַשְׁעֵן, וּמַשְׁעֶנָה" and the alliteration of these words indicates that they are deserving of mockery and ridicule.

Interestingly, 3:2-4 supplies a detailed list of these deported people from Jerusalem and Judah.[615] Smith notices that the king and the priests are not included here. For him, that could indicate that the king was not an active leader at that time, and that corruption was not found in the lives of the priests: these circumstances could be similar to the descriptions in 2 Chronicles 26:16-21 where King Uzziah was separated from the society due to sickness, and a group of priests faithfully served Yahweh.[616] One may also argue that this absence of the king and the priests could be used to identify the voice the remnant of survivors in 1:9. Does this remnant stand for these priests and the royal institution of Jerusalem? The references to King Hezekiah and his connections with the prophet Isaiah in 37:1-3-21 conveys a positive attitude concerning the relationship between Jerusalem's monarch and the prophetic office. Thus, the compilers of this list of deportees may have shared certain sympathy both with the priests (or were priests themselves) and the royal house of David (16:5; 22:22). This is why neither group were included in this list of deportation and shame.

The second thing that Yahweh takes away from Jerusalem is her sustenance: pivotal and necessary items for her life, namely "כֹּל, מִשְׁעַן-לֶחֶם, וְכֹל, מִשְׁעַן-מָיִם" (all support of bread, and all support of water). What does that mean? For Motyer, the judgment against Jerusalem is manifested by the breakdown of the basic material supplies such as food and water.[617] The lack of food and water may imply here that Jerusalem was under a harsh military siege. If one accepts such an understanding, that situation could be related to the earlier image of Zion as "כְּעִיר נָצוּרָה" (a besieged city) in 1:8.[618] This siege, if connected with this section, is not now described in terms of isolation and seclusion, but it is depicted as hitting the city so hard that it affects miserably the most pivotal pillars of society's survival, the availability of water and food.[619]

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[615] They are "the mighty man, and the man of war; the judge, and the prophet, and the diviner, and the elder, the captain of fifty, and the man of rank, and the counselor, and the cunning charmer, and the skillful enchanter."
[616] Smith, *Isaiah 1-39*, 146.
[617] Motyer, *The Prophecy of Isaiah*, 60.
[618] Tulls points out that some commentators view the removal of all the staff and the support as an implicit reference to the Assyrian policies of deporting the leaders of the conquered lands. Tull, *Isaiah 1-39*, 100.
[619] Williamson argues that this seems to be a later addition to the text which probably refers to a time of siege or the period of dire distress and the emphasis here is on deprivation. He also adds that the word "לֶחֶם" occurs in 3:7

It appears that the absence of water and bread had continued even after the removal of the people. The verse speaks first about the removal of "מַשְׁעֵן, וּמַשְׁעֵנָה" (support) and then concludes with references to the lack of water and bread in Jerusalem. This ordering asserts that living in Jerusalem would not be conceivable even after the removal and deportation due to the lack of water and bread; in other words, deprivation endured in a setting that could not support life. The overall message of the verse confirms that Zion had become a city devoid of life due the removal of her people.

This was also harshly accompanied by the lack of essential and reliable resources (bread and water) which function in a normal situation as the pivotal threads to weave together daily lives. In short, Jerusalem has lost her necessary pillars: both her people and pivotal resources to sustain her life. However, Jerusalem is not depicted as an utterly devastated or ruined city. But did she also lose the affection and the empathy of Yahweh forever? The encounter with her other references within the rest of the chapters of the book of Isaiah shall certainly render an answer to that anxious question.

2.5.4.4 Concluding Remarks

Motyer notes that 3:1 shows the delineation of a collapsing society where people would most keenly begin to feel it: the breakdown of basic material supplies such as food and water.[620] It is precisely a story about removal, loss, deprivation, and denial with all their impacts and implications. Why did Yahweh carry out this harsh "removal"? In the previous encounter with Zion, the reader has met the murderers in Zion (1:21), the rebellious leaders of Zion (1:23), the silver which had been turned into dross, and the wine which had mixed with water in Zion. Facing all these impurities pervading his sacred and beloved landscape, Yahweh – as presented by the writers/compilers of the book of Isaiah - seems to have had no other choice but to resort to concrete, painful actions of "מֵסִיר" so the deterioration in Zion could be directly and resolutely confronted and halted.

It is worth emphasizing here that Yahweh is not depicted according to this image as God who had caused an utter destruction and a sheer devastation in Zion and Judah. He is only taking away the people and the basic things from Jerusalem and Judah. It is such an eloquent way to assert that Yahweh's ultimate purpose would be to purify and cleanse, not to utterly annihilate, and completely destroy. With this story of removal, a new anticipation begins, and even hope might flourish. Would be there another return to Jerusalem and Judah so that "מֵסִיר" will be proved as a temporary harsh divine measure primarily intended to treat, not to slaughter; to heal, not to murder; to alter, not to permanently torture; and to purify, not to ruin?

(אֵין לֶחֶם וְאֵין שִׂמְלָה) to imply that the speaker does not have the wherewithal to feed and clothe the people, the basic responsibility of any leader. Williamson, *Isaiah 1-27: Volume 1*, 243

[620] Motyer, *The Prophecy of Isaiah*, 60.

2.5.5. Haughty Women of Jerusalem

3:16. וַיֹּאמֶר יְהוָה, יַעַן כִּי גָּבְהוּ בְּנוֹת צִיּוֹן, וַתֵּלַכְנָה נטוות (נְטוּיוֹת) גָּרוֹן, וּמְשַׂקְּרוֹת עֵינָיִם; הָלוֹךְ וְטָפֹף תֵּלַכְנָה, וּבְרַגְלֵיהֶם תְּעַכַּסְנָה

"16. And Yahweh said: Because the daughters of Zion are haughty and walk with outstretched necks, glancing wantonly with their eyes, mincing along as they go, tinkling with their feet.[621]

2.5.5.1 A View on the Image

As discussed earlier, Isaiah 3 contains three main units which primarily deal with two major, interrelated themes, namely (a) Yahweh's judgments against Zion's people and leaders (3:1-12); and (b) the reasons for and the manifestations of this divine judgment (3:13-15; 3:16-26). The last unit of Isaiah 3 (i.e. 3:16-26) begins with no references whatever to judging or punishing the city or her people. It has a remarkable start, however, as it explicates the reasons behind the divine intervention against Zion's women and their luxurious objectives. Thus, the major issue here is why Yahweh would carry out his action of removals in Jerusalem. Following this verse, the next passage (3:17-24) explicate how Yahweh would respond to the rebellious women who disgraced Zion.

Consequently, the reader is exposed to a new context in Jerusalem in that the focus is placed on the excessive behaviors and practices of the elite women of Zion. Due to this particular focus, the movement now is directed towards the streets and the alleys of the city where these elite woman walked, exhibiting their hubris and their excessive pride. The forthcoming discussions focus on revealing the inner and disgraceful world of Zion's aristocrats in its inordinate extravagance. There will be attention given to the connections between 3:16 and the preceding sections, mainly occurring in Isaiah 1-3, as well as their functions within the last unit of Isaiah 3.

What is the theological connection between 3:16 and the preceding verse? 3:16 begins with "a divine speech formula"[622] "וַיֹּאמֶר יְהוָה" (and said Yahweh) which marks the start of proclaiming a new, but an interrelated message about Yahweh's activity in Jerusalem. This message exposes another side of the holy city's moral decay and ethical deterioration (also in 1:21-23). As Williamson observes, this structural break up coincides with a change in subject matter though still fitting within the general theme of the chapter as a whole.[623] For Sweeney the *waw*-consecutive at the beginning of 3:16 establishes syntactical connection between 3:16-4:1 and 3:12-15.[624] This connection also has theological implications in that the topic of judgment

[621] For thorough exegetical examination of the image see, Elizabeth Ellen Platt, "Jewelry of Bible Times and the Catalog of Isaiah 3:18-23: Part I," in *Andrews University Seminary Studies* 17.1 (1979), 71-84; idem "Jewelry of Bible Times and the Catalog of Isaiah 3:18-23: Part II," in *Andrews University Seminary Studies* 17.2 (1979), 189-201; and C.H. Yalon, "Erklärung einiger Schriftstellen," (concerning 3:16 and 15:15) in *Beth Miqra* 11 (1965/1966), 17-20.
[622] Williamson, *Isaiah 1-27*: *Volume I*, 286.
[623] Ibid., 286.
[624] Sweeney, *Isaiah 1-39*, 107.

against Zion, with its causes and grim results, permeates these verses. But the concentration is now on a specific segment within the corrupt Jerusalemite society, namely the elite Jerusalemite women. The examination of this specific segment of the population is quite vital as it enables a deep penetration into the lives of the Jerusalemite elite society during the city's former times.

Tull points out that the immediate juxtaposition of the "grinding the face of the poor" in 3:15 with the "haughty outstretched necks" and "roving eyes" of Zion's women in 3:16 "speak volumes of implications."[625] This juxtaposition displays the intrinsic relationships between the actions of the leaders of Zion and the conduct of these women in the holy city.[626] That relationship is based on the prevalence of oppression, corruption, and injustice which apparently became the trade mark of the Jerusalemite leadership and elite. The end of the second unit and the start of the last unit in Isaiah 3 present the spheres of relationship in a cynical and pessimistic way showing that the Jerusalemite elite society oppressed the poor while its spoiled women led a life of excessive opulence and extravagance. The moral decay of that society and its perverted value system could not be missed here.

Interestingly, 3:1 opens with a scene of removal and deportation (judgment), whereas 3:16 opens with a scene of the elite women of Zion indulging in their superficial practices in the streets of Jerusalem. Due to this arrangement within the chapter, the first impression of the reader about these women in light of the earlier references to the removal of the people in 3:1 would be the recognition of the fragility and triviality of this superficial society. The next verses (3:17-24) reinforce this impression in larger scale as the reader encounters again the theme of removal of 3:1 now expressed when the luxurious items of these aristocrat women would be taken away. Thus, the earlier reference to the "מֵסִיר" of people (taking away) in 3:1 is reiterated again in 3:18, with the presence of the same verb form "יָסִיר." This asserts the fallacy of this Jerusalemite society manifested in its unethical pursuits and corrupt moral outlooks.

The general atmosphere of 3:1-15 is divine judgment and wrath, but the reader encounters at the outset of the last unit the elite women of Jerusalem described as "גָּבְהוּ בְּנוֹת צִיּוֹן" (haughty daughters of Zion). The first thought would probably be a question about the worth of this haughtiness when Zion faces a divine program of removal and cleansing. Moreover, the haughtiness of the women in this verse parallels earlier references to highness and loftiness found in 2:12,17. Specifically, 3:16 reaches back to the vocabulary of arrogance in these verses in order to paint a highly unflattering portrait of the vanity of these elite women of Jerusalem.[627] In this regard, 2:17 speaks about "וְשַׁח גַּבְהוּת הָאָדָם," the haughtiness of people shall be bowed down, whereas 2:12 tells that Yahweh has a day against "וְרָם—עַל כָּל-גֵּאֶה," the proud and lofty.[628]

[625] Tull, *Isaiah 1-39*, 104.
[626] Sweeney, *Isaiah 1-39*, 107.
[627] Tull, *Isaiah 1-39*, 105.
[628] Backersten argues that these references to human arrogance manifested by the people's words and deeds against Yahweh in 3:8 explicate the reason for Jerusalem's fall. Olof Bäckersten, *Isaiah's Political Message: An Appraisal of his Alleged Social Critique* (FAT 2. Reihe 29; Tübingen: Mohr Siebeck, 2008), 175.

Thus, it is inevitable that this haughtiness and pride on the part of Zion's women would be destined to bring about doom and ruination. One may argue that these haughty women of Zion had tried in vain to usurp[629] or claim a quality which only belongs to Yahweh at his dwelling place on earth where he manifests his highness, power, and grandeur (42:5). Recognizing the true grandeur and magnificence in power of Yahweh, whose qualities both attract and imply ethical obligations for his followers, his people of the covenant, should act with humility and modesty, not with pride and arrogance. They must also seek justice and care for the needs of the poor and those who have been wronged or who require protection (1:17). If they fail to do so, their fate would be like the lofty hills and mountains (2:12) which encounter Yahweh's wrath and punishment and are brought low. While fake loftiness and haughtiness would fade away, only Zion under Yahweh's authority and sovereignty shall be the highest of mountains and will be raised above all hills (2:2).

How does the verse in question function within the build-up of the last unit in Isaiah 3? It is worth noting that the announcement of judgment which follows in 3:17-24 is interrupted by an enumeration of types of jewelry and clothing in 3:18-23 which shall be taken away.[630] Tull notes that the long list of women's adornments which would be removed from Jerusalem corresponds to the removal of all staff and support in 3:1-3, as both images present a state of utter loss and sheer destruction prevalent in Jerusalem.[631] Why do these units of Isaiah 3 share such detailed lists which describe either deported people (3:1-3) or luxuries objects in (3:18-24)?

It appears that these lists with their details indicate that Jerusalem was a city flourishing with a seemingly active life. She did not lack corrupt leaders or luxurious objects, but her life was not lived according to Yahweh's teachings and instructions. That was the major dilemma of Zion with Yahweh. The theological message to the reader and hearer is that the people should not be deceived by all these lofty manifestations of governance or luxury since they could not conceal the fragility and the feebleness of Zion's elite society in front of Yahweh's might, intervention, and judgment. In short, Isaiah 3 generally confirms that any lifestyle driven by the principles of oppression, pride, and arrogance and not by the values of justice and righteousness would be utterly swept away "מַסִיר" by Yahweh.

Wildberger points out that the introduction "וַיֹּאמֶר יְהוָה" (and Yahweh said) is not appropriate since Yahweh is mentioned in 3:17 in the third person. For him that is a redactional element.[632] Based on that, some commentators are more inclined to delete or bracket "וַיֹּאמֶר יְהוָה" as a mistaken redactional addition.[633] However, this redactional element seems to have a pivotal function at the beginning of the new unit of Isaiah 3. Tellingly, this inclusion appears to alert the reader about the communication of a new message to be delivered from Yahweh's mouth

[629] Ibid., 175.
[630] Wildberger, *Isaiah 1-39*, 147.
[631] Tull, *Isaiah 1-39*, 105.
[632] Wilberger, *Isaiah 1-39*, 146.
[633] Williamson, *Isaiah 1-27: Volume I*, 287.

regarding the plight of Zion. This message is quite separate from the removal of people with its consequences (3:1-12), but it also complements it.

In this regard, the opening words of 3:16 could be also paralleled with the opening words of the next passage (3:17) "וְשִׁפַּח אֲדֹנָי." They appear to create a pattern which emphasizes the involvement and the activity of Yahweh (יְהוָה, אֲדֹנָי) in observing and determining all of the affairs of Zion. Yahweh is active both in words (he says in 3:16) and deeds (he acts in 3:17). Therefore, the shift from the first person form (3:16) to the third person form (3:17-24) asserts that when Yahweh proclaims something, it is actualized in different ways and different circumstances. Yahweh does not necessarily need to say: "I carried out that myself" because he could use his human agents, like the Assyrian monarch described as his "rod of wrath" to execute his plans and programs (10:5).

Thus, the core issue at the outset of 3:16 is the critique against these women which comes from the mouth of Yahweh as manifested by the usage of first person. The usage of the first person form seems to affirm that these practices are what Yahweh's soul truly hates and despises (1:14). By the same token, the usage of the third person form in 3:17 enables the text to report what Yahweh is capable to do in dealing with these women and the other sinners in Jerusalem so that his words and announcements would gain more credibility and believability. In short, Yahweh says things and he also finds his own ways to actualize his utterance into tangible and powerful deeds.

Does this passage echo anti-women sentiments as it appears within the context of the preceding passages? To address that issue, one should consider that Isaiah has previously lashed out with a severe critique against the whole people and the leaders (1:10), the princes (1:23), and the government officials and dignitaries (3:1-3). These references have contained no direct references to women. However, the verse in 3:16 astoundingly begins with lashing out with a severe critique against the elite women of Jerusalem. If one considers this critique within the overall context of the earlier references to the Jerusalemite society, it appears that these references together assert that judgment against Jerusalem's populace would be inclusive. This judgment embraces leaders and citizens, men and women; no one could be saved from accusation, blame, and guilt.

As Platt argues, the obvious conclusion is that Isaiah 1-3 gives a collection of oracles that denounce both the men and women as the injustices of the society are being condemned.[634] It would be then a shortsighted thing to consider the disgraceful actions of these women in Jerusalem separately, excluding the larger context of Jerusalem's corrupt leadership which had fostered injustice, extravagance, and oppression. Overall, these women and their larger society had functioned in a scandalous manner at the sacred place of Yahweh, his dwelling place in Zion. Because Yahweh is a God of justice and righteousness (42:6), he robustly refuses to accept

[634] Platt, "Jewelry of Bible Times and the Catalog of Isaiah 3:18-23: Part I," in *Andrews University Seminary Studie*s, 83.

or tolerate such extravagance and opulence accompanied with oppression and injustice. For that reason, Yahweh is morally and ethically entitled to act and respond to all this disgrace prevalent in Zion.

2.5.1.2 Notes on Translation

Wildberger argues that the common translation of "וְתֵלַכְנָה נטוות גָּרוֹן" "with outstretched neck" (LXX "ὑψηλῷ τραχήλῳ," meaning "high raised neck") is more "a makeshift translation than the exact rendering. The Vulgate has too "ambulaverunt extento collo" (they have walked with stretched necks.) For Wildberger the wording "נטה" does not mean "upward," but "turn to the side, stretch sideward," which means that the women glance flirtatiously to one side, to see if those who meet them have noticed and been taken with their beauty."[635]

2.5.5.3 Exegetical Examinations

The exegetical task in this section is to examine the verse in question in order to reveal the richness of its images of Zion's women. Considering the overall concept of the verse, Williamson is more inclined to perceive the entire text as a condemnation of the abuse of authority of the office in Jerusalem, but not an attack *per se* on women who were wearing beautiful apparel.[636] These elite women of Zion who belonged to that context had acted with pride and arrogance in Jerusalem, in the temple area in the holy city, the very place where Yahweh should be exalted and glorified.[637] As Watts, the residents of the holy city must be persons who are fit for that privilege and responsibility.[638] Thus, like the leaders and the people of Zion (1:10, 23) these women had terribly failed to live according the values and demands of this sacred place.

Since the purpose of the whole verse is to explicate "why" Yahweh wants to judge these women, the verse begins with "יַעַן כִּי" (because). Following that, these women of Zion are condemned for specific reasons, namely (a) their haughtiness; (b) walking with outstretched necks; (c) glancing seductively with their eyes; (d) mincing as they go; and (e) tinkling with their feet. Through referring to different body parts such as neck, eye, and feet, the verse draws a living picture of these elite women of Zion as they display their pride as they walk throughout the streets of the holy city. This walk ignites Yahweh and prompts his reaction to punish these women (1:17-23). It is not because Yahweh hates beauty or charming appearances: it is because this walk by haughty women occurs in his holy city which has been permeated with injustices and oppression.

The opening words "וַיֹּאמֶר יְהוָה" (and Yahweh said) immediately invite the reader to the world of Yahweh with his solemn announcements and proclamations. It is the same Yahweh

[635] Wildberger, *Isaiah 1-39*, 149.
[636] Williamson, *Isaiah 1-27: Volume I*, 291.
[637] Smith, *Isaiah 1-39*, 151.
[638] Watts, *Isaiah 1-33*, 45.

who also takes from Zion her staff and support in 3:1. He is not a God of words but of action and deeds for he can say and remove. Following that solemn introduction, the words "יַעַן כִּי" (because) appears. Watts remarks that this term introduces a causal clause and it is a stronger construction than "כִּי" as it provides the reasons for judgment.[639] Thus, the reader expects something to follow by which Yahweh intends to explicate the causes of and reasons for his forthcoming actions. Watts says that the point here is that Yahweh does not act arbitrarily,[640] or randomly, but he is the God of order and he has his own reasons and purposes which he could also legitimize and justify. For this the word "because" perfectly serves that purpose.

After confirming Yahweh's robust presence and his wisdom, the verse moves to another earthly reality which is tied to the circumstances of the women of Jerusalem. They are called here daughters of Zion (בְּנוֹת צִיּוֹן) (i.e. the same expression also occurs in 3:17 and 4:4). That expression probably does not refer to the young girls of the holy city, but to the society of women in Jerusalem.[641] If one considers the objects that these women possessed (3:17-24), one may deduce that the elite women of Jerusalem are meant here. It is certainly not the widows of the city (1:23).

It is worth noting that the verse speaks about Zion and not Jerusalem. For Wildberger the purpose could be to remind the reader or listener that "בַּת-צִיּוֹן" (Daughter Zion) is a designation for Jerusalem with all its theological force. To be in the status of "בַּת-צִיּוֹן" that means placing oneself under Yahweh and obey his commands at his dwelling place on earth, but the women of Jerusalem were remote from him: proud and arrogant.[642] In short, these women deviated from the cores values of Zion, as other passages in the book of Isaiah proclaim (i.e. 2:2-3; 14:32; 33:5). But why does Yahweh speak harshly against the Jerusalemite elite women?

A first glimpse at what has annoyed Yahweh reveals that these women of Zion were haughty. As discussed earlier, this word haughty highlights the state of conflict between Yahweh and these women by which they had claimed something which exclusively belonged to Yahweh: highness, greatness, and grandeur. Williamson argues that "גָּבְהוּ" (haughty/lofty) could be related with the book's basic theology (2:11,12,15,17)[643] as these women had sought to seize a position which belonged to Yahweh alone,[644] and done so at his dwelling place on earth. Moreover their haughtiness could also indicate that these women had negated Yahweh's teaching and laws; they had looked down at the poor and the needy in Zion. To be haughty is to look at others as inferiors or lower than oneself. By the same token, the opposite of haughtiness is humility, which theologically dictates both recognition of the loftiness and highness of Yahweh alone, and life

[639] Ibid., 45.
[640] Ibid., 45.
[641] Wildberger, *Isaiah 1-39*, 148.
[642] Ibid., 149.
[643] Williamson, *Isaiah 1-27: Volume I*, 289.
[644] Ibid., 289.

lived according to his teachings and instructions. For that reason, humility is praised in the Hebrew Bible and haughtiness is condemned (i.e. Exodus 10:3; Proverbs 16:19; Psalm 25:9).

These elite women are not only described as haughty in appearance. Their haughtiness is also exhibited through their body movements that are listed in the verse. First, these elite women walk with outstretched necks (וְתִלַּכְנָה נטוות גָּרוֹן). What does that mean? In Songs of Solomon 4:4 the neck is associated with a tower for beauty, and within the neck lies the voice box of communication. It is also the body part which connects the head and the body. Considering all its pivotal functions, the neck plays an important role in communication and interaction. Smith remarks that the way these women carried their heads breathed sophistication as they flirtatiously looked from side to side and down their noses at the lower class.[645] Williamson says that the whole reference probably means the disproportionate elevation of the self which is an indication of haughtiness and pride as a sign of aristocratic grace.[646]

Second, these women glance wantonly with their eyes (וּמְשַׂקְּרוֹת עֵינָיִם). Eyes are quite important parts of the body in that they allow the person to see, perceive, and interact with the surrounding world and environments. In 2:11 eyes are used to show the qualities of arrogance and pride in that the sinners portrayed. Similarly, these women in Jerusalem had used their eyes not to exhibit humility and modesty, but they used them "wantonly" (מְשַׂקְּרוֹת). Williamson argues that the term could refer to a type of look made with an eye like ogling or winkling.[647] In other words, the whole reference could mean that these women cast seductive glances.[648] Engaging in this manner of using their eyes indicates pride and arrogance, as they begged the attention of others by resorting to vulgar and tempting behaviors.

Third, these women mince along as they go (הָלוֹךְ וְטָפֹף תִּלַּכְנָה). As the body movement develops in the passage, it reaches now the feet of these women to show how these women walk.[649] Smith notes that "טָפֹף" (quick little steps) is derived from the term "טָף" (children), and that it is probably referring to their manner of walking with small steps. He adds that these behaviors show a proud heart that Yahweh rejects.[650] Sweeney attempts to explicate the word "תְּעַכַּסְנָה" which appears in the next line. He notes the two verbs: "טָפֹף" (the verb root *tpp* means to join, touch closely or add in late Hebrew) and "תְּעַכַּסְנָה" (the verb root '*ks* means in Arabic to reverse or to tie backwards). For him both verbs convey "a sense of confinement" as these women who walk with mincing steps and rattling feet will continue to do so when they are in chaining together as captives.[651]

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[645] Smith, *Isaiah 1-39*, 151.
[646] Williamson, *Isaiah 1-27: Volume I*, 290.
[647] Ibid., 274.
[648] Wildberger, *Isaiah 1-39*, 149.
[649] Williamson remarks that it is unusual for adults to walk thus, but the next phrase "וּבְרַגְלֵיהֶם תְּעַכַּסְנָה" probably explains it: they walk to attract attention. Williamson, *Isaiah 1-27: Volume 1*, 290.
[650] Smith, *Isaiah 1-39*, 151.
[651] Sweeney, *Isaiah 1-4*, 156.

If one considers the earlier references to outreached necks and wantonly eyes, the reference here probably indicates that these women walked in a ridiculous and imbalanced manner as a manifestation of their pride and arrogance. This lack of balance has a theological connotation since these women had also walked away from Yahweh's paths. They opted to live a lifestyle driven by pride, haughtiness, and arrogance. In 2:6 the people of Jacob are invited to come and walk in the light of Yahweh, whereas the nations come to Zion to walk in the paths of Yahweh in 2:3. Considering these references to the theme of "walking," Yahweh invites the people to walk in his paths, and not to walk in a manner which manifests pride, hubris, and arrogance like these haughty women of Zion. The walk in Yahweh's path leads to a life of peace and faith whereas the walk of pride and arrogance result in destruction and annihilation.

Last, these women are also tinkling with their feet (וּבְרַגְלֵיהֶם תְּעַכַּסְנָה). Wildberger points out that this could mean that these women had made jingling sounds with their foot bracelets which they wear around their ankles.[652] As for the term "תְּעַכַּסְנָה," Williamson remarks that the verb is generally explained as *piel* denominative from "עֲכַס" which means an ankle so the thought here is that these women shake anklets to produce a jingling sound when walking.[653] Platt points out that the reference here would be to heavy round anklets or bangles worn in pairs, usually several at a time, as shown on late Bronze fertility figurines and found on female leg bones in Iron Age burials.[654] It seems that these women made such tinkling sounds either to grab the attention of others or display their senses of pride and haughtiness as they go throughout the streets of Zion. In all situations, such movements seem to manifest the worst expressions of human pride and arrogance.

2.5.5.4 Concluding Remarks

As the reader is taken on a short walk with these elite women of Jerusalem throughout the streets and the alleys of the holy city, he or she could only witness a walk which manifests pride and arrogance. These women had abused their bodies, Yahweh's gifts to them, by using them in such irrational and imbalanced manners. The verse seems to penetrate into the depth of human psychology and experience to expose the conduct of those who are not humble before Yahweh. This walk echoes a lifestyle and system which Yahweh utterly rejects and despises. Yahweh, who established Zion for moral and ethical reasons to empower and help the poor and needy (14:32), does not want this pride and arrogance in Zion. He expects conducts in Zion which are inspired by the values of justice and righteousness.

Interestingly, the reader does not wait long to encounter the divine reaction since the next verse, 3:17, announces that "וְשִׁפַּח אֲדֹנָי, קָדְקֹד בְּנוֹת צִיּוֹן; וַיהוָה, פָּתְהֵן יְעָרֶה" (and Yahweh will smite with a scab the crown of the head of the daughters of Zion, and Yahweh will lay bare their secret

[652] Wildberger, *Isaiah 1-39*, 149.
[653] Williamson, *Isaiah 1-27: Volume I*, 275.
[654] Platt, "Jewelry of Bible Times and the Catalog of Isaiah 3:18-23: Part I," in *Andrews University Seminary Studies*, 73.

parts). Yahweh immediately moves from expressing his disgust and rejection to carrying out his action and transformation so that his dwelling place on earth would be purified and cleansed from all these objects associated with human pride and arrogance.[655] Zion as Yahweh's dwelling place on earth has a moral system and ethical values which must be followed and respected.

2.5.6. Lamenting Gates of Jerusalem

וְאָנוּ וְאָבְלוּ, פְּתָחֶיהָ; וְנִקְּתָה, לָאָרֶץ תֵּשֵׁב :3:26

"And her openings shall lament and mourn, and she shall be emptied, as she sits upon the ground."[656]

2.5.6.1 A View on the Image

In the references to Zion so far explored there have been a wide range of images and actions employed that have provided a portrait of Jerusalem's circumstances: siege, comparisons with Sodom and Gomorrah, harlotry, removal of citizens, and the sweeping away of both luxurious items and others items necessary for human sustenance. Within this dramatic flow, the primary focus has been on the city's moral and ethical internal decay. Isaiah 3 is quite special as it does not deal exclusively with the theme of accusation and guilt in relationship with Zion's populace, but exposes the divine judgment against the sinful Jerusalem's people. The examinations that follow seek to reveal how the position of 3:26 at the end of Isaiah 3, as well its connections to the previous references to Zion, contribute to formulating more aspects of Zion's portrait at this juncture within the book's narration.

As the main units of Isaiah 3 expose the removal of Zion's populace and her materials as a manifestation of Yahweh's plan for Zion's purification, the concluding verses of the last unit of the chapter are strong and vivid as Jerusalem is directly addressed in 3:25 as the gate – which is a personification of the city itself – is shown lamenting and mourning. The overall message to the reader at the end of Isaiah 3 is that Zion is now an empty, a ruined, and a victimized city; "pictured as one sunk to the ground and mourning."[657] This transition from judgment to lament, from intimidation to mourning, takes the reader back to the image of besieged Zion in 1:8. This generates renewed empathy with Zion as a suffering city. In both contexts, there are allusions to

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[655] Platt: "The juxtaposition of men's and women's articles would be particularly appropriate in the context of the Isa 3 oracle collection where first men of office have been denounced, then aristocratic women, and ultimately both in conclusion. The poetic structure of the catalog is difficult for literary experts to discern, but it should be noted that the arrangement and alternation of masculine and feminine plural noun forms in Hebrew may even witness to the juxtaposition of the oracle subject of men and women. There are eleven masculine plural nouns and ten feminine plural ones set in identifiable patterns. Our evidence indicates that this catalog of insignia of high office was specifically constructed in literary effect to confirm the denunciation of both aristocratic men and women." Platt, "Jewelry of Bible Times and the Catalog of Isaiah 3:18-23: Part I," in *Andrews University Seminary Studies*, 84.

[656] For in-depth exegesis of this verse, see Otto Kaiser, *Isaiah 1-12: A Commentary* (OTL; Philadelphia; Westminster Press, 1972), 46-52.

[657] Gray, *The Book of Isaiah I-XXVII*, 75.

Jerusalem's victimization and abuse either as the vulnerable women or the desperate daughter who faces conditions of terror, turmoil, and calamities.

One may notice that the references to Zion in Isaiah 1-3 have evolved in these chapters through two tracks that may be traced throughout the text. The first track focuses on the plight of the city's populace (mainly the sinful leadership), whereas the second track concentrates on the fate of the city herself or her gates personified as a bereaved woman (3:26), an abused whore (1:21), or a desperate daughter (1:8). Within these contexts, the reader also meets the marginalized and helpless widows and orphans of the holy city (1:23) whose suffering may echo the plight of the abused city herself. They are all abused by the same the corrupt and sinful leadership in Zion.

These two separate, yet interconnected, tracks indicate that the compilers of the book have not relinquished their strong attachment to, belonging to, or love for the holy city. They have been channeling the major portions of their critique against the city's populace (the abusers), whereas the city herself has not been directly called any accusatory term (her people made her like a whore, but she is not directly addressed or called a whore in 1:21). Considering this, the overall purport of 3:26 could be instantly differentiated and distinguished from the previous references to Zion, especially those occurring in Isaiah 3.

For example, in 3:1 the focus is placed on the removal of Zion's people as well as the lack of essential means of subsistence in Zion, whereas 3:16 is quite attentive to the actions of Zion's arrogant elite women. Moreover, while Zion appears as a besieged or relinquished city in 3:1, the verse of 3:16 shows a superficially living city where only pride, extravagance, and opulence prevail and her needy and poor are abused and tormented. In all these scenes the city is depicted grimly; her people and leaders are the sinners and the abusers who would be removed and judged by Yahweh (3:1) while her arrogant ladies shall eventually lose all their pride and arrogance (3:16-24).

3:26 quickly takes the reader to another vivid image of Zion where the personified gates of Jerusalem are depicted as a bereaved woman. The previous scenes with their primary focuses on judging the city's citizenry culminate now with the presentation of another picture for Zion herself and her ravaged gates. This depiction is fraught with devastation, victimization, torment, and ruination. The condition of Zion's gates sharply contrasts with the personified gates which rejoice and "lift up their heads" at the entrance of the "the King of Glory" in Psalm 24-7-9.[658] In this atmosphere of judgment prevalent in Isaiah 3, the victimized Jerusalem has forfeited her glory, and surrendered to tears, agony, and mourning.

To prepare the reader to meet the bereaved Jerusalem and her gates after this intensive atmosphere of judgment, the preceding verse (3:25) directly addresses a feminine singular audience, most likely Daughter Zion herself, who is told here that: "מְתַיִךְ, בַּחֶרֶב יִפֹּלוּ." (your men

[658] Smith, *Isaiah 1-39*, 153.

shall fall).[659] Tull remarks that the words to Zion make plain the circumstances under which the women's fortunes will turn sour.[660] But the direct address to the city herself appears to go beyond that. Those men and warriors were supposed to protect, safeguard, and defend the holy city in a normal situation, but they had abused her status and not obeyed the teachings and instructions of Yahweh at his dwelling place. For that reason, these men would be taken away by sword by Yahweh or his agents. This is the message conveyed to Zion here.

The use of the direct address to Zion in 3:25 has been mainly intended to tell her that those who have victimized her would be removed by Yahweh. The reference to these men may recall all the references to the people and leaders in 1:10, 1:23 who abused the city's status. The verse in 3:8 appears to provide a theological explanation for Jerusalem's collapse, asserting that the fall of the city occurred because the speech and deeds of the people were against Yahweh. Moreover, the reference to the elite women of the holy city in 3:16 could also be perceived as a reference to the abusers and offenders who had disregarded the status of the holy city through acting arrogantly, immodestly, and selfishly.

After the direct address, verse 3:26 moves to the use of a third person feminine singular to speak about Zion's gates as they lament and mourn (וְאָנוּ וְאָבְלוּ, פְּתָחֶיהָ).[661] It seems that these gates mourn and lament the plight of Zion herself because of the massive damage inflicted on the holy city. Lamentation is a sign of grief, but who would mourn the victimized Zion? Would the ruined Zion mourn herself? Would her abusers and sinners lament the grim plight of the faithful city? It is not theologically and morally feasible that these sinners would do that. Thus, the gates emerge to play this role of lamentation and mourning so that the plight of the victim is lamented and her pain is acknowledged.

In this context, with its apparently apologetic and sympathetic attitude toward Zion, the identity of the city as a victim would be separated from her abusers, the sinful people who had perverted her stature and her value system. One may argue that Zion is directly addressed in 3:25 to inform her that Yahweh's major purpose would be the removal of these "sinful" men and warriors, but not to utterly wipe her out. For that reason, Zion is also directly addressed about the death of her people, but she is not to be blamed, threatened, or accused by Yahweh here. But, considering the massive scales of the divine judgment, the occurrence of damage in Zion had been unavoidable and certain.

Thus, while the compilers of the book of Isaiah endeavor to justify Yahweh's actions against Zion's sinful people, they seem to grapple with another serious issue: the suffering of the victim herself. How could this be legitimized or justified? While grappling with this perplexing

[659] Williamson notes that the word "מָתַיִךְ" has the primary meaning of man and husband, and the secondary meaning of worrier (Deuteronomy 2:34 and 3:6). Williamson, *Isaiah 1-27: Volume I*, 296.
[660] Tull, *Isaiah 1-36*, 107.
[661] Motyer observes that this theological statement seems to elucidate the causes of collapse in terms of social terms as well as the speech and conduct of people which were contrary to Yahweh's teachings and values. Motyer, *The Prophecy of Isaiah*, 61.

issue, a certain empathy with Zion is expressed through the voice of her gates in contrast to the utterances of revenge, intimidation, and threats against Zion's sinful people in 3:1,16,25. The compilers could not blame or accuse the abused city herself, thus torturing the abused victim. They also could not call Yahweh an unjust and irrational God. In this way, references to Zion's gates and their mourning and lamentation appear to raise moral questions to Yahweh as God of judgment.

Why should the victim suffer? Why should Yahweh judge both the victim and victimizer? Why should Yahweh torture both the sinful people and the abused city? Why should the victim go through suffering and pain? Isaiah 3 seems to provide answers for why Yahweh is judging Zion's sinful people. Still, it seems to struggle with the suffering of the victim herself, and the morality and legitimacy of this suffering and pain. Because of this, the compilers created the voices of Jerusalem's personified gates to display the agony of the victim herself so that her voice can be heard. As 3:26 opens and provides space to reflect on the plight of the victim and the legitimacy of Zion's suffering, she shall take a different and remarkable direction, especially after Isaiah 40, where mourning shall be replaced by delight, and mourning by celebration, and collapse by deliverance.

2.5.6.2 Notes on Translation

Three observations are worth mentioning concerning the translation of the terms "וְנִקְּתָה," "פְּתָחֶיהָ," and "וְאָנוּ וְאָבְלוּ" in the ancient versions. First, the LXX translates "וְנִקְּתָה" as "καὶ καταλειφθήσῃ μόνη" (and she will be left alone). It looks as if this translation reflects knowledge of 49:21 where the same phrase (I was left all alone) occurs with greater justification so that its usage in 3:26 could be understood as interpretive.[662] For Wildberger the meaning of the term in this context is best translated as "to be deprived of one's man."[663] If one accepts this translation, the term could be related to the wordings "מֵסִיר" in 3:1 and "יָסִיר" in 3:18. Thus, "וְנִקְּתָה" indicates that Zion would be emptied and deprived of her people and her materials. Based on this understanding, Williamson translates the word in question as "emptied".[664]

The second observation is that the LXX reads the term "פְּתָחֶיהָ" as "θῆκαι" (graves or tombs). For Williamson, it appears that is a mistake with the Greek textual transmission, a mistaken reading of the Greek word "θύραι" which means gates.[665] One may also justify the LXX's rendering in relationship to the reference to the fall of men and warriors by sword in the preceding passage. The meaning could be that Jerusalem became the graveyard for these fallen men and soldiers. The last observation is that the LXX renders "וְאָנוּ וְאָבְלוּ" which are two synonymous verbs "καὶ πενθήσουσιν" (shall mourn). For Williamson that might be an example of the translator's carelessness in such matters. He also adds that there is "a plus" at the end of

[662] Williamson, *Isaiah 1-27: Volume I*, 294.
[663] Wildberger, *Isaiah 1-12*, 159.
[664] Williamson, *Isaiah 1-27: Volume I*, 293.
[665] Wildberger, *Isaiah 1-12*, 157.

the previous verse, 3:25 (πεσοῦνται), which could be intended as an equivalent for the Hebrew wording "וְאָנוּ" (to meet, encounter, approach).[666]

2.5.6.3 Exegetical Examinations

The verse in 3:26 captures the experience of Zion in her suffering and anguish both emotionally (mourning and lamenting) and physically (emptying and sitting upon the ground). This powerfully negative experience occurs as a direct consequence of Yahweh's harsh interventions and judgment (3:13,18). When one looks inside the city, one sees that Zion has been emptied, and the city's gates which connect her internal spaces with the external world mourn and lament. It is a grim situation of loss and deprivation which touches the soul (her interior) such as her virtue, character, and faithfulness, and her body (her exterior) manifested by her physical reality as seen by the world. The investigations below focus on exploring the literary construction of the verse in question so that more perspectives on the plight of the victimized/abused Zion can be lucidly disclosed.

The verse opens with the terms "וְאָנוּ וְאָבְלוּ" (lament and mourn) which are suitable as they describe the experience of victimized Zion while she faces a time of horrors and turmoil.[667] Watts argues that the word "אָנוּ" is used as a lament for the dead, whereas the wording "אָבַל" (to mourn, to lament) is the parallel word.[668] The acts of lament and mourning are the legitimate pouring out of emotions because Zion has fallen. They therefore show a natural reaction to her suffering and torment. References to mourning and lamenting are not uncommon in biblical tradition.

In Amos 1:2 the fields of the shepherds mourn; in Hosea 4:3 the land is said to mourn; the walls and forts lament in Lamentation 2:5;[669] and the way of Zion mourns in Lamentation 1:4.[670] But here the gates of Zion mourn and lament. Moreover, the Israelite can refer to the mourning of the earth and/or the land such as in Hosea 4:3, Isaiah 33:9 and Joel 1:10.[671][672] The use of both verbs in future form (אָנוּ וְאָבְלוּ) and also the verb "sit" (תֵּשֵׁב) in the same verse conveys that the disaster inflicted on Jerusalem has already been predicted by the prophetic

[666] Williamson, *Isaiah 1-27: Volume I*, 293.
[667] 19:8 also uses the same verbs (וְאָנוּ, הַדַּיָּגִים, וְאָבְלוּ).
[668] Watts, *Isaiah 1-33*, 46.
[669] For more discussions on the connections between Jerusalem in the book og Isaiah and the book of Lamentations, see Christopher R. Seitz, *Word without End: The Old Testament as Abiding Theological Witness* (Grand Rapids, Michigan: William B. Eerdamans Publishing Company, 1998), especially pages 130-149. Maier discusses the theme of Jerusalem's body in the book of Lamentations along with its theological purposes and orientations. For more treatment about this theme, see Maier, "Body Space as Public Space: Jerusalem's Wounded Body in Lamentation," in *The Biblical City*, 119-138.
[670] Adapted from Watts, *Isaiah 1-33*, 46.
[671] Wildberger, *Isaiah 1-12*, 159.
[672] Widyapranawa points out that the city's gates can only lament and mourn as the staff and the supply of the holy city had collapsed. Consequently the city was ravaged and debased like a women sitting on the ground in her mourning, desolate and helpless. S.H. Widyapranawa, *Commentary of the Book of Isaiah 1-39* (Grand Rapids: Eerdmans Publishing Company, 1991), 19.

voice. Moreover, that may also indicate that Zion's agony and suffering continue even after her actual collapse. It is an ongoing story of pain and agony from the perspectives of the book's compilers.

Who are the mourners and lamenters here? They are neither the city's people, nor Yahweh, but Jerusalem's gates (פְּתָחֶיהָ).[673] Gates have essential roles in the life of the city. In Proverb 8:3-4 gates are associated with wisdom, whereas the passages in Deuteronomy 21:18-21 show that the city's gate was central to community action. Cooper speaks in his book, *An Illustrated Encyclopedia of Traditional Symbols*, about the guarding and the protecting nature of gates as they symbolize an entry into a new life and new communication.[674] So, the lamenters or mourners here are not marginal or secondary elements, but they play a central role in the city's life, structure, and activity. Due to that, they could effectively talk about the magnitude of the city's suffering and loss.

Interestingly, the verse uses the wording "פְּתָחֶיהָ" not the usual word "שערים" (gates) to refer to these gates in Zion. Watts notices that the reference to "נִקְתָה" in the verse seems to convey that the city's entrances were no longer proud gates, but mere "openings" or "entrances" because the city was utterly damaged.[675] In other biblical narratives, one could refer to the " פֶּתַח שַׁעַר" (entrance of the gate) or something similar; e.g. Judges 9:35.[676] Due to the gates' transformation, these gates have a justifiable reason to lament and mourn since they became more openings or desolate entrances. In short, that use of (פְּתָחֶיהָ) not (שְׁעָרֶיהָ) powerfully communicates the severity and harshness of the destruction inflicted on Zion by which Zion became a city devoid of any vibrant life.

Why do these gates lament and mourn? There are two reasons provided in the passage: (a) Zion has been "emptied" (נִקְתָה); and (b) Zion sits on the ground (לָאָרֶץ תֵּשֵׁב). As for the wording, "נִקְתָה," Watts notices that the verb "נִקָּה" means to "be empty," and in *niphal* it means "be emptied." The wording seems to indicate that the city has been emptied of everything of value.[677] Related to that, Wildberger argues that the basic meaning of the verb in Hebrew is "to bare, clean, pure," and so it is more likely this means that the city is described as a mourning woman, a childless widow sitting all alone on the bare ground (Lamentation 1:1).[678] In Arabic, the verb "*naqa*" (نَقَا) means to "take away" or "remove." The verb is mainly used within the context of "purifying" objects from impurities or profanities. The meaning here is that Zion is alone because, as the verb implies, she has been cleaned out, emptied of her people, but not totally plundered.[679]

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[673] Nehemiah 2:3 uses the wording (שְׁעָרֶיהָ) to refer to Jerusalem's gates which were burned by fire.
[674] J.C. Cooper, *An Illustrated Encyclopaedia of Traditional Symbols* (London: Thames & Hudson, 1979), 72-73.
[675] Watts, *Isaiah 1-33*, 46.
[676] Wildberger, *Isaiah 1-12*, 159.
[677] Watts, *Isaiah 1-33*, 46.
[678] Wildberger, *Isaiah 1-12*, 159.
[679] Williamson, *Isaiah 1-27: Volume I*, 297.

Regarding the depiction of Zion while she "לָאָרֶץ תֵּשֵׁב" (sits on the ground), Williamson remarks that the phrase is an asyndetic construction with the imperfect which functions as a circumstantial clause. He also adds that the use of "אָרֶץ" and "לָ" after "יֵשֵׁב" is an idiomatic for "to sit on the ground."[680] This conduct of sitting on the ground belongs to rituals of mourning (i.e. 2 Samuel 12:16 and 1 Kings 21:27), when nothing else remains to sit on,[681] and this was known in ancient Egyptian and Babylonian cultures.[682] The whole theme of sitting on the ground could also be understood as a sign of humiliation, surrender, and vulnerability since captives of war are forced sometimes to sit on the ground. In other words, the reference here captures the helplessness and inactivity of the abused Zion since she is a paralyzed and inactive city. Because all of what has been described, the city's gates have the right to lament and mourn the plight of their desolate city as death takes over life in Jerusalem.

2.5.6.4 Concluding Remarks

Sweeny remarks that for Zion the divine judgment means mourning (3:26a) and dejection (3:26b).[683] This makes clear another dark side of Zion in the book of Isaiah. The emergence of Zion here as a suffering city seems to add new import to the theology of Isaiah 3 wherein the reader not only encounters the sinful people of the city but the victimized, and suffering city herself. This encounter between the victim, the victimizer, and the judge produce literary spaces in Isaiah 3 to express sympathy and connection with the plight of the victimized Zion. Only her gates dare now to express such emotions as they lament and mourn over Zion's plight as a victim. So the gates take the role of all those who dearly love Jerusalem and lament her collapse and fall.

Neither Yahweh nor the remnant of survivors are introduced here are as lamenters or mourners. Why are the judge and the remnant absent here? Who does really care about the plight of the victim? Just her own gates? Like the earlier references to Zion, namely in 1:8,21, Zion and her gates are personified here. This personification humanizes the experience of the holy city: her voice emerges as victim within the grim circumstances of sin, judgment, and war. That also gives a special meaning to utterances of mourning and lamentation as they are linked to memory, care, and recognition.

The verse generates avenues to contemplate the imports of divine judgment, victimization, and suffering and to distinguish the fate of the victim from the plight of the victimized, the death of the sinner from the suffering of the victim. Who should hear these lamentations and mourning? Who should respond to the agony of the victim in her sorrowful experience of victimization? Who is responsible for the torment inflicted on the victim? Who can

[680] Ibid., 294. Williamson also adds that the parallel with Lamentation 1:1 is especially striking since Zion is again the subject.
[681] Watts, *Isaiah 1-33*, 46.
[682] Wildberger, *Isaiah 1-12*, 159.
[683] Sweeney, *Isaiah 1-4*, 157.

actually heal and cure her? These are legitimate questions which could be naturally raised within the context of Zion's victimization, therefore deserving all moral consideration and theological attention.

2.5.7. Descending of Jerusalem's Populace to Sheol

לָכֵן, הִרְחִיבָה שְׁאוֹל נַפְשָׁהּ, וּפָעֲרָה פִיהָ, לִבְלִי-חֹק; וְיָרַד הֲדָרָהּ וַהֲמוֹנָהּ וּשְׁאוֹנָהּ, וְעָלַז בָּהּ: 5:14

"Therefore, Sheol has enlarged its throat, and expanded its mouth, beyond any measure; her nobles and her multitude go down, her raucous revelers, and all who exult in her."[684]

2.5.7.1 A View on the Image

Zion is experiencing another severe wave of turmoil and tribulations in Isaiah 5. Sheol, personified here as a surly monster, greedily opens its mouth and throat to swallow her sinful people. For Brueggemann the entire scene is filled with the view of a huge hole of death in Zion.[685] Once more, Zion is positioned in the middle of another dreadful scene with death and eradication in her vicinity. Like the previous images in 3:1,16-24, Yahweh moves from his indictments to his judgments, from his accusatory words to his harsh deeds. However, one of the scopes of divine judgment takes on a darker hue as it goes far beyond the sceneries of removal and sweeping away in Isaiah 3. Now, Zion's people are directly confronted by the monster of death itself, Sheol. In this confrontation they will experience brutal defeat, humiliating elimination, and agonizing torture.

Death itself is a natural part of life, but encountering Sheol itself in all its savagery, cruelty, and brutality is not a natural or a normal thing. The employment of both mythology and exaggeration is probably intended to shock and frighten the audience in Zion. This also insinuates that Yahweh has diverse and mysterious manners of intervention and punishment, including the recruitment of the services of Sheol itself. Hence, Sheol becomes a stark representation of the horrendous methods of judgment Yahweh may employ in punishing Zion. The investigations which follow concentrate on the functions of this image within Isaiah 5 as well as its general linkages to the previous references to Zion in Isaiah 1-3. The purpose here is to disclose the purports of this death scenery in Jerusalem within a broader context so that this dark side of Zion can be best grasped and further illuminated.

Generally speaking, it seems that Isaiah 5 continues the same elaborations on the complex relationship between Yahweh and his sinful people in Zion and Judah. These discussions are tied to a central theme in Isaiah which has been introduced at the outset of the narration (1:2). It has been expressed through the state of conflict between Yahweh, the father, and his children in Jerusalem and Judah whom he had reared but who had aggressively rebelled

[684] On in-depth exegesis of 5:14 see, Robert B. Chisholm, "Structure, Style, and the Prophetic Message: An Analysis of Isaiah 5:8-30," in *Bibliotheca Sacra* 143 (1986), 432-443; and J.A. Emerton, "The Textual Problems of Isaiah v 14," in *Vetus Testamentum* 17 (1967), 135-142.
[685] Brueggemann, *Isaiah 1-39*, 53.

against him and disobeyed his teachings. To broaden an understanding of this theme, the verses of 5:1-30 make, as Sweeney argues, a composite unit whose generic character is determined by the redactional arrangement of its subunits which is mainly influenced by juridical trial patterns.[686] Thus, the trail pattern of 1:2 is resumed here with references again to the people in Zion who deviated from their covenantal obligations and commitments towards Yahweh at his dwelling place on earth.

This composite unit of Isaiah 5 with its juridical overtones can be divided into two major sections; namely (a) 5:1-7, which employs a juridical allegory of the vineyard (כֶּרֶם) in order to announce judgment against the people of Zion and Judah, and (b) 5:8-30, which employs specific language of prophetic judgment speech to explain the meaning of that judgment against Zion and her people.[687] In the first section, the plight of the "vineyard"[688] is the central topic. But what is this vineyard (כֶּרֶם) and its theological significance in relationship with other reference to Zion? In 5:2 the reader is informed that this vineyard has been cleared of stones, and planted with the choicest vine by its caring and passionate owner. But this ideal situation has been severely interrupted when this vineyard is broken down, tragically devastated, and destroyed in 5:5. Consequently, this vineyard becomes a waste land and clouds shall not bring any rain upon it, according to 5:6.

The tale of this vineyard speaks about states of loss, deprivation, frustration, and disappointment. The relationship between the owner and his vineyard has been transformed from attention and love to an adversarial relationship which includes struggle, disappointment, and punishment. Why? Because this vineyard only produced wild grapes (5:4); so it did not meet the expectations of its owner. Could this allegorical tale be parallel to the drama which unfolded in 1:2-8? Is it similar to the references to the rupture of the relationship between the father, Yahweh, his rebellious children, the people of Judah and Zion? Due to that disturbance and disconnection, Zion, Yahweh's dwelling place on earth has been left like "a booth in a vineyard" and like "a besieged city" (1:8). In 3:26 Zion encounters a severe destruction and devastation. The vineyard in Isaiah 5 is also destroyed and laid waste, and so it has lost its beauty and value.

The descriptions of this vineyard may point in the direction of Zion as Yahweh's vineyard on earth where he built a tower in her midst (5:2). The tower could be understood as a reference to his temple in Zion. The references to "גָּדֵר" (wall) in 5:5, and the mention of the location of this vineyard on a fertile hill (בְּקֶרֶן בֶּן-שָׁמֶן) in 5:1, may also point in the direction of Zion. Like Zion which hosted murderers and corrupt leaders (1:21-23), this vineyard brought forth only "wild grapes" (5:4). While this vineyard was supposed to yield good crops, Zion was supposed to nourish and foster the theological and the religious experience of Israel. As a result, Yahweh was obliged to act so that his vineyard would be punished within his program of cleansing and purification (5:5). Zion also had been emptied of his staff and support (3:1), and

[686] Sweeney, *Isaiah 1-39*, 123-126.
[687] Ibid., 123-126.
[688] References to vineyard also occur in 3:14 and 27:2-3.

she became a city of ruination. Therefore, a possible connection between Zion and the vineyard cannot be missed here.

One may argue that Yahweh or the prophetic voice wanted to explicate through allegory that it had been an unavoidable decision to "lay Zion in waste" since the divine action was driven by the enormity of the people's transgressions (the wild grapes 5:4). The call to the people of Zion and Judah to judge between Yahweh and his vineyard in 5:3 is quite remarkable as Yahweh seeks from his own people justification and legitimization for his actions. Why? Does Yahweh feel some sense of guilt since Zion, the victim, was brutally diminished? Does he intend to confirm that his ultimate intention is to cleanse not to wipe out? Does the text explain the suffering of the victim and the abuse of sinners?

Following the reference to the vineyard and the themes present including loss, betrayal, frustration, and disobedience; the second unit unfolds with a tenor of judgment which is a natural and understandable reaction to the betrayal and ingratitude of the vineyard. Again, this section is marked by the presence of six woe oracles; in these Yahweh moves from his former stance as an explicator and justifier using allegory (5:1-7) to his adamant role as a judge and executor who acts harshly against those who only "yielded wild grapes" in his vineyard, which is located on the fertile hill. These woe oracles occur in 5:8,11-12,18-19, 20,21, and 22-23.

They are called woe oracles since they are introduced by the Hebrew wording "הוי" (woe), and they employ a third person description of the crimes committed by the addressees of the woe statements.[689] Clifford argues for a funerary context of these "הוי"oracles which had been utilized by the biblical prophets to lament and mourn in advance the destruction of those who disobey Yahweh and his teachings; these laments thereby alerted and warned them to cease their abhorrent activities and attitudes.[690] Following these six woe oracles, the verses of 5:25-30 contain an announcement of judgment after the indictment speeches which serve as a concluding summary of all the accusations (and also the judgment in 5:13-15,17,24) proclaimed in the previous passages.[691] Within this atmosphere, filled with peril and tension and the severity of these words, the references to Zion and her people occur (5:11-17). This appearance then lucidly highlights the severity of Zion's plight in the midst of dread and gloom prevalent in Isaiah 5.[692]

The second woe oracle[693] begins with a reference to the people who rise up in early morning to partake and indulge in strong drink and not to engage in useful and productive deeds

[689] Sweeney, *Isaiah 1-39*, 127.
[690] R. Clifford, "The Use of Hoy in the Prophets," in *Catholic Biblical Quarterly* 28 (1966), 458-464.
[691] Sweeney, *Isaiah 1-39*, 127.
[692] The first oracle (5:8-10) deals with the "inappropriate accumulation of landed wealth by a privileged minority." Williamson, *Isaiah 1-27: Volume I*, 351.
[693] Chisholm argues that by addressing the Judean sinners with"לָכֵן" the texts compares them by implication to a deal person by which the prophet was figuratively acting out their funeral before their very eyes and reminding them in "the process of the reasons for and the manner of their death." Robert B. Chisholm, "Structure, Style, and the Prophetic Message: An Analysis of Isaiah 5:8-30," in Roy Zuck (ed.), *Vital Biblical Issues: Examining Problem Passages of the Bible* (Eugene: Wipf and Stock Publishers, 1994), 48-49.

(5:11). These people are lashed out against in the next verse due to their indulgence in entertainment at the expense of a noble commitment to Yahweh (i.e. 5:12 particularly speaks about the people who do not regard the deeds of Yahweh, or even appreciate the work of his hands). Thus, the reader meets here a group of abusers, sinners, and traitors (the wild grapes!) who failed to acknowledge the value of the vineyard and betrayed their connection with the owner of the vineyard, Yahweh. Instead of using its products properly, effectively, and wisely; they had abused the gifts of the vineyard owner with their excessive drinking and indulgence in entertainment.

The practices of these people with their bombastic life style can be related to the earlier references to the arrogant women of Zion with their collection of luxurious objects who walked arrogantly in Zion's streets. Like these women who abused the status of Zion, these people used the wine of the vineyard foolishly to intoxicate in pursuit of strong drink (5:11). This reference to strong drinking can be associated with excessive practices which negate Yahweh's teachings and values (1:21-23). Following the exposition of the abusers, the next woe oracle (5:11-12) gives two predictions which begin with "לָכֵן" (therefore)[694] in 5:13-14. The opening word "לָכֵן" in both verses prepares the reader to be informed about the consequences and results of the excessive practices on the part of the sinful people who abused the status of the vineyard; a symbolic reference to negating Yahweh's teachings at his dwelling place on earth.

The consequences would be twofold: going into exile (5:13), and facing a cruel death at the hands of the monster of death Sheol itself (5:14).[695] Thus, the reader encounters in this woe oracle the sinful people who: (a) failed to appreciate the value and the gifts of the vineyard, (b) abused the gifts of the vineyard with their excessive use of wine, and (c), neglected the works of Yahweh as the owner, the protector, and the nourishing patron of this vineyard. Yahweh who destroyed the vineyard in 5:5-6 has another divine plan for these "wild grapes." It is probable that Yahweh's major frustration was not at the vineyard itself for its deficient products and malignant crops.

If one carefully examines the linkages between 5:13-14, there is an apparent connection between the references to "כְּבוֹדוֹ" (their nobles, honorable) in 5:13 and "הֲדָרָה" (majesty) in 5:14 as a manifestation of this "malignant crop." Wildberger argues that 5:14 seems to fit very well with that which immediately precedes it with the particular references to the fall of the populace.[696] In 5:13 the references to "כְּבוֹדוֹ" (their noble) and "וַהֲמוֹנוֹ" (their multitude) could be designating various levels of the society (high-low), whereas "הֲמוֹנָהּ" (her majesty) and "הֲדָרָהּ" (her tumult; and further defined by "שאון" uproar) point to the haughty "boisterous nature of the inhabitants of the city."[697] In both verses of 13 and 14, the reader meets different expressions

[694] Watts remarks that the therefore speeches" in 5:13, 14-17,24,25 are comments from those standing outside the ranks of mourners and so may fittingly be ascribed to the speakers of Isaiah 1-2. Watts, *Isaiah 1-33*, 60.
[695] Smith, *Isaiah 1-39*, 175.
[696] Wildberger, *Isaiah 1-12*, 204.
[697] Ibid., 204.

(names) manifesting the same identity: Zion's sinful people who are either called "כְּבוֹדוֹ," "הֲמוֹנוֹ" in 5:13 or "הֲדָרָהּ וַהֲמוֹנָהּ וּשְׁאוֹנָהּ" in 5:14.

In describing these sinful people and introducing the reader to them, the verses render many fancy names to refer to them, but all the bearers of these names would share the same plight of fall and humiliation. This naming is probably a literary device to mock and ridicule these sinful people in Zion who bore fancy names, and this very fanciness connotes arrogance, haughtiness, and pride. Sheol appears within a pervasive reality of death[698] in the second section of the chapter through the references, for example, to mansions which have no occupants (5:9), the decaying roots (5:24), and the dead bodies (5:25).[699] The irony is that Sheol, with its insatiable appetite, will consume those who have a great appetite for wine and food in 5:11-12.[700] Excessive practices are answered by excessive means of judgment.

Like the sweeping away of Zion's luxurious objects (3:16-24) and her idols (2:8,20) and the removal of her staff and support (3:1), these sinful people would be swept into the consuming maws of death. Yahweh, in planting his vineyard looked for justice and righteousness; but he sadly saw bloodshed and abuse (5:7,11). For that reason, he has been determined to respond to excessive consumption and deviation in his vineyard. To achieve this mission, he employs Sheol who acts in his service to consume, torture, and swallow. The loss of people in Zion to the hunger of the monster of death, Sheol, indicates that the scale of divine judgment in Zion had been all-embracing: these excessive abusers would encounter similarly dreadful plight as did the vineyard (5:5-6). In short, sheer loss completely permeates Zion and massive pain is inflicted on her populace!

2.5.7.2 Notes on Translation

Three issues could be mentioned concerning the translation of this passage in ancient versions. First, the LXX reads "שְׁאוֹל" as "ἐπλάτυνεν" (hell) which is "not explanatory but descriptive."[701] Second, as for the second part of the verse, the Vulgate reads it as the following: "fortes eius et populus eius et sublimes gloriosique eius ad eum" (their strong ones, and their people, and their high and glorious ones). The Targum also has masculine plural, thus corresponding to the suffixes in 5:13 which are also masculine.[702] Since there is no feminine antecedent to the suffixes at the ends of the words in 5:14, a certain amount of ambiguity would be naturally created.[703] Does that refer to Sheol? Could that be related to the preceding passage of 5:13?

[698] Smith, *Isaiah 1-39*, 172.
[699] Adapted from Smith, *Isaiah 1-39*, 172.
[700] Smith, *Isaiah 1-39*, 175.
[701] Williamson, *Isaiah 1-27: Volume I*, 360.
[702] Wildberger, *Isaiah 1-12*, 191
[703] Emerton, "The Textual Problems of Isaiah v 14," in *Vetus Testamentum*, 136.

Emerton remarks that the connection between 5:13 and 5:14 is questionable since it cannot justify the proposed emendation of the text. He concludes that the suffixes in the second half of 5:14 may refer to a lost feminine antecedent: Zion or Jerusalem.[704] For Wildberger, the presence of "לָכֵן" (therefore) at the beginning of 5:14 shows that this verse cannot be a continuation of 5:13. For that reason, he also agrees that the suffixes in 5:14 refer most certainly to the city of Jerusalem (Zion) herself.[705] 3:26 provides another case where there is no feminine antecedent to the suffixes at the ends of words. Considering the feminine personification of Jerusalem as "Daughter Zion," the centrality of Zion within the whole book and the overall context of the passage, it is plausible to understand that the reference here is to Zion herself. That might be a poetical technique to capture more dimensions of the character of Zion through using the third person form.

Last, Emerton argues that the expression "וְעָלֵז בָּהּ" does not make good sense since "it is very awkward to have a personal adjective after three abstract nouns which are thus not *eiusdem generis*."[706] To solve that, he argues that another meaningful reading could be obtained with only a very small change to the consonantal text: "ועז לבה," which means "her stubbornness/courage." For him, the end of the verse, as restored, would thus have a phrase equivalent to an abstract noun with a third person feminine singular suffix like the preceding three words, and the phrase would mean "and the strength of her heart," meaning her stubbornness or her courage.[707] For him, the reference might mean "he that exults on account of Zion" or he that makes Zion the object of his exultation" which could be understood as a reference to the stubbornness or stubborn people of Zion.[708]

2.5.7.3 Exegetical Examinations

Wildberger points out that this verse mentions one of the favorite themes of the book of Isaiah; namely, the judgment concerning the pride of human beings. This judgment and the punishment that follows are expressed through the mythological image of Sheol which is "portrayed as greedily gobbling up whatever is offered."[709] As this savage elimination of Jerusalem's people is manifested, the image contains two related parts. The first part is about Sheol personified here as a hungry monster ready to swallow the sinners of Zion, whereas the second part exhibits the plight of Zion's people affected by the brutality of Sheol; these people are descending down (יָרַד) to the abode of death.

These two parts portray a crude encounter between Zion's people with all their fragility superficial pride and Sheol with all its brutality and mercilessness. The result of this encounter certainly goes against the interests of Zion's people who are tortured and humiliated, while their

[704] Ibid., 136.
[705] Wildberger, *Isaiah 1-12*, 191.
[706] Emerton, "The Textual Problems of Isaiah v 14," in *Vetus Testamentum*, 137.
[707] Ibid., 142.
[708] Ibid., 137.
[709] Wildberger, *Isaiah 1-12*, 204.

superficial pretentions are utterly disparaged and diminished. The exegetical examinations now focus on the connections between these two parts of 5:14, as well as their literary constructions, so that more data can be disclosed about the plight of Zion's populace.

The first part consists of "לָכֵן, הִרְחִיבָה שְׁאוֹל נַפְשָׁהּ, וּפָעֲרָה פִיהָ, לִבְלִי-חֹק" (Therefore, Sheol has enlarged its throat, and expands its mouth, beyond any measure).[710] The primary force is Sheol personified here as a brutal creature, a monster. Since Sheol is "the underworld in the Israelite thought,"[711] the reader and hearer witness an escalation of the second woe oracle (5:11-17) wherein the symbol of death permeates the whole scene.[712] To graphically exhibit the imaginary Sheol as a hungry and frightening creature, it is depicted as having both "נֶפֶשׁ"[713] (a throat) and "נֶפֶשׁ" (a mouth). The mouth is the beginning of the digestive tract which continues through the throat and proceeds all the way to the stomach. Thus, this creature, Shoel, is depicted as having what it needs – both mouth and throat - as the necessary and brutal instruments to complete its swallowing of Zion's populace.

According to the first part of the image, Sheol has enlarged its throat (הִרְחִיבָה; verb *hiphil* perfect 3rd feminine singular). The reference to this enlargement and expansion may indicate: (a) the great brutality of Sheol with his huge appetite, and (b) its readiness and capability to massively swallow huge numbers of people. Sheol also expanded its mouth ("פָּעֲרָה;" verb *hiphil* perfect 3rd feminine singular). Wildberger remarks that the verb here conveys the idea of insatiable greed (i.e. Job 16:10; Psalm 119:131).[714] In the Arabic language the verb "*faġar*" (فَغَرَ) refers to opening the mouth greedily to eat something or to express astonishment or even anger. It is worth noting that the texts from Ras Shamra use the same terminology to explain that Baal must go down in the yawning abyss of Mot, the son of El (I*AB I 7f. and I AB II 17f. and I*ABII 2ff).[715] Thus, the verbs "רִחִיבָה" and "פָּעֲרָה" visually portray the brutality, savagery, and ferocity of Shoel, while its frightening physical gestures of enlargement and expansion cannot be missed here.

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[710] On Sheol (שְׁאוֹל) see, Richard Hess, "Going Down to Sheol: A Place Name and its West Semitic Background," in J. G. McConville and Karl Möller (eds.), *Reading the Law: Studies in Honour of Gordon J. Wenham* (Library of Hebrew Bible. Old Testament Studies 461; New York: T&T Clark International, 2008), 245-253; Philip Johnston, *Shades of Sheol. Death and Afterlife in the Old Testament* (Leicester: Apollos, 2003); Dominic Rudman, "The Use of Water Imagery in Descriptions of Sheol," in *Zeitschrift für die alttestamentliche Wissenschaft* 113 (2001), 240-244; and Regina Grundmann, "Die Sheol Zerfällt, SieAaber Zerfallen Nicht: Das Los von Häretikern in der rabbinischen Literatur," in Claudia Barnier and Johannes Schnocks (eds.), *Sterben über den Tod Hinaus: Politische, Soziale und Religiöse Ausgrenzung in Vormodernen Gesellschaften* (Religion und Politik 3; Würzburg: Ergon-Verl., 2012), 101-116.

[711] C.B. Hays, "Death" in *Dictionary of the Old Testament: Prophets*, 153.

[712] Hays notes that the reference to Sheol occurs sixty five times in the Bible and its use in the prophets is quite limited that it occurs only six times outside of Isaiah and Ezekiel 31-32; Hosea 13:14 (two times); Amos 9:2; Jonah 2:3; Habakkuk 2:5. C.B. Hays, "Death" in *Dictionary of the Old Testament: Prophets*, 153.

[713] Williamson argues that the word "נַפְשָׁהּ" has the concrete sense of throat or gullet, not appetite (Ugaritic, *npš*; Akkadian, *napištu*). Williamson, *Isaiah 1-27: Volume 1*, 360. Emerton also agrees that the word here means throat, rather than desire. Emerton, "The Textual Problems of Isaiah v 14," in *Vetus Testamentum*, 135.

[714] Wildberger, *Isaiah 1-12*, 205.

[715] Ibid., 205.

The image begins with a reference to the throat and then moves to the mouth, and not the other way around. Considering the natural movements of the digestive system, this is surprising. It seems that the intention is to highlight Sheol's hungriness, greediness, and savagery through showing its readiness to swallow directly using its throat, not pausing to chew in its mouth. This asserts that those who will be consumed by Sheol would have no chance of rescue and escape. To add more significance to the savagery of Sheol, the verse also uses the expression "לְבִלְי-חֹק" at the end of the first part which could be loosely translated as "beyond any measure." Wildberger argues that the expression has no parallel elsewhere though "and it is never satisfied" in Habakkuk 2:5 comes close.[716] This expression with its extreme imagery asserts that death is inevitable and destruction is assured for Zion's people: and all of this would occur in such a way as to be beyond the normal ranges of human thinking.

The second part consists of: "וְיָרַד הֲדָרָהּ וַהֲמוֹנָהּ וּשְׁאוֹנָהּ, וְעָלֵז בָּהּ" (her nobles and her multitude go down, her raucous revelers and all who exult in her). This second half of this phrase contains a repeated use of third person feminine singular suffix widely agreed to be a reference to Zion or Jerusalem herself (similar to 3:26).[717] This part shows that the plight of those who would be directly impacted by the brutality of Sheol. Williamsons remarks that this part contains four characterizations which are closely related to each other.[718] These four characterizations refer to Zion's populace who would be swallowed and eliminated by Sheol. Thus, it becomes quite obvious that the target of Sheol's brutality and hunger is Zion's people.

The second part of the verse opens with the wording "יָרַד" (go down/descend). This action of "descending/going down" could be perceived as a natural thing considering the earlier references to the enlarged throat and expanded mouth of Sheol. Williamson argues that the verb here shows that in their hubris the people of Zion make their own way consciously to their destination; in this way the use is stronger than 14:11,15 where the passive of causative of "ירד" is used to indicate an element of compulsion.[719] However, reference to "יָרַד" within the context of an expanded throat and widened mouth symbolizes the dreadful journey of these people of Zion as they go to the mythological underworld of Shoel or are symbolically swallowed in its throat to end in its stomach. This descending is equated with perdition, collapse, humiliation, and destruction.

The reference to "יָרַד" within the context of Sheol's brutality could be contrasted to another movement in 2:3 where Israel and the nations of earth say, "נַעֲלֶה" (let us go up) to the house of Yahweh "הַר-יְהוָה" in Jerusalem. The theological message would be here that these people who affiliate themselves with sin would go down, whereas the people who affiliate themselves with Yahweh and Zion shall go up. Between this ascending and descending lies a

[716] Williamson, *Isaiah 1-27: Volume I*, 374.
[717] Ibid., 374.
[718] Ibid., 375.
[719] Ibid., 374.

pivotal portion of Zion's narratives and the encounter of Israel with Yahweh. But who are these people of Zion who shall descend to the abodes of Sheol?

At the outset, there is a reference to "הֲדָרָהּ" (noble). Wildberger says that the word does not refer to a particular level of society, the nobility (unlike the use of the word "כְּבוֹד" in 5:13), but it describes the pride found among the people as they are showing off.[720] Williamson, prefers to use the wording nobles which occurs in 2:10 in reference to Yahweh (הֲדָר), thus implying that these people were perceived as distinguished in Jerusalem, but its use here for "the revelers" points in the direction of hubris.[721]

Then there is a reference to "וַהֲמוֹנָהּ וּשְׁאוֹנָהּ" (her multitude and her raucous revelers). For Wildberger, the Hebrew wording "המון" (tumult) and "שאון" (uproar) are terms used to describe human bragging (13:4; 17:12).[722] Williamson points out that the term "שְׁאוֹנָהּ" (raucous revelers) has the idea of noise predominant here, like the din of battle or the crashing of ruins, whereas the "המון" refers basically to noise and, by extension, to the crowd which is understood to be "crowd of revelers" as a reference to the upper class in Zion.[723] The last reference is to those "וְעָלֵז בָּהּ" (who exult in her).

Wildberger remarks that the word "עָלֵז" (rejoice) has also been used when the topic of Zion is being discussed (i.e. "עִיר הוֹמִיָּה," meaning 'a tumultuous city' along with "קִרְיָה עַלִּיזָה" meaning 'an exultant city' in 22:2).[724] The word "עָלֵז" puts a particular stress on the aspect that one is proudly self-assured (13:3 mentions "עַלִּיזֵי גַּאֲוָתִי," which means 'proudly exultant ones').[725] Thus, the expression refers to those who have an unjustified, bragging self-assurance in Jerusalem; an attitude which is condemned as it reflects a misplaced faith and is not associated with a modest and dependent attitude towards Yahweh.[726]

The references provide a caricature of the people in Zion showing their boastful manners and practices. This could be paralleled with the references to the arrogant women of Zion in 3:16. All this shows that Zion, Yahweh's dwelling on earth, became a place filled with people who brag and take part in other superficial practices. Zion had been emptied of any evidence of the significance and value she had held, and the merits that were her birthright. As Oswalt says, as a result of their lack of perception, these nobles, the honorable, as well as the other rabble in Zion, will be deprived of the necessities for life, and the abode of death shall swallow them all up together.[727] In 1:14 Yahweh announces through using the wording "נַפְשִׁי," that his soul/throat hates and despises the practices of his people at Zion's temple. Now, Sheol enlarges its "נַפְשָׁהּ"

[720] Wildberger, *Isaiah 1-12*, 204.
[721] Williamson, *Isaiah 1-27: Volume I*, 374.
[722] Wildberger, *Isaiah 1-12*, 204.
[723] Williamson, *Isaiah 1-27: Volume I*, 373.
[724] Wildberger, *Isaiah 1-12*, 204.
[725] Ibid., 204.
[726] Williamson, *Isaiah 1-27: Volume I*, 374-375.
[727] John N. Oswalt, *The Book of Isaiah Chapters 1-39* (NICOT; Grand Rapids: Zondervan, 1986), 161.

(throat) to swallow the sinners of Zion. Thus, when Yahweh hates something in his depth (נֶפֶשׁ), he will find agents - like Sheol - which would swallow these sinners in its depth as it enlarges its "נֶפֶשׁ."

2.5.7.4 Concluding Remarks

Childs says that the image demonstrates that Jerusalem has become hopelessly corrupt, and consequently that Yahweh will render her a total waste as her leaders and people slide down to the abode of death.[728] This grim situation in Zion is not at all shocking within Isaiah 5 with all its overtones of accusations and judgment. It seems that this verse still deals with the morality of the collapse of Zion and so attempts to grasp and explicate its causes and its implications. Therefore, the compilers of the whole chapter accuse the people and blame them because this vineyard of Yahweh, Zion, had been utterly abused and later devastated. What a tragic loss for the gift that Yahweh gave to his people!

Assigning blame is also accompanied by references to the harsh judgment of these sinners in Zion in 5:13-14. Resorting to mythology and exaggeration of death (i.e. Sheol with its massive swallowing) in 5:14 intensifies the tension concerning the plight of Zion's populace. This probably responds to attempts not to accuse the people of Zion. The verse conveys that the responsibility falls on the people's shoulders for the fall of Zion. Would this be another message to Zion that Yahweh's ultimate purpose had been her purging and cleansing? Would the vineyard be restored again to yield good and useful crops? Would the tears of fear and sadness be replaced by the tears of joy and delight?

2.5.8. *Yahweh as Jerusalem's Adversary*

8:14-15 וְהָיָה, לְמִקְדָּשׁ; וּלְאֶבֶן נֶגֶף וּלְצוּר מִכְשׁוֹל לִשְׁנֵי בָתֵּי יִשְׂרָאֵל, לְפַח וּלְמוֹקֵשׁ--לְיוֹשֵׁב, יְרוּשָׁלָם

וְכָשְׁלוּ בָם, רַבִּים; וְנָפְלוּ וְנִשְׁבָּרוּ, וְנוֹקְשׁוּ וְנִלְכָּדוּ

"14. He will become a sanctuary; he will be a stumbling block, and will be a slipping rock for both of the houses of Israel; will be a trapping net and will be a throwing stick for the inhabitants of Jerusalem. 15. And many among them shall stumble, and fall, and be broken, and be snared, and be taken."[729]

2.5.8.1 A View on the Image

The verses of 8:14-15 expose again the state of tension, conflict, and rigidity between Yahweh and Jerusalem's people and the two houses of Israel where, in this image, Yahweh is depicted as a capturer and a hunter. These two verses give a strong warning about the serious

[728] Childs, *Isaiah*, 47.

[729] For in-depth exegetical interpretation of 8:14-15 see, N. Lohfink, "Isaias 8. 12-14," in *Biblische Zeitschrift* NF 7 (1963), 98-104; Harry L. Poe, "Isaiah 8:5-15, " in *Review and Expositor* 88 (1991), 189-194; G.R. Driver, "Two Misunderstood Passages of the O.T.," in *Journal of Theological Studies* 6 (1955), 82-87; and C.A. Evans, "An Interpretation of Isa 8,1-15 Unemended, " in *Zeitschrift für die alttestamentliche Wissenschaft* 97 (1985), 112-113.

consequences of the failure to treat Yahweh as a holy one at his dwelling place on earth.[730] In this regard, Yahweh shows to the people of Zion that he is not a remote, impotent, or incapable God; he is strongly present with his many instruments of intervention. The examinations now focus on the position of these two verses under investigation within the overall literary construction of Isaiah 8 as well as their theological and literary connections to other passages within the corpus of Isaiah which deal with the topic of Zion/Jerusalem; a special focus is placed on tracing these connections with the chapters preceding Isaiah 8.

Within the overall context of Isaiah 8, the focus is on Judah's rejection of Yahweh's promise of security with its resulting consequences and implications.[731] The verse of 8:6 specifically speaks about the people of Judah who refused the waters of Shiloah. As a result of that rejection, the people shall face a devastating flood, according to 8:7-8. This probably alludes to, using symbolic language, the occurrence of a forthcoming, destructive invasion. Within this tense atmosphere between Yahweh and his people, as expressed in the openings passages of Isaiah 8, the reference to Jerusalem's inhabitants (יוֹשֵׁב יְרוּשָׁלִָם) appears in 8:14-15 which shows that the movement now is directed toward the internal spaces of the city (i.e. 1:10, 21-23). The inhabitants of the holy city are confronted with two aspects of Yahweh's power: *that of being a safe sanctuary or a harsh judge*. People's dealings with Yahweh and their responses to his teachings would theologically determine how Yahweh would present himself to them.

This movement towards the internal space of Zion shows a concern for the circumstances of the sinful people living in the city of Jerusalem herself; it is a recurrent theme which has been tackled in different ways in Isaiah 1, 3, and 5. The return to this theme where the people of the holy city are addressed serves three interrelated ends: (a) Yahweh or the prophetic voice seek to explicate the major causes of Zion's fall by accusing the people of the city since they had distanced themselves from Yahweh's ways, (b) Yahweh, who dwelt in Zion, wanted to assert to Zion's people his capability as both a God of protection and judgment, and (c) Yahweh expected the people of the holy city to act and behave in accordance with the sacred status of his holy city. But the Zion's people failed to fulfill that demands so that Yahweh's sanctuary in Zion and its instruments are transformed into something to be harshly used against them and the houses of Israel too.

The call in the preceding verse, 8:13, to the people to "let Yahweh be your fear and let him be your dread" indicates that the people of Jerusalem have neglected their covenantal relationship with Yahweh and, as a result, the sanctuary of Yahweh (מִקְדָּשׁ) would become a stumbling stone (אֶבֶן נֶגֶף) and a slipping rock (צוּר מִכְשׁוֹל). In short, Yahweh has decided to change his terms of relationship and encounter with Jerusalem's people; he is determined to utilize his iron fist against his own people in Zion.

[730] Smith, *Isaiah 1-39*, 227.
[731] Sweeney, *Isaiah 1-39*, 174.

Many scholars like Sweeney, Tull, and Wildberger agree that Isaiah 8 contains two major units which deal with the people's remoteness from Yahweh and the divine reaction to that negligence.[732] Sweeney remarks that the first unit is comprised of the verses 1-15 and they are related to Isaiah 7 since they provide a parallel account concerning the significance of Isaiah's children. He adds that Isaiah 7 relates the significance of Shear-jashub and Immanuel for the Davidic dynast, whereas the verses of 8:1-15 relate the significance of Maher-shalah-hash-baz for Judah.[733] In this unit, the reinterpretation of the name Immanuel as an assurance of security (8:8-9) recalls the Immanuel sign in Isaiah 7 with its "similar resignification."[734] Thus, this unit captures the widening gap between Yahweh and his people showing that refusal and rejection shall result in catastrophic consequences (8:7-8,14-15).

The second unit is comprised of 8:16-9:6 and is demarcated by "a combination of its grammatical features and an interest in contrasting the positions of those who rely on YHWH's testimony and *torah* as opposed to those who rely on mediums and sorcerers."[735] Thus, the unit presents the blatant division between those who accept Yahweh as a sanctuary and those who reject his sanctuary. Considering this division between these two groups, the verses of 8:14-15 could be considered as a bridge connecting the two units of Isaiah 8 in which they present to Zion's people and the two houses of Israel Yahweh's two aspects; how he would present himself to them. In specific terms, the divine protection associated with the sanctuary (מִקְדָּשׁ) would be turned into a stumbling block, and the divine refuge would become a trapping net. Thus, a reliance on Yahweh's security while negating his teachings should not be theologically workable.

It is worth noting that the first unit of 8:1-15 is written in a clear first person autobiographical style.[736] This unit contains three statements confirming that these utterances are Yahweh's words communicated to his prophet; (i.e. In 8:1, "וַיֹּאמֶר יְהוָה אֵלַי" (and Yahweh said to me); in 8:5, "וַיֹּסֶף יְהוָה, דַּבֵּר אֵלַי עוֹד לֵאמֹר" (And Yahweh spoke to me again); and in 8:11, " כִּי כֹה אָמַר יְהוָה אֵלַי" (For Yahweh spoke thus to me). These three statements and the first person autobiographical style assert that Yahweh is the primary force within this unit and that he is present and engaged in history (8:4-8). The people of Zion and the houses of Israel who are addressed in 8:14-15 are alerted in advance not to belittle the potential of Yahweh since the reference to the flooding of Judah affirms that everything is arranged by him. In short, he is not always a sanctuary, but he could arrange fall and destruction.

[732] These themes could also be related to Isaiah 6 where the prophet Isaiah has been called by Yahweh in 6:9-10 to "harden" the hearts of the people in Judah and Jerusalem. This hardening indicates that the occurrence of Yahweh's judgment would be imminent and that the divine plan is about purging and cleansing the holy city and Judah.
[733] Sweeney, *Isaiah 1-39*, 166.
[734] Ibid., 166.
[735] Ibid., 176.
[736] Ibid., 166.

Regarding the division of the first unit of Isaiah 8, scholars remark that this unit has four major sections.[737] Tull argues that the first two sections describe what is to happen first to Aram and Israel in 8:1-4 and then in Judah in 8:5-8, whereas the second two sections (8:9-10 and 8:11-15) address various parties with imperatives that presuppose the outcome that the prophet has forecast "drawing out both the positive and negative implications of God's presence with Jerusalem."[738] Within these sections, there is a rapid movement which includes many spaces, beginning with Damascus, Samaria, Judah, Assyria, and ending with Jerusalem. Thus, Jerusalem's spaces are connected again with other exterior spaces where Yahweh could manifest his actions and interventions at a broader scale which indeed go far beyond his dwelling place in Zion.

Within the first two sections of the first unit there are references to the wealth of Damascus and the spoils of Samaria which will be taken away (8:4). The verse of 8:8 speaks about a flood which will sweep over the land of Judah as it will reach up to the neck. The themes of sweeping away and of overwhelming removals might recall the earlier references to the removal of: Zion's people in 3:1, her women's objects in 3:17-24, and her idols in 2:18,20. The specific reference to the removal of wealth and spoils as well as the news of the the flood in Isaiah 8 convey a stark message to the people of Jerusalem that Yahweh possesses his own diverse instruments of judgment and intervention and that his role as "אֶבֶן נֶגֶף" (a stumbling stone) or "לְצוּר מִכְשׁוֹל" (a slipping rock) should not be understood in abstract terms.[739] In short, these references alert the people of Jerusalem to the fact that all these occurrences have been arranged by Yahweh himself, thereby asserting that he is an active and potent God.

Last, it is worth noting that the verses in question address the people of Jerusalem and the two houses of Israel. In the second unit of Isaiah 8, there is a reference to the house of Jacob (8:17), and reference to Mount Zion (8:18). Within the first unit there is also a reference to Judah (8:8). These references present the story of the place and the people, the sacred space and its inhabitants. As the expression "יוֹשֵׁב יְרוּשָׁלִָם" in 8:14 shows, as the people are not separated from the sacred place so that they could not be separated from their covenantal relationship. For that reason they are called the two houses of Israel (שְׁנֵי בָתֵּי יִשְׂרָאֵל) in 8:14 to be reminded of their covenantal obligations. Theologically, the inhabitants in Jerusalem, the holy city, and the people of Israel, the people of the covenant, would not be immune from a divine judgment if they distance themselves from Yahweh's paths. As Yahweh's neighbors in Zion and his people of the

[737] For Sweeney this unit has two basic sections, (a) the passages of 8:1-4 which focus on the sign of the child (מַהֵר שָׁלָל חָשׁ בַּז), and (b) the passages of 8:5-15 which explain its significance. These two sections are demarcated formally by Yahweh's speech formulas. The unit concludes by warning the people to sanctify and fear Yahweh as the only one who is bringing disaster. Sweeney, *Isaiah 1-39*, 166-167.
[738] Tull, *Isaiah 1-39*, 184.
[739] For Sweeney, the first section about the sign of the child is determined by the usage of disputation language to challenge the popular conception that Yahweh shall protect Zion. The second section has the prophet's presentation of judgment against Judah 8:5-8, and a refutation of the popular understanding of Immanuel which confirms the preceding judgment in 8:9-15. That refutes the popular understanding that "Yahweh is with us by showing that Yahweh is against us." Sweeney, *Isaiah 1-39*, 168-169.

covenant, they have more responsibilities and obligations. Their mission is to adhere to Yahweh's paths and instructions so that they will not lose his shelter and refuge (his sanctuary) in Zion.

2.5.8.2 Notes on Translation

Two things related to the renderings of the wording "מִקְדָּשׁ" (sanctuary), and the appearance of "לִשְׁנֵי בָתֵּי יִשְׂרָאֵל" (for both houses of Israel) in the LXX are worth discussing here. First, regarding the renderings of the wording "מִקְדָּשׁ," Wildberger remarks that this wording is not a parallel term to "אֶבֶן נֶגֶף" (stumbling block) and "צוּר מִכְשׁוֹל" (slipping rock) in 8:14. The LXX translates "ἁγίασμα" (sanctuary), but "it does so in such a way that it makes it the direct opposite of the following parallel terms."[740] For Wildberger, the mistake is to be located in the wording "מִקְדָּשׁ" (sanctuary) itself which as "תַּקְדִּישׁוּ" (him you shall regard as holy) in 8:13 is "mostly likely a dogmatic corrective." He adds that normally, the reading "מוקש" (lure, snare) has been adapted instead of "מִקְדָּשׁ;"[741]

Related to that, Driver emended "מִקְדָּשׁ" to "מקשיר," which he translates as "a cause of difficulty." [742] For Wildberger the word "מִקְדָּשׁ" should be emended to "מקשר" and hence translated as "conspiracy" (in parallel to "מערץ" shuddering in 8:13, to be pointed "מקשר").[743] Evans suggests a reading for the whole verse while retaining the wording "sanctuary" ("And he will become a sanctuary and a stone of offense, even a rock of stumbling to houses of Israel, a trap and a snare to the inhabitants of Jerusalem"). He adds that the meaning here is that if Isaiah and his disciples sanctify Yahweh as "קדש" he will then become a sanctuary "מקדש" to them, and not a stone of offense and a rock of stumbling as he has become to the two houses of Israel.[744]

Evan's reading is justified if one considers the overall theological perspective of the two passages in which the word "מִקְדָּשׁ" serves a pivotal function. In his dealing with his people, Yahweh's original role is a sanctuary, protecting and supporting them in all times and places (Ezekiel 11:16). However, in 8:14-15, this role has been transformed in that Yahweh now hunts and chases his people using his instruments differently. Theologically, this transformation could be legitimized because the people refused Yahweh's teaching (8:5), did not walk his ways (8:11), and did not rely on him (8:11-12). Due to this, Yahweh's "מִקְדָּשׁ" has been turned into "לְאֶבֶן נֶגֶף." Thus, within this difficult encounter with the people, Yahweh wanted to underscore his original role as a sanctuary, and how he is able to transform his role from being a protector to become a judge.

Second, the LXX reads the expression "לִשְׁנֵי בָתֵּי יִשְׂרָאֵל" (both the houses of Israel) as "ὁ δὲ οἶκος Ιακωβ" (the house of Jacob), whereas the Vulgates refers to "duabus domibus Israhel"

[740] Wildberger, *Isaiah 1-12*, 355.
[741] Ibid., 355.
[742] Driver, "Two Misunderstood Passages of the O.T.," in *Journal of Theological Studies*, 82-87.
[743] Wildberger, *Isaiah 1-12*, 356.
[744] Evans, "An Interpretation of Isa 8.1 1-15 Unemended," in *Zeitschrift für die alttestamentliche Wissenschaft*, 113.

(two houses of Israel). It is worth noting that 8:17 and 2:5 also speak about the "בֵּית יַעֲקֹב" (the house of Jacob). In 2:5 the house of Jacob is called upon to walk in "the light of Yahweh." It seems that LXX understood the expression "the two houses of Israel" as a reference to "house of Jacob" since Jacob had been given the name "Israel" in Genesis 35:10. In both contexts, either reference to the two houses of Israel or the houses of Jacob, the whole nation seems to be addressed both collectively and inclusively.

Wildberger notes that the reference to two houses takes into account the political division, yet it underscores the fact that the two houses are interrelated in terms of responsibility and destiny.[745] It seems that the LXX's rendering underscores this interrelationship between these two houses also in terms of covenantal connection with Yahweh and also the same plight by which they are called "house of Jacob." It is thus an identity which embraces and includes the two houses of Israel.

2.5.8.3 Exegetical Examinations

The confrontation between Yahweh and Jerusalem's people exposes their vulnerability and fragility in the face of Yahweh's unrivaled might and his effective instruments of action and intervention. Childs notices that the images here show that Yahweh has become for Jerusalem's inhabitants a trap and a snare on which they will stumble and then be broken down.[746] Blenkinsopp argues that the verses carry ominous associations for Jerusalem and her inhabitants.[747] Yet, these understandings capture only one aspect of the multifaceted portrait which tackles the relationship between Yahweh and his people as expressed in the sentence network of 8:14-15. It seems that the overall purpose of these images is to depict and highlight the two aspects of Yahweh as he deals with his people (judgment and deliverance). This is captured through the reference to his role as a sanctuary. The examination focuses on the literary constructions of 8:14-15 to reveal the two aspects of Yahweh's dealings with the people of Jerusalem.

Wildberger remarks that the word "sanctuary" (מִקְדָּשׁ) shows that what is offered to the one who is pious in time of need and peril is now taken from that person's hand; hence the basis for one's confidence in Yahweh has been turned into the opposite direction (i.e. Yahweh is praised as a rock in 1 Samuel 2:2; the rock of my salvation in Psalm 89:27; the solid rock and refuge in Psalm 18:2-3; Yahweh can rescue someone from the trapping net used by a fowler in Psalm 91:3).[748] This role of Yahweh as a deliverer can be reversed if the people do not obey him so that the divine rock would not support them but lead to their ruination; and instead of being refuge and shelter to them, Yahweh will cause their ruination and destruction.[749]

[745] Wildberger, *Isaiah 1-12*, 360.
[746] Childs, *Isaiah*, 75.
[747] Blenkinsopp, *Isaiah 1-39*, 242.
[748] Wildberger, *Isaiah 1-12*, 359.
[749] Smith, *Isaiah 1-39*, 227.

Related to this, Sweeney notes that the word "מִקְדָּשׁ" shows that both the sanctity and holiness could be a threat to the people when they are not properly respected (2 Samuel 6 and Numbers 16).[750] Yahweh in his holiness turns to act against his people of the covenant in order to judge them for this breach of divine sanctity. In Jerusalem, Yahweh's original role was a sanctuary; a shelter and refuge (14:32, 28:16). To solidify this, he filled her with justice and righteousness (33:5). However, people did not appreciate the values of this sanctuary in Zion. In the light of their horrible errors and sins, Yahweh was prompted to show his darker aspect; being a hunter and capturer of these sinners in Zion. Thus, Yahweh's role is grimly transformed, in this image, and his other grimmer ways of acting reveal themselves in response to the people's sinful conducts in Zion.

To whom does Yahweh present his dark aspect of the sanctuary? There are two separate, yet interrelated, groups addressed in the image; namely "שְׁנֵי בָתֵּי יִשְׂרָאֵל" (the two houses of Israel) and the "יוֹשֵׁב יְרוּשָׁלָם" (the inhabitants of Jerusalem). This inclusion of both groups shows that the judgment applies to all Israel and so no one in Jerusalem should think "it is possible to stand by as merely an observer of the tragedy of the Northern Kingdom and to stay untouched."[751] Noticeably, the verse moves from the large nation (the broader context) to the people of the city (the specific context). Due to that movement, a certain emphasis appears to be given to Jerusalem since she is the dwelling place of Yahweh; the sacred place which connects Yahweh with his people of the covenant, Israel.

It is worth noting that in 22:21 there is a reference to "יוֹשֵׁב יְרוּשָׁלַם, וּלְבֵית יְהוּדָה" (the inhabitants of Jerusalem, and the house of Judah), but the perspective here is broadened to include both houses of Israel; the whole nation of Israel. For Wildberger it is astonishing that the text here speaks of both the houses of Israel especially since this is used in parallel to "יוֹשֵׁב יְרוּשָׁלָם" (inhabitants of Jerusalem). For him the parallelism might be a bit looser here considering the situation.[752] This broadening (nation-city) asserts that Yahweh's judgment would not be localized; it would affect the two houses of Israel as the people of the covenant as well as the people of Jerusalem as citizens of Yahweh's holy city.

What would Yahweh do against these two groups? At the outset, it is vital to note again that Yahweh's original role is being a sanctuary, but that role has been dramatically reversed in that he becomes "אֶבֶן נֶגֶף" (a stumbling stone) and "צוּר מִכְשׁוֹל" (a slipping rock). In addition, he is turned into "פַּח וּלְמוֹקֵשׁ" (a trapping net; a throwing stick). In short, Yahweh reverses the use of the instruments which he has used to support and empower Israel as stone or rock to use for negative purposes. In 28:16, Yahweh establishes in Zion "אָבֶן" (a stone) so that the one who trusts will not dismayed, but now this "אֶבֶן" becomes a stumbling stone, a vehicle for destruction. The theological message is that when people fail to abide to the divine teachings, Yahweh

[750] Sweeney, *Isaiah 1-39*, 174.
[751] Wildberger, *Isaiah 1-12*, 360. He adds that this expression is found only here in the entire Old Testament.
[752] Ibid., 356.

subsequently moves to use his tools differently so that the sinful people will lose their balance and stability. This would lead to their eventual fall and collapse (stumbling and slipping!).

Moreover, Yahweh becomes "פַּח" (a trapping net) and "מוֹקֵשׁ" (a throwing stick). These are both pieces of equipment used when hunting birds and catching small prey.[753] The word "מוֹקֵשׁ" refers to wood used in a trap or for throwing in the form of a weapon something like a boomerang was a common implement used by hunters.[754] Gray remarks that "מוֹקֵשׁ" has a certain meaning of to lure (i.e. Psalm 106:36), so the verb "יקשׁ" expresses what precedes the act of capture (לכד); presumably the act of alluring and enticing.[755] So if people are trapped, broken, and taken captive it is because they cannot accept and relate to Yahweh's judgments.[756] These images show that Yahweh resorts to his other role as a hunter who chases through using the destructive instruments at his disposal. This asserts that Yahweh's manners of intervention are diverse and multiple and include items such as a trapping net, throwing stick, stumbling stone, and slipping rock.

The images of a trapping net and a throwing sick not only strongly capture Yahweh as a professional hunter, but they also show the vulnerability and fragility of these people who resemble a prey that is easily hunted and captured. To show the consequences of the tools used by Yahweh as a hunter and a capturer, the next verse mentions that "many" (רַבִּים) will be trapped and collapse. This should not be interpreted as a proclamation of the last judgment which would bring about a complete annihilation of the people.[757] Thus, the voice of the remnant of survivors in 1:9 gains further credibility here as many will fall, but not the entire people. There is a glimpse of hope in the midst of fall, a new light which may lead again to Yahweh's sanctuary.

Five verbs are used in this passage to refer to this state of capturing[758] which could be naturally related to the images of "פַּח" (a trapping net) and "מוֹקֵשׁ" (a throwing stick). They are namely: "shall stumble, and fall, and be broken, and be snared, and be taken." It seems that the verse here captures the gradual process of fall and collapse in that these people shall first stumble and this stumbling will culminate in their capture as a sign of an utter collapse. These five verbs show a movement which connotes a rapid process of loss, descending, and deprivation as the ardent hunter chases his fragile prey. Confronting this movement of fall and collapse, Yahweh, the sanctuary shall remain the sole source for Jerusalem and Israel which offers true stability and and everlasting peace (2:3).

[753] Ibid., 359.
[754] Ibid., 359.
[755] Gray, *The Book of Isaiah I-XXVII*, 154.
[756] Watts, *Isaiah 1-33*, 121.
[757] Wildberger, *Isaiah 1-12*, 361.
[758] Young, *Isaiah 1-18*, 313.

2.5.8.4 Concluding Remarks

The verses of 8:14-15 create a vivid portrait of the intense relationship between Yahweh and Jerusalem and the entire nation of Israel. Wildberger interestingly points out "the stumbling block" upon which human stumble-or by means of which they find life, is the message which comes from Yahweh who has revealed himself to Israel.[759] Yahweh proves that he could transform his role here from being a sanctuary to becoming a cruel capturer and hunter. Using the language of capture and hunting, Yahweh shows that he can have a harsh plan for these people who go away from his ways. For the people in Jerusalem, the divine presence on Mount Zion has essential pivotal demands which should be seriously fulfilled; it should not be taken as a guarantee that Yahweh's presence always brings a peaceful and stable life in Jerusalem.

There are *many* people who will be hunted and captured according to 8:15, but Yahweh does not seek to cause all of the people in Zion to stumble, nor the the entire the houses of Israel. Yahweh, like the compilers of these verses, appears to struggle between the choices of life and death at the time of harsh judgment. For that, Yahweh does not utterly relinquish his role as "מִקְדָּשׁ" so that not *all* his people will fall down. The inhabitants of Jerusalem were apparently of part of this "מִקְדָּשׁ" since Yahweh dwelt in their midst. Now, they are passionately called to restore this "מִקְדָּשׁ" so that Yahweh will restore his original and normal role in Zion (i.e. 14:32; 33:5; 25:6). Hunting and capturing should not be perceived as the major theological purpose of Yahweh in his dealings with his own people of covenant in Zion.

2.5.9. Confronting the Idols of Jerusalem

10:10-11: כַּאֲשֶׁר מָצְאָה יָדִי, לְמַמְלְכֹת הָאֱלִיל; וּפְסִילֵיהֶם, מִירוּשָׁלַם וּמִשֹּׁמְרוֹן.

הֲלֹא, כַּאֲשֶׁר עָשִׂיתִי לְשֹׁמְרוֹן--וְלֶאֱלִילֶיהָ: כֵּן אֶעֱשֶׂה לִירוּשָׁלַם, וְלַעֲצַבֶּיהָ.

"10. As my hand has reached the kingdoms of the idols whose images were greater than those of Jerusalem and Samaria, 11. Can I not, as I dealt with Samaria and her idols, also do the same way to Jerusalem and her idols images?"[760]

2.5.9.1 A View on the Image

Jerusalem's interior has been shown to be filled with injustice and corruption, as seen in previous references (i.e. 1:21-23; 3:16). It has also been inferred that these deviations were the major cause of the city's decay both morally and theologically. This had eventually led to her collapse (3:26). In 10:10-11 an important theme is presented to illustrate how the status of the holy city of Yahweh had been severely besmirched and distorted. The issue now is the worship of idols and their presence in Zion. One can fully understand the cause of rejection and

[759] Wildberger, *Isaiah 1-12*, 362.
[760] For expansive exegetical treatments of 10:10-11 and their historical context see, P.W. Skehan, "A Note on Is 10:11b-12a," in *Catholic Biblical Quarterly* 14 (1952), 236; and H. Tadmor, "The Campaigns of Sargon II of Assur," in *Journal of Cuneiform Studies* 12 (1958), 22-40; 44-10.

repudiation here since Jerusalem is the dwelling place of Yahweh on earth. Thus, the verses of 10:10-11 affirm in theological terms that Jerusalem's decline had been primarily caused by her "spiritual falsity and idols' worship."[761] To delve into the worlds of Jerusalem and her idols, the examinations which follow concentrate on the position of these verses within Isaiah 10 as well as their links to other reference about Zion and idols throughout the corpus of Isaiah.

It is worth highlighting at this juncture that there is more than one reference to idols within the corpus of Isaiah. 2:8 speaks about the land which is filled with idols (אֱלִילִים), but these idols will be instantly taken away (2:18,20). In 57:13, Jerusalem's collection of idols will be swept away by the wind. Moreover, the verses of 44:9-20 describe in thorough detail the whole process of manufacturing idols just to prove their worthlessness and helplessness. Because of all this, 40:18-19 wonders how these worthless idols could be compared with Yahweh, the sole creator of the whole cosmos. These references to idols clearly present them in very negative terms while asserting that Yahweh is the only capable God who is worthy of worship and veneration. Thus, these idols should be relinquished and abandoned. They are destined to fade away, not to remain. It is within this theological context that one could best relate to the references to Jerusalem's idols in 10:10-11.

To better grasp the purport of 10:10-11, it is necessary to look at the overall structure of chapter 10. Many scholars agree that a new section begins with "הוי" (woe)[762] in 10:5, yet there is difference of opinions on how far it extends.[763] For Wildberger, this woe oracle beginning at 10:5 continues naturally with the threat introduced in 10:16-19 by the term "לָכֵן" (for).[764] Watts also agrees that the verses of 10:5-19 make one unit which he calls: "Assyrian, Rod of my Anger."[765] Related to this, Childs considers 10:5-19 as one unit, and the major function of this woe oracle for him is primarily to "describe the subsequent judgment of God on nations whose actions exceed its divine role as an appointed instrument of divine judgment."[766]

Thus, the verses of 10:10-11 are positioned within a context of a woe oracle where Yahweh presents his manner of intervention and his powerful instruments of punishment.[767] Considering the overall atmosphere characterized by intimidation, threats, and punishment, the whole unit could be divided into two major sections: (1) 10:5-11, which speaks of the Assyrian power as Yahweh's instrument of destruction (2) 10:12-19, which speaks of the direct

[761] Motyer, *The Prophecy of Isaiah*, 114.
[762] For Sweeney, the woe oracle in 10:5-11 is characterized not only by its distinctive "הוי" form but also by the first person perspective of 10:5-6 that indicates that Yahweh is the speaker. Sweeney, *Isaiah 1-3*, 199.
[763] Wildberger, *Isaiah 1-12*, 413.
[764] Ibid., 413.
[765] Watts, *Isaiah 1-33*, 114.
[766] Childs, *Isaiah*, 91.
[767] In 8:14-15 Yahweh uses diverse instruments to attain his ends such as a trapping net and a throwing stick, whereas in 10:10-11 he also has his human agents such the Assyrian king. The theological message here could be that Yahweh's instruments of action and judgment are both numerous and powerful.

involvement of Yahweh as judge after eliminating the Assyrian power.[768] Yahweh appears again as an ardent hunter whose hands as they do, in the verse find things like a nest (10:14). It is worth noting that in the first section the hand of the Assyrian king, used as Yahweh's rod of wrath, would find and reach the idols of Jerusalem and then destroy them (10:9-10). The hand of Yahweh himself is used for a similar purpose in 10:14. In both contexts, the reference to hand as a symbol of power, intimidation, capability, and action supports the connections between these verses: Yahweh has his own powerful mean of intervention and action.

Now, it is relevant to examine how 10:10-11 functions within the first section of the woe oracle. For Wildberger, there is no doubt that these two passages are an insertion because they are prose, and the phrase "מָצְאָה יָדִי" (my hands grasped) has been borrowed from 10:14.[769] Smith also agrees that these passages are an addition because they begin a new narration written in prose while they also prematurely announce Yahweh's future judgment instead of including it with 10:16-19.[770] However, if one considers the position of these two verses within the overall flow of the first section of this woe oracle, they make an integral part of this section which conveys a message of threat to Zion, but do not deliver an actual punishment.

These verses, within the context of the first section, assert that the Assyrian threat against Jerusalem has been designed by Yahweh due to the presence of idols in the holy city. The reference to the Assyrian king as Yahweh's rod of wrath at the outset of the oracle (10:5) prepares the king for a divine mission which includes destroying the idols of other cities (10:9). Interestingly, the mission culminates with the Assyrian king waging threats against Zion due to the presence and worship of idols within the the borders of the city. Therefore, references to the ancient Near Eastern cities and Samaria which had been taken and devastated by the Assyrian power (10:9) are included here to solidify the threats to Jerusalem.[771] If Jerusalem continues to venerate these idols, she will be vulnerable to these threats. Worse still, these threats are not actually coming from earthly powers but are designed by Yahweh himself.

Thus, Jerusalem emerges within a grim list of destroyed cities as a fragile, threatened, and vulnerable city. Like the identification with Sodom and Gomorrah (1:10), what is happening within Zion has external ramifications which could include destruction, ruination, and loss. This is a signal warning that Jerusalem would lose the divine protection and security if she continues to devote herself to these idols. After these threats, the scene moves to show Yahweh as he

[768] Sweeney says that 10:12-19 constitutes a prophetic announcement of punishment against Assyria as the passage begins with an announcement of Assyria's future punishment in 10:12 which "employs the image of an overladen fruit tree in need of pruning to depict the Assyrian arrogance." Sweeney, *Isaiah 1-39*, 199-200.
[769] Wildberger, *Isaiah 1-12*, 413-414. He also adds that this addition is too late and its purpose is to explain why Jerusalem, the city of Yahweh, in spite of all promises that Jerusalem would not be destroyed.
[770] Smith, *Isaiah 1-39*, 258. For Childs these two images develop in addition the "theme of the blasphemy of the one true God who is slandered by his being included with the impotent pagan gods." Childs, *Isaiah*, 92.
[771] As for these destroyed cities, Childs says that Calno which was located in northern Syria fell to Tiglathpileser III in 738; Carchemish, a Hittite city, conquered by Sargon II in 717 and Hamath in 720; and Arpad was destroyed twice in 738 and 720. Childs, *Isaiah*, 91.

punishes the Assyrian king himself for his arrogance (10:12).[772] The action asserts that Yahweh alone has the upper hand whereas other earthly powers could be merely used as his instruments. Thus, the Assyrian king is depicted as a tool in Yahweh's hands, or rather a weapon, commissioned to spoil and plunder the "godless nation."[773] In short, the verses portray the Assyrian king as the legitimate executer of judgment upon the people of Jerusalem because they served idols.[774]

In Isaiah 10, Jerusalem is not destroyed, but she is placed under a grim state of danger, threats, and peril. The lack of any conspicuous reference to her destruction, similar to the other cities cited in 10:9, is apparently deliberate. The purpose is probably to keep the focus on the issue of idols in Jerusalem, not Zion's destruction per se. Jerusalem is Yahweh's dwelling place, so her sacred spaces should not be perverted by the presence or worship of any idols or other images. The verses of 10:10-11 echo a theological struggle to keep the city of Yahweh dedicated to Yahweh alone, urging her and her people to relinquish any associations with idols. In short, the two verses deal with threats against the holy city as a direct consequence of the betrayal of her sacred status. The people of Zion are called to consider this status and Yahweh alone as the sole guarantee of the city's security, stability, and safety; not futile idols or other images.

2.5.9.2 Notes on Translation

There are no major differences in the renderings of 10:1-10-11 in ancient versions, yet there is one note which could be mentioned here. It has been suggested by some scholars to read "האלה' (these) instead of "הָאֱלִיל" (idols) in 10:10. Wildberger disagrees that since 10:10 is an addition which states that idolatry had caused these cities to fall. Thus, he says that one must keep with "הָאֱלִיל."[775] As the focus of the two verses remains on the idols of Zion and Samaria, the wording "הָאֱלִיל" serves a pivotal role connecting Jerusalem and Samaria with these destroyed cities.

2.5.9.3 Exegetical Examinations

Jerusalem, threatened and fragile, emerges here with her collection of idols and images. Yahweh's invitation to the Assyrian power to threaten Jerusalem shows how the presence of idols had terribly annoyed him, as seen through the lens of the compiler of these verses. If one also considers the earlier references to the land which is filled with idols (2:8), the removal of these idols from Zion's vicinity requires a miraculous divine intervention or a powerful earthly power. The involvement of the Assyrians could be understood in this way; the massive presence

[772] For Wildberger the verb "בַּצַּע" (complete) is used in Zechariah 4:9 to describe the building of the temple in Jerusalem. He adds that the reference here is to completing the work of the reconstructiom of the temple as the reference to king of Assyria would seem to be a code name for the great king of Persia. Wildberger, *Isaiah 1-12*, 424.
[773] Tull, *Isaiah 1-39*, 213.
[774] Wildberger, *Isaiah 1-12*, 423.
[775] Ibid., 412.

of idols and images required the intervention of a huge power such as the Assyrian king. The study now investigates the literary construction of these two verses, and reveals the insights they provide regarding Jerusalem and the practice of idolatry.

Since these verses occur within a context of threat, punishment, and intimidation as expressed in the woe oracle of Isaiah 10, it is natural that 10:10 beings with a reference to "the hand" (יד), as symbol of power, which shall reach Jerusalem's idols as it has already reached "מַמְלְכֹת הָאֱלִיל" (the kingdoms of idols) whose graven images and idols exceeded the ones of Jerusalem and of Samaria. The "hand" could be understood here as a symbol of human action and activity (Psalm 9:16; Job 9:30), and also as a symbol of power and strength (28:2 and Psalm 60:5). For this reason, the hand is depicted as active since it can reach (למצוא), and it can do/make (עשה) things. And so, the threats to Zion are concrete and direct; there is a ready hand capable of inflicting destruction, pain, and damage. This hand is full of power and is experienced at its work; it had already destroyed other big cities and Samaria in 10:9-10. In short, Zion encounters a serious dilemma and the occurrence of disaster seems imminent. At the same time, Jerusalem appears as fragile, helpless, and vulnerable city facing a powerful hand which she apparently cannot defeat or challenge.

Interestingly, the two verses also use diverse terminology to refer to "idols." At the outset, there is a reference to "מַמְלְכֹת הָאֱלִיל" (kingdom of idols). Wildberger remarks that the rarely used designation of idols as "הָאֱלִיל" means as an adjective "nothing, null" (Job 13:4) in which the gods of other people are designated as "nothings,"[776] or worthless, futile deities. Some consider the wording a derivation of the term "אל" (not), or the Akkadian *ul(a)* which means "weak," or the Syriac "*alil*" which means "miserable or weak."[777] Wildberger favors the meaning "weak" and cites Psalm 96:5: "כִּי, כָּל-אֱלֹהֵי הָעַמִּים אֱלִילִים" to support his reading.[778] Zechariah 11:17 also speaks about "רֹעִי הָאֱלִיל" (shepherd of worthlessness, or worthless shepherd), whereas Job 13:4 speaks about "רֹפְאֵי אֱלִל" (worthless physicians).

Arabs before Islam in Mecca worshiped a goddess called *Al-lat* (اللات) carved in the image of a human being (*Al-lat* is also mentioned along with other gods such as *al-'Uzzá* (العزة) and *Manāt* (مناة) in the Quran, 53:19–23). Some argue that the wording "*Al-lat*" is derived from the Arabic verb "*alat*" (الت) which means "to take away something."[779] In this context, the people venerated the goddess *Al-lat* to "keep away" all miseries, evil, or other sorts of dangers. The reference to "מַמְלְכֹת הָאֱלִיל" (kingdoms of idols) could be understood as a derogatory term to mock and ridicule these kingdoms which venerated and worshiped idols. However, the idols failed to protect and save their kingdoms or keep away the dangers mounted against them. The word 'kingdoms' in 1:10 connotes glory, magnificence, and prominence; yet these kingdoms had lost

[776] Wildberger, *Isaiah 1-12*, 109.
[777] Ibid., 109.
[778] Ibid., 109.
[779] Jalal Al-Deen Al-Soyouti, *Ashbabh Wal-Anathair Fi Al-Nahwo* (Resemblances and Equivalencies in Grammar) (Beirut: Dar Al-Kotob, 2010), 72.

their glory and fame due to Assyrian invasion. In short, the reference to "מַמְלְכֹת הָאֱלִיל" could theologically mean "the kingdoms of vanity of vanities."

In addition to "אֱלִילִים," there are other references to "לַעֲצַבֶּיהָ" (her idol images) and "פְּסִילֵיהֶם" (their images). Some scholars argue that the term"פסילים" is connected with the verb "פסל" which means to "hew out, hew," whereas the terms "עצבים" is from the root "עצב" meaning to "shape or give a form."[780] Wildberger remarks that it would be sheer speculation for one to attempt to elucidate or to investigate the differences in meaning between these two designations or to explain why it mentions the "פְּסִילֵיהֶם" (idols) of Samaria, but the "עצבים" (idol images) of Jerusalem.[781] These verses introduce idols with their diverse names and physical manifestations. The naming of idols could also be paralleled to the expansive list of luxurious objects which belonged to Zion's arrogant women (3:18-24). The theological message could be that regardless of their diverse names or other visual manifestations, these idols - like Jerusalem's luxurious items - would ever remain futile, helpless, and worthless. One day people would realize the futility and worthlessness of these idols and they will miserably throw them to moles and brats (2:18,20).

2.5.9.4 Concluding Remarks

As the Assyrian hand reached and acted against these idols, they remained idle and passive. These kingdoms and their idols proved to be superficial, powerless, and fake. Presenting the disastrous outcome of attachment to idols, 10:10-11 indicates that the people of Jerusalem must choose a different path. It would be their mission and challenge to do so, so that the kingdom of Jerusalem would not go into the abyss thus joining this list of destroyed kingdoms. Thus, the stark choice is presented here to the people in Zion. Will they choose the powerful Yahweh who can act and make or the worthless idols which are passive and only bring destruction and misery? This Yahweh is not also remote as he himself dwells in Zion. Facing the harsh realities of this world, the two verses assert that Yahweh alone possesses the true and authentic manifestation of power in that he can take away and remove.[782] People of Zion should not be blinded by a faith in helpless idols or deceived by earthly manifestations of power since they are mere instruments in Yahweh's own hands. They should perceive the hand of Yahweh in Zion which could make all difference in their lives.

[780] Wildberger, *Isaiah 1-12*, 423. He adds that the polemic against "פסילים" (idols) is deuteronomic (Judges 3:19,26; Deuteronomy 7:5-26), whereas the references to "עצב" (idol images) is found primarily in Hosea's polemic.
[781] Ibid., 423.
[782] Sweeney points out that the reference to Samaria's images and Jerusalem's idols reinforce the Assyrian perspective that these cities are no different from any of the others. This perspective proves to be the root of the problem in that Jerusalem is Yahweh's city and he is the one who sent the Assyrians in the first place. Sweeney, *Isaiah 1-39*, 199.

2.5.10 Jerusalem, the City of Chaos

24:10: נִשְׁבְּרָה, קִרְיַת-תֹּהוּ; סָגַר כָּל-בַּיִת, מִבּוֹא

"The city of chaos is broken down; every house is shut up as no one can come in."[783]

2.5.10.1 A View on the Image

In 1:21 Jerusalem has been called a whore (זוֹנָה) probably to expose the unfaithfulness of her people and leaders who terribly abused her sacred status and treating her like a whore. Now, Jerusalem is called the City of Chaos (קִרְיַת-תֹּהוּ) which provides new meaning and insight into Jerusalem's decline, dilemma, and deterioration. Chaos means the prevalence of disorder, confusion, and turmoil, and is a return to the state of disorder present prior to the creation (Genesis 1:2). It is indeed the complete opposite of order, stability, development, and peace. Thus, as 1:21 describes the abuse of Zion in terms of harlotry, 24:10 presents the outcome of that abuse as chaos which prevails over Zion and the whole earth. The examinations below focus on the position of this verse within the threads of Isaiah's Apocalypse in chapters 24-27 as well as on its relationship with the preceding passages, especially Isaiah 5. The primary purpose would be to reveal the connections between this disorder of Zion and the instability of the whole earth as expressed in Isaiah 24.

As the previous examinations of 1:10, 3:1,16-17, 8:14-15, and 10:10-11 show, various aspects pertaining to this chaotic situation in Zion have been made visual wherein the city's inner spaces have been connected with other exterior spaces of destruction, annihilation, and ruination (i.e. the links with Sodom and Gomorrah in 1:10, and the list of damaged cities in 10:9). The links to these cities have likely been intended to communicate the misery and torment of Zion once again in this verse, and to signal once more the worsening of her status. As Jerusalem senses loss and deprivation, she is now called "קִרְיַת-תֹּהוּ" (City of Chaos) in 24:10. Remarkably, her chaotic situation appears now within a cosmic context of devastation, languishing, and withering as the whole *earth* is involved and influenced.

Theologically, Sweeney points out that the downfall of the City of Chaos heralds Yahweh's punishment of the entire earth, and the establishment of his supreme role over all nations according to Isaiah 24.[784] The establishment of his role shall be in Zion (24:23; 2:2-4).

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[783] On the imports of the City of Chaos in this image see, Robert Chisholm, "The Everlasting Covenant and the City of Chaos: Intentional Ambiguity and Irony in Isaiah 24," in *Criswell Theological Review* 6 (1993), 237-253; Paul L. Redditt, "Once Again, the City in Isaiah 24–27," in *Hebrew Annual Review* 10 (1986), 317-335; M.G. Kline, "Death, Leviathan, and the Martyrs: Isaiah 24:1-27:1," in Walter Kaiser and Ronald Youngblood (eds.), *A Tribute to Gleason Archer: Essays on the Old Testament* (Chicago: Moody, 1986), 229-249; B. Otzen, "Traditions and Structures of Isaiah XXIV-XXVII," in *Vetus Testamentum* 24 (1974), 196-206; William H. Irwin, "The City of Chaos in Isa 24,10 and the Genitive of Result" in *Biblica* 75 (1994), 401-403; W.E. March, "A Study of Two Prophetic Compositions in Isaiah 24:1-27: I" (Unpublished Th.D. Dissertation; Union Theological Seminary, 1966); and M. Biddle, "The City of Chaos and the New Jerusalem: Isaiah 24-27 in Context," in *Perspectives in Religious Studies* 22 (1995), 5-12.

[784] Sweeney, *Isaiah 1-39*, 318.

The depiction of Jerusalem's chaos within a cosmic milieu alludes to her universal centrality as Yahweh's dwelling place. The abuse of her status has been severe and disastrous as it has theologically meant the collapse of the whole order of creation. It has been a flagrant violation of the covenant between Yahweh and his people. It has been symbolically a dramatic return to the retroactive state of "תֹּהוּ וָבֹהוּ" in Genesis 1:2. In the face of this chaos caused by abuse, Yahweh has intervened not to judge Jerusalem alone as "קִרְיַת-תֹּהוּ," but to judge the whole earth so that a new cosmic order could sprout again out of Zion (2:2-4). In short, the drama in Isaiah 24 which involves the whole earth and the City of Chaos as major antagonists emphasizes the pivotal role of Jerusalem as Yahweh's favorite place on the entire earth both in times of judgment and salvation.

Isaiah 24-27 is often referred to by scholars as "an apocalypse"[785]as it brings to culmination the judgment oracles against the nations recorded in Isaiah 13-23.[786] Sweeney remarks in this regard that the chapters of the apocalypse have been recognized by scholars as a distinct unit within the larger structure of the book of Isaiah following the oracles against the nations in Isaiah 13-23. He also adds that the concern noticeably shifts from individual nations as expressed in chapters 13:23 to the entire earth in chapters 24-27.[787] It is thus a move from the specific to the general, from the particular to the inclusive. Related to that, Wildberger argues that it is likely that the redactors who positioned Isaiah 24-27 after the oracles of nations in Isaiah 13-23 wanted to "use them as an evidence for a worldwide conflagration, in truth, as pointing to the complete breakdown of the order that existed within the world among the peoples up until that time."[788] Thus, it is within this tense context that the reference to the City of Chaos

[785] Sweeney argues that because of its interest in the resurrection of the dead (26:14,19) and its general eschatological character, it has been often identified as an apocalyptic and one of the latest composition of Isaiah 1-39. Ibid., 312. On apocalypse in biblical tradition see, Donald Polaski, *Authorizing an End: The Isaiah apocalypse and Intertextuality* (Biblical Interpretation Series 50, Leiden: Brill, 2000); D.S. Russell, *The Method & Message of Jewish Apocalyptic* (London: SCM/Philadelphia: Westminster, 1964); Paul D. Hanson, *The Dawn of Apocalyptic: The Historical and Sociological Roots of Jewish Apocalyptic Eschatology* (Philadelphia: Fortress, 1975); Michael E. Stone, " Lists of Revealed Things in the Apocalyptic Literature," in Frank Moore Cross et al. (eds.), *Magnalia Dei: The Mighty Acts of God: Essays on the Bible and Archeology in Memory of G. Ernest Wright* (Garden City: Doubleday, 1976), 414-452; David Hellholm (ed.), *Apocalypticism in the Mediterranean World and the Near East: Proceedings of the International Colloquium on Apocalypticism, Uppsala, August 12-17, 1979* (Tübingen: Mohr Siebeck, 1983); Christopher Rowland, *The Open Heaven: A Study of Apocalyptic in Judaism and Early Christianity* (New York: Crossroad, 1982); John J. Collins, *The Apocalyptic Imagination: An Introduction to the Jewish Matrix of Christianity* (New York: Crossroad, 1984); idem "Wisdom, Apocalypticism, and Generic Compatibility," in Leo G. Perdue et al. (eds.), *Search of Wisdom: Essays in Memory of John G. Gammie* (Louisville: Westminster/John Knox, 1993), 165-185; Jonathan Z. Smith, "Wisdom and Apocalyptic," in Birger A. Pearson (ed.), *Religious Syncretism in Antiquity: Essays in Conversation with Geo Widengren* (Missoula: Scholars Press, 1975), 131-156; and Patrick A. Tiller, *A Commentary on the Animal Apocalypse of 1 Enoch* (SBLEJL 4; Atlanta: Scholars Press, 1993).

[786] Chisholm, "The Everlasting Covenant' and the City of Chaos: Intentional Ambiguity and Irony in Isaiah 24," in *Criswell Theological Review*, 237.

[787] Sweeney, *Isaiah 1-39*, 312.

[788] Wildberger, *Isaiah 13-27: A Continental Commentary* (Translator: Thomas H. Trapp; Minneapolis: Fortress Press, 1997), 446-447.

occurs; preceded by the prevalence of loss and deprivation across the nations, and positioned in the midst of a drama showing the collapse of the whole earth.

Childs notices that the image of the city continues to function as a major feature of Isaiah 24-27 (i.e. 24:10; 25:2; 26:5, 27:10). It is only the reference to the city in 26:1 which gives a positive connotation of "a strong city, a bulwark of salvation."[789] In other verses, the city is associated with ruthlessness (25:2), arrogance and loftiness (26:5), and destruction and desolation (27:10). These references communicate a state of frustration about the role of the city within the covenantal relationship with Yahweh and his envisaged order of creation; this could be also related to Jerusalem.

The earlier references to Jerusalem as a city in 1:21-23 capture how the city as a civilized structure failed to render justice and to promote righteousness. Due to all these failures, the divine intervention had been necessary and inevitable. This move to a cosmic level of judgment theologically highlights the severity of the failures in Zion which frustrated Yahweh who dwelt there. In other words, in the case of Zion these failures broke the order of creation because they have occurred at Yahweh's dwelling place on earth, indicating that the people in Zion had no regard to the divine presence in their midst.

Isaiah 24 is the first chapter of this apocalypse, and it is where the reference to the City of Chaos occurs. This occurrence at the outset of the apocalypse is quite interesting. It is relevant to look at the laying out of this chapter to grasp the significance of the reference to the City of Chaos, particularly within the specific contexts and concerns of Isaiah 24. Sweeney remarks that several factors identify 24:1-23 as a distinct unit within Isaiah 24-27. These factors are: (a) the focus of Isaiah 24 remains exclusively on the devastation of the land or the earth and the fall of the City of Chaos, whereas 25:1 shifts its attention to Yahweh's acts of restoration after the occurrence of devastation; (b) the chapter primarily employs a descriptive language with a third person reference to Yahweh, whereas the passages of 25:1-5 employ a first person perspective of their speaker together with a second person masculine singular address form directed to Yahweh; and (c) 24:21-23 constitute a concluding section introduced by "וְהָיָה בַּיּוֹם הַהוּא" (and it shall come to pass in that day).[790]

Interestingly, this unit contains two central entities whose plight is the major concern of the passages here. They are, namely, the earth (הָאָרֶץ) and the "City of Chaos" (קִרְיַת-תֹּהוּ). It is relevant to examine the connections between these two entities. In this context, it is useful first to consider the subunits of Isaiah 24 to see how these two entities are connected. Isaiah 24 could be divided into six major subunits. The first subunit is 24:1-2 which includes an introductory statement about Yahweh's judgment against the whole earth. The second subunit is 24:3-6 which provides a description of the suffering of the entire earth caused by that judgment. The third subunit is 24:7-12 which deals with the plight of the City of Chaos and the loss of her wine, her

[789] Childs, *Isaiah*, 179.
[790] Sweeney, *Isaiah 1-39*, 327.

vitality, and her delight. The fourth subunit is 24:13-16 and it describes the reaction of the people to the massive divine judgment. The fifth unit is 24:17-22 which supplies more threats against the earth and its inhabitants, asserting the severity of the earlier judgments. The last subunit is 24:23[791] which celebrates Yahweh's glory on Mount Zion, presumably as an outcome of this judgment.

Considering this division, one can notice how the spaces of the City of Chaos have been merged with the spaces of the whole earth. As a result of that, the boundaries between the two entities have been almost blurred. The movement of the chapter begins with the earth (the larger, the bigger entity) to the city (the specific, the smaller entity). That movement gives special attention to the plight of the City of Chaos and the aim of this cosmic divine judgment is to reach the vicinity of the city. In this regard, the ruined spaces of the city in 24:10 are directly connected with the devastation and turmoil pervading the whole earth. As the whole earth is utterly laid waste, and utterly despoiled (24:3), every house in the city is terribly affected by the chaos (24:10). As the earth lies polluted (24:5), the city is also broken down, and as the earth dries up and withers (24:4), the wine of the city also dries up (24:7,11). As joy leaves the earth so only curse permeates over the inhabitants of the earth (24:6); the delight of the city fades away and no outcry could be heard in her streets (24:11). In short, silence, sadness, and alienation prevail in both settings.

This grim parallelism asserts the comprehensiveness and inclusivity of the disaster. It reveals not only the earth's vacuum but the severity of the city's circumstances with great agony and torment. The city is not only broken down, but she encounters this catastrophic dilemma within a cosmic collapse and fall. Due to this, she seems to have no hope in any human savior since Yahweh, the creator of heaven and earth, is the designer and the planner of the destruction. Does this indicate that the City of Chaos is now freed from all her human abusers and hijackers so that she can return to her true God, Yahweh? Does the hope for a new Zion shift from expecting a just human ruler or a devout king to Yahweh as the true king and the sole ruler? Notice in 1:26 that Yahweh is the one who appoints the judges and the counselors in the new Jerusalem!

Redditt remarks that the subunit of 24:7-12 may have formed one song.[792] This song, with its dramatic movement from the whole earth to the city, invites the reader not to think about the identity of city, but her state as "תֹּהוּ" (chaos) with all the grim consequences and repercussions which follow from that reality. Such consequences appear with the references to the loss of wine and vine (24:7), the lack of drinking and joy (24:9,11), the shutting up of each house (24:10), the desolate streets (24:11), and the bitterness of the strong drink (24:9). Many of these references could be paralleled with the tale of the vineyard in Isaiah 5. In both contexts, the

[791] Redditt argues that those verses could be interpreted to both mean that the elders were virtuous, and deserved to stand before God, or that they were sinful, like the kings of the earth, and needed to be reproved. Redditt, "Once Again, the City in Isaiah 24–27," in *Hebrew Annual Review*, 331.
[792] Ibid., 327.

state of loss and deprivation is pervasive as the wild grapes of 5:2 could make the drink so bitter (24:9), and the destruction of the vineyard (5:5-6) would result in the languishing of the vine and the drying up of the wine (24:7). Like the damaged vineyard of Isaiah 5, the City of Chaos encounters a state of loss as beauty, happiness, joy, and peace all fade away.

In their normal conditions, both the vineyard and the city are places to celebrate life, joy, prosperity, peace, and stability. But Isaiah 5 and Isaiah 24 reverse these roles and functions to be tragically replaced by the prevalence of desolation, agony, and loss. In Isaiah 24, the descriptions of loss are "connected with the general description of the world catastrophe"[793] whereas the loss of vineyard has only affected its people (i.e. the people of Jerusalem descend to the abode of Sheol in 5:14); the whole earth or cosmos is not engaged there. However, Isaiah 24 portrays another reality where the fall of the city appears within the much larger state of loss which embraces the whole earth and cosmos. This expands the spaces of Zion's misery and may be also the avenue of her hope and transformation.

Interestingly, the last verse of Isaiah 24 takes the reader again to the center of earth, which is Mount Zion, to probably assert that chaos as planned by Yahweh would eventually end so that the divine rule in Zion is eventually restored.[794] Yahweh does not now look from above to see the City of Chaos and the desolation of her streets and houses, but he returns to show his glory (כָּבוֹד) and to usher in a new life in Zion and also the whole earth. Thus, the verses of Isaiah 24 with the depictions of the loss of the earth and the City of Chaos theologically grapple with the perceptions of Yahweh as a God of chaos and God of order. This complex perception probably has evolved through the encounter with Yahweh in actual history as manifested by the fall of Jerusalem and the loss of her temple (64:9-10).

Jerusalem became the City of Chaos due to the remoteness of her people from Yahweh's teachings and paths. City of Chaos also became associated with the violent peoples who suppressed the people of Yahweh.[795] In other words, the sins of the people in Zion created the City of Chaos. However, the City of Chaos will not endure as she will be replaced by the restored Jerusalem to be established after correcting the former failures. Isaiah 24 traces this journey which includes the purging of the holy city and her restoration. Yahweh who intervened against Jerusalem returns after the elimination of the City of Chaos: he returns to dwell again on "הַר צִיּוֹן וּבִירוּשָׁלִַם." The reference to Mount Zion shows that the authentic name and identity of Jerusalem has been restored. This divine return to Zion asserts that out of the former chaos a new life would be envisioned in Jerusalem.

[793] Otzen, "Traditions and Structures of Isaiah XXIV-XXVII," in *Vetus Testamentum*, 205.
[794] Sweeney, *Isaiah 1-39*, 313.
[795]Otzen, "Traditions and Structures of Isaiah XXIV-XXVII," in *Vetus Testamentum*, 205.

2.5.10.2 Notes on Translation

The translation of the Hebrew word "תֹּהוּ" has aroused diverse arguments among scholars. Motyer, for instance, remarks that "the City of Chaos" or "the Ruined City" are "an extremely unhappy translation." The wording (תֹּהוּ), he says, is translated as "formless and empty" in Genesis 1:2 where the first stage of the creative process was the material substrate of the world and it was תֹּהוּ וָבֹהוּ.[796] Based on that, he suggests that "the City of Meaninglessness" best captures the meaning of "תֹּהוּ" and that the use here means that this city lives without the ordering, the live-giving hand of Yahweh, and hence opts for a life on her own.[797] Smith also argues that the translation "the City of Chaos" could mislead the reader to think that this verse refers to the end of human order, but the Hebrew word primarily means that something is "void, empty, uninhabited." Therefore, he prefers the translation "the Ruined City" not "the City of Chaos" or other translations.[798]

Taking a broader perspective to grasp the tenors of "תֹּהוּ," Wildberger remarks that in the Hebrew Bible this term can be simply used to designate waterless, impassable desert (i.e. Job 12:24, Psalm 107:40, etc.), whereas in 40:23 it is used together with "אָיִן" (naught); in 41:29 with "אָיִן" (delusion), with "אֶפֶס" (nothing), and with "רוּחַ" (wind); in 49:4 with "רִיק" (in vain) and with "הֶבֶל" (vanity); in 59:4 with "שָׁוְא" (lies), also 44:9 and 45:18f.[799] He argues that it must have been fitting that this vocable would have been used "to describe the chaos that was about to begin, just as it was used with בֹּהוּ (void) in Gen. 1:2."[800] Considering all that, he proposes the translation "the Nothing City" instead of "the City of Chaos."

Tackling the translation of the whole expression"קִרְיַת-תֹּהוּ" from a grammatical perspective, Irwin argues that the genitive "תֹּהוּ" though modifying the noun "קִרְיַת" in the surface structure of 24:10a, also modifies the verb "נִשְׁבְּרָה" in the colon's deep structure, and functions like an accusative of the product or the result."[801] For Irwin, to render the construct chain reflecting its surface structure is to "obscure the meaning of the clause." Thus, and based on that understanding, he proposes the following translation: "the city has been shattered into a desolation."[802]

The descriptions of Zion as the City of Chaos, the Nothing City, or the Ruined City appear to indicate different perspectives on the dreadful plight of the holy city as presented in Isaiah 24. Having all that in mind, another approach could be utilized to make sense of the word

[796] Motyer, *The Prophecy of Isaiah*, 201.
[797] Ibid., 201.
[798] Smith, *Isaiah 1-39*, 419.
[799] Wildberger, *Isaiah 13-27*, 486.
[800] Ibid., 486.
[801] Irwin, "The City of Chaos in Isa 24,10 and the Genitive of Result" in *Biblica*, 402.
[802] Ibid., 402.

"תֹּהוּ"[803] in this context. That would be done through considering the purports of the term particularly within the subunit of 24:7-12, and, generally the context of the whole chapter. One may ask: what actually does happen to this city in 24:7-12? Her wine dries up, her vine languishes, and her joy fades away. She is broken down, her houses are shut up, her gates are battered in ruins, and her desolation is pervasive. These occurrences appear within a state of devastation and destruction affecting the whole earth where the order installed after Genesis 1:2 is inclusively reformulated.

Therefore, these descriptions of the city within cosmic milieu create grim images which show how the stable life in the city ended; order is replaced by disorder, joy by sadness, life with death, and laughter by cry. Since this city experiences a transformation from normality to absurdity, the word chaos could be used here as a manifestation of this state with all its purport of confusion and disorder. In short, the translation the City of Chaos is an acceptable as it captures the image of this city as conveyed in 24:7-12.

The LXX reads "קִרְיַת-תֹּהוּ" as "πᾶσα πόλις" (every city). For Watts that reading reflects a tendency to generalize judgment,[804] whereas Wildberger argues that this reading is "intimating that this announcement of judgment applies far and wide."[805] It seems that the rendering of the LXX in this context could be connected to the references to the entire earth in the whole chapter by which "every city" could be paralleled with the "earth." However, the LXX's rendering seems to negate the fact there is a specific, a particular city which is apparently meant here. The use of the LXX could be understood as a general reference to any typical or symbolic city which is opposing Yahweh's will and rebelling against his own paths.

2.5.10.3 Exegetical Examinations

Beuken argues that Jerusalem is no longer called by her own name in this passage as the city of Jerusalem has a counterpart, named with a pithy expression in 24:10: the City of Chaos (קרית תהו).[806] The loss of name indicates a transformation has tragically occurred as a state of confusion and disorder swept over and embraced the entire earth (24:4). At the outset, it is necessary to point out that the definite identity of the city is not given here, or even in the rest of the chapter. However, this lack of identification has not impeded several investigations and speculations seeking to identify this city.[807] The exegetical encounter with the image in question

[803] Brueggemann argues that the connotations of the word (תֹּהוּ) can be understood within the broad meanings of chapter Isaiah 24 where "Yahweh is about to lay the earth and make it desolate" (24:1). Brueggemann, *Isaiah 1-39*, 192. For Wildberger the "קִרְיַת-תֹּהוּ" would thus have to be a city which had just experienced the reintroduction of the primordial chaos. Wildberger, *Isaiah 13-27*, 486.
[804] Watts, *Isaiah 1-33*, 314.
[805] Wildberger, *Isaiah 13-27*, 472.
[806] Beuken, "From Damascus to Mount Zion: A Journey through the Land of the Harvester (Isaiah 17:18)," in *Enlarge the Site of Your Tent*, 79-80.
[807] Chisholm remarks that on the basis of 25:10-12, some have suggested that Moabite pride and power are the reality behind the image. Chisholm, "The Everlasting Covenant and the City of Chaos:'Intentional Ambiguity and Irony in Isaiah 24," in *Criswell Theological Review*, 242. Otzen argues that the broader context of Isaiah,

shall also give attention to these scholarly debates tackling the identity of the "City of Chaos." The study assumes that Jerusalem is indeed meant here and subsequently endeavors to justify this identification.

Over the past decades, suggested identifications of this city included Jerusalem, Samaria, Tyre, Sidon, Dibon, Nineveh, Susa, Babylon, and Carthage.[808] The causes of this ambiguity could be justified as, aside from 25:10-11, the other passages of Isaiah 24-27 are considered historically vague by some scholars.[809] Other scholars take different approaches in dealing with the actual identity of this city. Carroll, for example, argues that it is not the identity but the function that should be governing the exegetical and interpretive principles.[810] But, it might be feasible that the functions of this city could also be used to reveal her identity in 24:10 considering the construction of her character and her presence throughout Isaiah 24. These observations could be paralleled with other references to Jerusalem in the book of Isaiah.

At this juncture, it is relevant to briefly present the major scholarly arguments regarding the identity of this city. There are three main scholarly perspectives in this regard. The first scholarly perspective considers the reference to the City of Chaos as a general symbol of power, arrogance, and pride.[811] Arguing for this perspective, Chisholm observes that there are several factors which favor identifying the city as a type or symbol of all proud cities opposing Yahweh's authority, and hence becoming the objects of his judgment and wrath. To support this understanding, he mentions that the unnamed city in Isaiah 24 is described in general, even stereotypical, fashion (24:11-12). This city contains houses, streets, and a gate whereas her downfall is associated with the universal judgment impacting the entire creative order (24:4-13).[812]

Chisholm adds that following the oracles of nations in Isaiah 13-23, which anticipate the downfall of various specific cities, a reference to a typical or representative city would be more appropriate and acceptable.[813] Childs argues that it is relevant to consider this city as "the representative presentation of earthly human power, locked in deadly conflict against the entrance of God's righteous reign," considering the fact that a specificity is indeed missing in the text.[814] In short, according to this perspective, the city here could represent all nations and cities of the world which, like Babel of old and the powers/cities mentioned in Isaiah 13-23, rebelled

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highlighting the fall of Babylon in conjunction with worldwide divine judgment, may suggest that Babylon is meant here. Otzen, "Traditions and Structures of Isaiah XXIV-XXVII," in *Vetus Testamentum*, 206.

[808] Redditt, "Once Again, the City in Isaiah 24–27," in *Hebrew Annual Review*, 317.

[809] Ibid., 317.

[810] Robert P. Carroll, "City of Chaos, City of Stone, City of Flesh: Urbanscapes in Prophetic Discourses," in Lester L. Grabbe and Robert D. Haak (eds.), *Every City shall be Forsaken: Urbanism and Prophecy in Ancient Israel and the Near East* (JSOTSup. 330; Sheffield: Sheffield Academic Press, 2001), 51.

[811] See for example, Clements, *Isaiah 1-39*, 202; Watts, *Isaiah 1-33*, 319; and Oswalt, *Isaiah 1-39*, 448.

[812] Chisholm, "The Everlasting Covenant and the'City of Chaos: Intentional Ambiguity and Irony in Isaiah 24," in *Criswell Theological Review*, 241.

[813] Ibid., 241.

[814] Childs, *Isaiah*, 179.

against Yahweh's authority.[815] This perspective seems to fail to observe that Isaiah 24 operates at two different, yet interrelated levels. The first level is a cosmic one embracing the whole earth, whereas the second level concentrates on a specific city named here as the City of Chaos. That pattern is apparently developed in Isaiah 24 to show the centrality and significance of a specific city within a cosmic and universal context.

The second scholarly perspective understands the City of Chaos as a reference to a foreign city. Some scholars suggest here that the Moabite pride and power are the reality behind the image, holding this primarily on the basis of 25:10-12.[816] Furthermore, Otzen considers the reference as an allusion to Babylon as the wider Isaianic context. This emphasizes the fall of Babylon in conjunction with worldwide divine judgment and suggests that the city of Babylon may be in the background here.[817]

Sweeney also agrees that the city "must be identified with the city of Babylon, which fell to the Median/Persian army of Cyrus in 539 B.C.E." He mentions that the structure and image of Isaiah 24 indicate that "the anticipated fall of the city serves as the basis for an analysis of the general situation of the world which is designed to show that the current upheaval is an act of YHWH."[818] Johnson remarks that the hostile city of 25:1-5 is bitterly hated, embodying all the anti-godly powers which must be destroyed before the new age could dawn; and has worldwide influence. He concludes from a Jewish perspective there was only one city which would fit this description: Babylon.[819]

This perspective develops a partial reading of the passage in question. Jerusalem is also called a "whore" in 1:21. But this does not indicate that she is hated, despised, or cursed from a Jewish perspective. Moreover, in other parts of Isaiah (i.e. 10:0, 16:1, 23:1; 47:1), foreign cities are mentioned by their plain names, and only Jerusalem bears different names and manifestations (Daughter Zion, the Faithful City, the City of Righteousness, the Whore, the Virgin Daughter Zion, etc.). It seems also that the city in 24:10 occupies a central theological position and mission here. Thus, it would be very doubtful that a foreign city is actually meant or suggested.

The third perspective argues that the city of Jerusalem is certainly meant. Johnson argues that the lament form of 24:7-12 makes better sense if the destruction of Jerusalem, rather than a foreign city. He also mentions other factors which could support this identification. He particularly argues that there are several verbal parallels between Isaiah 24:8-9, which describes the cessation of the earth's revelry, and 5:11-14, which denounces the carousing of Judah's

[815] Chisholm, "The Everlasting Covenant and the City of Chaos: Intentional Ambiguity and Irony in Isaiah 24," in *Criswell Theological Review*, 253.
[816] Ibid., 242. See also William R. Millar, *Isaiah 24–27 and the Origin of Apocalyptic* (HSM 11; Missoula: Scholars Press, 1976), 15-21.
[817] Otzen, "Traditions and Structures of Isaiah XXIV-XXVII," in *Vetus Testamentum*, 206.
[818] Sweeney, *Isaiah 1-39*, 331.
[819] Dan Johnson, *From Chaos to Restoration: An Integrative Reading of Isaiah 24–27* (JSOTSup. 61; Sheffield: JSOT Press, 1988), 59.

wealthy class. He adds that there are several terms used in Isaiah 24 which are typically or exclusively used in Isaiah 1-39 or other prophetic literature of Israel/Judah such as אבל, אמלל, and שמה.[820]

Johnson also says that the expression "מְשׂוֹשׂ ל כל הָאָרֶץ" is used elsewhere as an epithet for Jerusalem (i.e. Lamentation 2:15 and Psalm 48:3). The use of the phrase "בְּקֶרֶב הָאָרֶץ" in conjunction with "בְּתוֹךְ הָעַמִּים" in 24:13 may refer to Jerusalem as the "midpoint of the peoples of the world" and the focal point of the judgment (Ezekiel 5:5). Likewise, the statement in 24:16b is best understood if the surrounding context describes the fall of Jerusalem not any other city.[821]

In the same line of thought, Redditt remarks that given the importance of Jerusalem in Isaiah 24-27, and especially in view of the reference to "this mountain" in 25:6-1a, one should probably conclude that the group centered in Jerusalem.[822] He also points out that the opening verses of the song deal with Israel and exile, and 24:9 gives the conditions for Yahweh's full pardon of his people, whereas the following verses (24:12-13) refer to the Diaspora. Based on this, Redditt concludes it is most natural to assume that 24:10-11 mainly deals with Israel too.[823] The observations and arguments of both Redditt and Johnson are quite valuable and relevant and support the perspective adopted by this study that the holy city of Jerusalem is indeed meant here.

Complementing these arguments, the study particularly examines some signals within Isaiah 24 itself and their feasible connections with other references to Zion in the rest Isaiah to orient the reader toward the identity of this city. It is important to emphasize at the outset that the whole vision of the book is about the city of Jerusalem and Judah. Within the book of Isaiah, it has only been the city of Jerusalem that is not mentioned directly or, at times, represented through allusions or images. In this regard, 3:26, for example, speaks about her gates, 5:11 refers to her "her multitude and her raucous revelers," and 57:3 mentions "her collection of idols." Most scholars agree that these references allude to Jerusalem herself. Subsequently, that this can also be applied to the City of Chaos since these allusions within the context of the book refer to one city: Jerusalem.

In dealing with the identity of the city, Wildberger argues that the compiler of this passage was perhaps motivated by having experienced personally the downfall of a city thinking that it had happened as a fulfillment of prophecy preceding these verses.[824] This personal

[820] Chisholm argues that the linguistic evidence cited by Johnson does not limit the referent to Jerusalem, though it certainly hints it is in the background. He adds that while the six terms listed by Johnson are characteristically used of Israel/ Judah, three of them do appear in the preceding oracles against the nations. In addition to that, the lament form of 24:7-13 does not necessarily mean the destruction of Jerusalem is in view, for Isaiah 15-16 dramatically laments the fall of Moab, he says. Chisholm, "The 'Everlasting Covenant' and the 'City of Chaos:' Intentional Ambiguity and Irony in Isaiah 24," in *Criswell Theological Review*, 250-251.
[821] Johnson, *From Chaos to Restoration,* 29-35.
[822] Redditt, "Once Again, the City in Isaiah 24–27," in *Hebrew Annual Review*, 331.
[823] Ibid., 332.
[824] Wildberger, *Isaiah 13-27*, 486.

experience probably impacted the positioning of the reference to this city within a cosmic context. This positioning highlights the city's special stature and significance.

Interestingly, Jerusalem is the only city which receives a special treatment and consideration in the corpus of Isaiah. For example, the verses of 2:2-5 clearly demonstrate the values of the holy city within a universal context and her holy mountain shall be raised above all the mountains of the world (2:2). Furthermore, Jerusalem is the only city which will attract the attention of the people of the whole world (2:3) since the teachings of Yahweh which shall go forth only from there (2:3-4). In short, Jerusalem is the only city in the book of Isaiah which is positioned within a cosmic context. This could be related to the experience to City of Chaos whose narrative's is also presented alongside the story of the entire earth in Isaiah 24.

The reference to wine in more than place within the context of the city in Isaiah 24 is quite interesting. In 24:7 the wine dries up and the vine languishes, whereas 24:9-11 refers to the lack of drinking wine. Wine could be associated with joy and delight (Psalm 104:14-15; Ecclesiastes 9:7) whereas its lack could connote the lack of joy and the prevalence of disorder, sadness, and confusion as expressed in 24:11. In Isaiah 5 Jerusalem has been metaphorically described as a vineyard to show the abuses of her people which had turned her good and tasty grapes into wild, bitter ones (5:4).

These references to wine as it relates to the city indicate certain personal and emotional attachment to the concerned city. The compiler seems to lament and mourn the state of this city since she has lost her wine and vine as symbols of her delight, joy, and life. In this case, it is justified to think of Zion, whose misery and pain as an abused victim has been lamented and mourned earlier in 1:8,21 and 3:26. Her lack of wine manifests her narrative of loss and deprivation as she encounters and experiences the divine judgment.

The reference to Mount Zion in 24:23 is quite remarkable as a concluding statement of the whole chapter. It seems that after that the state of confusion, disorder, and chaos a new order begins when Yahweh returns to Jerusalem. The use of the expression "בְּהַר צִיּוֹן וּבִירוּשָׁלִַם" (in Mount Zion and in Jerusalem) is inclusive, detailed, and emphatic and probably shows that the holy city, which has lost her identity (becoming the "City of Chaos"), would be again redeemed and restored to her original name. Furthermore, the reference to both the mountain and the city may theologically indicate that Yahweh shall restore his holy presence in Zion, and the city herself will be restored and re-built. Yahweh will not dwell alone in Zion, but he will also show his glory to his elders in 24:23. Jerusalem would be restored as a universal center of worship and as a vibrant city, too. Yahweh and the people would return to dwell in Zion.

Following these discussions about the identity of the City of Chaos, it is important to give an exegetical overview over the rest of the passage so that more about this city could be best

revealed. The concerned city is called here "קִרְיַת-תֹּהוּ."[825] The wording"קִרְיָה" is much more common than "עִיר" in the various layers of Isaiah 1-39 (the wording "קִרְיָה" occurs in 1:21,26, 22:2, 29:1, 32:13, 33:20, 25:2,3, and 26:5).[826] Wildberger remarks that some scholars tried to link this word with the Hebrew verb "קוה" (happen) so that the basic meaning would be a meeting place, yet it remains a difficult thing to differentiate between the words "קִרְיָה" and "עִיר."[827] It seems that the wording "קִרְיָה" is often used in the book of Isaiah to speak more about Jerusalem as a city of Yahweh which shows her theological and religious values transcend her secular and earthly ones (The "Faithful City" in 1:21,26; the city is connected with king David in 29:1; and "the city of our appointed festivals" in 33:20).

Wildberger points out that other passages in the Hebrew Bible speak about the city being broken though it is said from time to time that "שֶׁבֶר" (downfall) comes upon the city (i.e. 2 Samuel 15:30; Jeremiah 4:6, etc.).[828] Interestingly, there are two manifestations of this downfall in that every house is shut up and no one can come in. He argues that this means the entryway is to be closed up by having a pile of stones thrown in front of it.[829] Remarkably, this pile of stones seems to impact each and every house in the concerned city! In this regard, the verse focuses especially on the city's houses.

Houses are spaces which people occupy, and they play a pivotal role in organizing the inner space of the city. They are the places that render security and privacy for their occupants. Unlike public spaces such as markets, streets, or gates, houses mean more in terms of specification, belonging, attachment, and individuality. In the case of loss, the person not only loses his or her house, but he or she loses an integral part of his or her identity, inner soul, and individuality and may be also their whole existence; their actual lives in addition to all they hold to be of value physically and emotionally.

Thus, the concern with houses captures the experience of this city from the perspective of the individual experiences of her residents. The point is not about the gates or the walls of the city here, but is mainly about the houses where the people of the city receive peace and stability and nourish their privacy and individuality. This focus conveys certain empathy on the part of the compiler with this city which lost her houses and her people; and with her people who lost their identity and individuality. She lost her value and she was called the City of Chaos. In the midst of this judgment, the reader may finds amount of sympathy with this city in her plight of

[825] Beuken notes that the Hebrew term for 'city', עיר, occurs 43 times, of which 31 times appear in Isaiah 1-39. Another term, קריה, occurs 10 times, exclusively in Isaiah 1-39. He adds that though statistics admit for various interpretations, the occurrence of 15 עיר times and 5 קריה times within the limited range of chapters 13-27 indicates the importance of the topic for this part of the book of Isaiah. Beuken, "From Damascus to Mount Zion: A Journey through the Land of the Harvester (Isaiah 17:18)," in *Enlarge the Site of Your Tent*, 79.
[826] Wildberger, *Isaiah 13-27*, 486.
[827] Ibid., 486.
[828] Ibid., 487.
[829] Ibid., 487.

dread and gloom. This interpretation may be also used to solidify that Jerusalem is meant in this verse; being called the City of Chaos.

Yahweh's house was also in Jerusalem. The analysis above may also indicate that after Yahweh had left his house, all houses in the city were deserted and emptied. In short, the tale of this city has been presented as an experience of personal and individual loss: life had ceased in this city with the desolation of houses and the departure of people. As Beuken remarks, the development of Jerusalem throughout the whole book is not straightforward or logical but it is pragmatic as it aims "at evoking a reaction from the reader."[830] In the case of the "City of Chaos" this reaction recalls the loss of home and identity. This shows the emotional vacuum forced on the individual due to the loss of home, and forced on the holy city as she faces Yahweh's harsh judgment. Therefore, she has become not the Faithful City but the City of Chaos in 24:10.

2.5.10.4 Concluding Remarks

The state of chaos that Jerusalem, Yahweh's holy city, suffers has brought upon her disorder, instability, and loss. The use of the City of Chaos has been employed in poetic terms to show the grave consequences of Jerusalem's remoteness from Yahweh's paths and teachings. The City of Chaos is the opposite of the Faithful City and the City of Righteousness. Through this naming, the loss of Zion and her collapse is poetically exaggerated and could also mean the loss and the fall of the whole earth. This exaggeration is quite acceptable and logical considering the status of Zion as Yahweh's dwelling place and her centrality in the theological thinking and belief of the compilers of the book of Isaiah. In short, when Zion falls the whole world slumps, and when she rises the whole world ascends. The prevalence of chaos has been the plan of Yahweh, but not to return to the situation before creation and order (Genesis 1:2).

Instead, it has been a divine endeavor to restore the original state of order which has prevailed over the world after the creation. Thus, the City of Chaos has emerged out of sinful Zion, not to permanently wipe out the holy city and her people, but to purge her and cleanse her people so that a normal life of order, peace and stability could be again envisaged, restored, and retained. Since Yahweh is the God of justice and righteousness, the city which is his dwelling place must adequately follow his values and demands. For this reason, Yahweh is morally and ethically committed to the order of creation and not its chaos and disturbance. After confronting the chaos, Yahweh does not disappear. He returns again to Mount Zion in Jerusalem in 24:23 to show his glory (כָּבוֹד). In his return, Yahweh comforts and consoles Zion ensuring her centrality and leadership. In Isaiah 24 Yahweh asserts that the state of chaos would not last forever, and a state of order would be eventually installed to embrace Zion and the whole world.

[830] Beuken, "From Damascus to Mount Zion: A Journey through the Land of the Harvester (Isaiah 17:18)," in *Enlarge the Site of Your Tent*, 80.

2.5.11 Jerusalem's Rulers and the Covenant with Death

28:14-15 לָכֵן שִׁמְעוּ דְבַר-יְהוָה, אַנְשֵׁי לָצוֹן--מֹשְׁלֵי הָעָם הַזֶּה, אֲשֶׁר בִּירוּשָׁלִָם.

כִּי אֲמַרְתֶּם, כָּרַתְנוּ בְרִית אֶת-מָוֶת, וְעִם-שְׁאוֹל, עָשִׂינוּ חֹזֶה; שׁיט (שׁוֹט) שׁוֹטֵף כִּי-עבר (יַעֲבֹר) לֹא יְבוֹאֵנוּ, כִּי שַׂמְנוּ כָזָב מַחְסֵנוּ וּבַשֶּׁקֶר נִסְתָּרְנוּ.

"*14*. Therefore, hear the word of Yahweh: You braggarts who rule this people in Jerusalem. *15.* Truly, you say: We have made a covenant with death, and made a pact with Sheol. When the overwhelming flood passes through it will not reach us for we have made lies our refuge, and hidden ourselves in deception."[831]

2.5.11.1 A View on the Image

As examined earlier, the verse of 5:14 portrays the leaders and the peoples of Jerusalem as they descend to the abode of Sheol. That has been another grim manifestation of Yahweh's judgment against the sinful inhabitants of the holy city. The references to death and Sheol reoccur again in 28:14-15 as those who rule in Jerusalem are lashed out against since they have made a covenant with death and a pact with Sheol. It appears that the dreadful consequences of such covenants and partnerships have been presented earlier in 5:14, and 3:1,17 whereas the verses of 28:14-15 do not reiterate the consequences of such pacts per se. However, they appear to primarily concentrate on the attitudes of Zion's leaders who made the wrong alliances and choices. The reader is hence exposed to the mindsets of these leaders as they are cited in 28:15. Subsequently, their fallacy and arrogance is revealed and disclosed.

Wildberger points out that the verses attack those who are caught up in the same "adventurous, faithless politics."[832] In this regard, the location of these faithless politics is also important. The rulers of Jerusalem, the dwelling place of Yahweh, have negated their covenantal obligations and commitments towards Yahweh at his own dwelling place on earth. Thus, one can

[831] On the covenant with death in Isaiah 28 see, F. Landy, "Tracing the Voice of the Other: Isaiah 28 and the Covenant with Death," in David J. Clines and J. Cheryl Exum (eds.), *The New Literary Criticism and the Hebrew Bible* (JSOTSup. 143; Sheffield: Sheffield Academic Press, 1993), 140-162; A.C. Stewart, "The Covenant with Death in Isaiah 28," in *Expository Times* 100 (1989), 375-377; K. van der Toorn, "Echoes of Judaean Necromancy in Isaiah 28:7-22," in *Zeitschrift für die alttestamentliche Wissenschaft* 100 (1988), 199-216; Roy F. Melugin, "The Conventional and the Creative in Isaiah's Judgment Oracles (Isa 30:15-17; 28:7-13, 14-22)," in *Catholic Biblical Quarterly* 36 (1974), 301-311; J. Roberts, "Double Entendre in First Isaiah,"[Isaiah 28:14. et al.] in *Catholic Biblical Quarterly* 54 (1992), 39-48; K.E. Bailey, "Inverted Parallelisms and Encased Parables in Isaiah and their Significance for Old and New Testament Translation and Interpretation," [Isaiah 28:14. et al.] in L.J. de Regt, et al. (eds.), *Literary Structure and Rhetorical Strategies in the Hebrew Bible* (Assen, The Netherlands: Van Gorcum, 1996), 14-30; J. Blenkinsopp, "Judah's Covenant with Death (Isaiah XXVIII 14-22)," in *Vetus Testamentum* 50 (2000), 472-483; G.R. Driver, "Another Little Drink: Isaiah 28:1-22," in P.R. Ackroyd and B. Lindarsin (eds.), *Words and Meanings: Essays Presented to David Winton Thomas* (Cambridge: Cambridge University Press, 1968), 44-67; H. Gese, "Die strömende Geisel des Hadad und Jesaja, 28, 15 und 18," in A. Kuschke and E. Kutsch (eds.), *Archäologie und Altes Testament: Festschrift für Kurt Galling zum 8. Januar 1970* (Tübingen: Mohr Siebeck, 1970), 127-134; and B. Halpern, "'The Excremental Vision': The Doomed Priests of Doom in Isaiah 28," in *Hebrew Annual Review* 10 (1986), 109-121.

[832] Wildberger, *Isaiah 28-39: Continental Commentary* (Translated by Thomas H. Trapp; Minneapolis: Fortress Press, 2002), 34.

understand why their choices and decisions could be labeled as scandalous. The examinations below concentrate on the ordering of these verses within the whole chapter as well as their feasible links to other references about Zion within the corpus of Isaiah, especially; the preceding chapters. The purpose is to disclose the purport of the covenant with death (בְּרִית אֶת-מָוֶת), the pact with Sheol (עִם-שְׁאוֹל, עָשִׂינוּ חֹזֶה), as well as the political and theological discourse of the Jerusalemite leadership.

Sweeney remarks that Isaiah 28 stands at the beginning of the major block of the material in Isaiah 28-33 which primarily concentrates on the punishment and the cleansing of the city of Jerusalem. He adds that Isaiah 28 itself presents the punishment of Jerusalem as an analogy to that of the northern kingdom, but it also makes a point that this punishment is temporary since it is intended to remove the incompetent leadership of the holy city of Jerusalem.[833] Thus, it is within this overall theological atmosphere of Isaiah 28 that this reference to the pacts of Zion's leaders occurs as their decisions and their choices highlight the boundaries between the faithful worlds of Yahweh and other worlds of other deities or ideologies. The whole chapter presents two perspectives exposing two types of pacts or covenant pact/covenant with Yahweh who dwells in Zion and another pact/covenant with other entities or ideologies which are the antithesis to Yahweh such as death (מָוֶת) and Sheol (שְׁאוֹל).

Making pacts requires partners. So the chapter is concerned about the leaders of Jerusalem or others in authority or power such as the priests or the prophets (28:7); those who are in a position to make such pacts or covenants. In the book's theology, leaders are quite essential as they must lead with justice and righteousness in all ways of life.[834] Tellingly, the decisions and choices of the leaders and people of authority very often not only affect them individually, but affect the whole nation or the entire country.

In addition to earlier references to Jerusalem's rulers (1:10; 1:23; 5:14) as well as priests and prophets (28:7), the verse of 28:14 tackles again the theme of Jerusalemite leaders who abused their power and status of the city. This verse grapples with the causes of the decay of the holy city as well as the reasons of her tragic loss. These references indicate that the failures of these leaders and those in authority who were supposed to morally and ethically guide the nation damaged the sacred status of the holy city as the dwelling place of Yahweh. For that reason, their policies and decisions were all the more disastrous, so that they are darkly described as a covenant with death or an agreement with Sheol. Worse still, these people insulted Yahweh at his dwelling place in Zion since they decided to work with death and Sheol not life and the God of life, Yahweh. This choice, and this way taken, certainly leads to destruction.

[833] Sweeney, *Isaiah 1-39*, 367.
[834] H. Williamson, *Variations on a Theme: King, Messiah and Servant in the Book of Isaiah* (Carlisle: Paternoster Press, 1998), 22.

Many scholars agree that Isaiah 28 contains two basic structural units.[835] The first unit consists of 28:1-4 which has a woe speech, whereas the second unit consists of 28:5-29 and contains an instruction speech concerning Yahweh's purpose in bringing the hostile power.[836] In other words, the unit of 28:5-29 portrays the means by which "the woe speech" of 28:1-4 will be realized or indeed actualized.[837] Thus, the theology of the entire chapter confirms the activity and the involvement of Yahweh as a God of judgment and life with an assertion that his punishment is not eternal, but would rather be temporary. To capture the aspects of the divine intervention, the first unit of the chapter speaks of the fall of Ephraim within the judgment plan of Yahweh, while the second unit speaks about the people's departure from Yahweh's paths/ways (especially the leaders, prophets, and priests). A harsh divine response, under these circumstances, would be inevitable and necessary (28:18-19).

The second unit where the passages in question appear could be divided into four main sections. The first section consists of 28:5-6 which has an introductory statement about Yahweh's victory with an assertion that Yahweh will be "a garland of glory." The section begins with "בַּיּוֹם הַהוּא" (on that day) probably to assert Yahweh's presence and engagement. The second section contains 28:7-13 and presents the sinfulness of the prophets and the priests followed by how Yahweh will deal with all of them. The third section consists of 28:14-22 and it begins "לָכֵן" (therefore) which attaches itself either to 28:7-13 or to 28:1-13 as a whole.[838] The section here focuses on the pact of death made by Zion's leadership as well as the divine response to such fallacy. The fourth section consists of 28:23-29. It begins with "הַאֲזִינוּ" (give an ear) as it urges the people to hear an important announcement about the dealings of Yahweh with his people. The theological message is that Yahweh's punishment would be rather temporary. The presence of Yahweh in Zion in 28:16 with its redemptive power seems to assert the conclusions of the last section.

It is within this context that the references to Zion's pact with death and Sheol appear and the confrontation between Yahweh and his sinful people continues (1:2). Childs remarks that 28:14-22 is the most complex section within the whole chapter as it consists of elements of a classic judgment oracle with a call to attention, the grounds for the verdict, and the ensuing execution of the sentence.[839] In addition to that, and most importantly, this section contains the two direct references to Jerusalem (28:14) and Zion (28:16) within the whole chapter. The section also reveals the identities of main force within Jerusalem. On one hand, there are the "braggarts who rule this people in Jerusalem" (28:14) and make covenants with death and, on the other hand, there is Zion and her foundation stone which Yahweh has laid down (28:16); this "stone" does not invite death or Sheol but strongly invites life and relinquishes panic and fear.

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[835] For Childs, there are four distinct units in Isaiah 28 namely 1-6, 7-13, 14-22, and 23-29 which have been linked together through a lengthy history of development. Childs, *Isaiah*, 204.
[836] Sweeney, *Isaiah 1-39*, 361.
[837] Ibid., 362.
[838] Wildberger, *Isaiah 28-39*, 33.
[839] Childs, *Isaiah*, 207.

Thus, two ideologies are juxtaposed within this section: an ideology which seeks death and another ideology which pursues life. It is likely a manifestation of the great divide between the realms of Yahweh and the other setting producing sin and injustice which he abhors and rejects. This section also provides the outcome of this confrontation between these two conflicting theologies and ideologies. Like the glory of Ephraim which would be trodden under foot (28:3), the leaders of Zion who made such false covenants would also be taken away by the overwhelming scourge (28:18). With this movement, it is only Zion where Yahweh laid a foundation (28:16) which remains the place that renders - par excellence - real security, stability, and peace. Thus, the reference to Zion within the ordering of this section is quite remarkable.[840] It appears that the compilers of the section wanted to convey that Yahweh's true purposes in Zion have been ignored by the abusive and sinful leaders in Jerusalem.

Thus, instead of embracing the divine presence in Zion with its redemptive messages of life security, and peace, these rulers chose other gloomy paths associated with death and Sheol; they have allied themselves with false partners. For that reason, those who aligned themselves with these theologies antithetical to Yahweh will be swept away in 28:18. In this way the section shows a journey between the realms of death and life. The movement within the section releases Zion from her burdens since these leaders who abused her status by choosing death and Sheol as covenant partners will be taken away (28:18). But Zion herself shall remain as her glory would not be trampled underfoot forever like other fading kingdoms (28:3). Why? Zion has a foundation stone; a tested one which both Sheol and death lack.

Notably, the last verse of the section returns to the theme of braggarts as the people are called to "cease your bragging" (אַל-תִּתְלוֹצָצוּ). As Beuken remarks, the passage presents the confrontation between Yahweh and the ruling class of Jerusalem which may inevitably lead to "an outburst that will annihilate them."[841] However, this confrontation seems to assert that these pacts or covenants, which are in conflict with Yahweh, will be indeed doomed to fail and fade away. Thus, the leaders of Zion are invited to reconsider their choices and decisions based on the theological messages of the preceding passages. The conclusion of the whole chapter asserts that Yahweh remains the wonderful in counsel (28:29), and certainly not the pacts with death and Sheol; he is not presented as remote god from his people and the leaders of the holy city. Yahweh is very accessible to them because he dwells in Zion where he has laid a foundation stone (28:16). The presence of Yahweh in Zion urges the people, the rulers in particular, to choose the path of life not the way of death.

2.5.11.2 Notes on Translation

Some remarks which are pertaining to the appearance of "שִׁמְעוּ" in 28:14 in ancient versions, and the translations of the terms "מֹשְׁלֵי הָעָם הַזֶּה," "חֹזֵה," and "שְׁאוֹל - מָוֶת" are worth

[840] Beuken points out that the refuge chosen by these speakers will turn out to be deceitful in contrast to the trustworthiness of the edifice founded by Yahweh in Zion. Beuken, *Isaiah II*/2, 48.
[841] Ibid., 58-59.

mentioning here. The Qa reads "שִׁמְעוּ" in 28:14 as singular: "שִׁמְע" also meaning "hear."[842] In the later case, the entire rulers of Zion are not directly called to hear the word of Yahweh, but one person is addressed here. But the use of the second person masculine plural form at the opening of 28:15 (אֲמַרְתֶּם, 'you said') may indicate that these leaders are the addressees in these verses. They are urged to hear of the word of Yahweh which they ignored and negated.

As for the meaning of "מֹשְׁלֵי הָעָם הַזֶּה," Wildberger remarks that some vacillate between translating "משלים" as "rulers" or as "maker of proverbs" or something similar (משל). Since the section deals with the political matters of Jerusalem it seems that the first possibility is preferable. However, the parallelism with "נְשֵׂי לָצוֹן" requires a second opinion, he adds. For Wildberger, a closer examination shows that this "wisdom emphasis" is what is actually intended here where the message is not addressed directly to the political leaders but rather assesses the ideologues that are formulating Jerusalem's political ideology, and, therefore, laying an actual blame on them.[843] Beuken argues that the object "this people" advises against such an interpretation.[844] In the same line, the LXX translates the word "מֹשְׁלֵי" as "ἄρχοντες" which means "rulers."

As for the term, "חֹזֶה," Beuken remarks that because of the parallel with "covenant," (בְּרִית) the translation of "agreement" for the wording "הַזֶּה" is unavoidable although the corresponding root means "to see."[845] In this regard, the LXX also has "συνθήκας" for "חֹזֶה" which means an "agreement" paralleling the term "διαθήκην" for "בְּרִית" (covenant). One may consider "חֹזֶה" as a "vision" if one understands that the theological intentional here is to show the difference between the true, authentic vision of the prophet of Yahweh and other visions of other false prophets and priests in 28:7. The vision of the prophet of Yahweh serves moral and theological ends and purposes (1:1), whereas other visions could only bring death and annihilation (28:15).

Last, it is worth mentioning that in 28:15 both the words "מָוֶת" (Death) and "שְׁאוֹל" (Sheol) are written without an article and so these words could be considered personal names and so not translated.[846] Wildberger says that one technically can make a treaty only with a partner, and not with a location or an impersonal power; mythological thinking still exerts some influence here.[847] Brueggemann argues that it is possible that the wordings actually refer to a religious commitment by the leadership of Jerusalem to show that they worshiped not Yahweh but the god Mot whose name also means death.[848]

[842] Wildberger, *Isaiah 28-39*, 29.
[843] Ibid., 29.
[844] Beuken, *Isaiah II/2*, 14.
[845] Ibid., 14.
[846] Wildberger, *Isaiah 28-39*, 29.
[847] Ibid., 29.
[848] Brueggemann, *Isaiah 1-39*, 225.

2.5.11.3 Exegetical Examinations

The verses of 28:14-15 robustly penetrate the inner world of the leaders of Zion. These leaders endeavor to explicate their rationale for making pacts or agreements by which they claim that they do that in order to save themselves from any disaster; "שִׁיט שׁוֹטֵף כִּי-עבר לֹא יְבוֹאֵנוּ" (when the overwhelming flood passes through it will not reach us!). The verse of 28:15 cites the arguments of these leaders. This quotation could be divided into two major blocks, bringing the claims of the leaders of Zion and also rebuking them in the same context. The overall theological message here is that Jerusalem's leaders did not approach the right address of Yahweh, who dwelt in Zion, to attain true security. Ironically, they looked in the wrong place for a false god or ally which they can depend on and honor. This would inevitably lead to destruction! This choice shows that any reliance on other entities other than Yahweh himself is both delusive and deceptive. The exegetical examinations below concentrate on disclosing the conduct of Zion's leaders and the prophetic response to that.

Tull remarks that 28:14 names both the source of message, "hear the word of Yahweh," and its intended hearers.[849] These hearers are called the "אַנְשֵׁי לָצוֹן" (braggarts), while also highlighting their political position as the leaders of the people "מֹשְׁלֵי הָעָם." The locative is also mentioned: it is Jerusalem, the dwelling place of Yahweh on earth. Thus, the opening words of this passage bring two apparently opposite, conflicting perspectives to the fore. The first perspective represents Yahweh as he is manifested by his "word" (דְּבַר-יְהוָה). The divine word is delivered in response to the people's unwillingness to listen to the words of Yahweh in the preceding passage so that these leaders in Jerusalem are offered another chance to understand and listen.[850] This perspective highlights that Yahweh insists on communicating his message to these swaggerers or braggarts at his holy site as an indication that he is an active and an engaging God.

The second perspective represents the thoughts of the swaggerers of Zion who negated the words of Yahweh. These "נְשֵׁי לָצוֹן" are also "מֹשְׁלֵי הָעָם הַזֶּה" (the rulers of this people). Such presentation portrays the leaders of Zion in such negative terms as "bragging" is equated with "authority." That authority would be another work for bragging is a manifestation of the unfaithfulness and the sinfulness of these leaders also presented in other parts of the book of Isaiah as corrupt leaders and abusers of power and authority (1:23). Due to that situation, these bragging rulers are called now to "hear the word of Yahweh." Yahweh does not give up on traversing every path to reach his people, even the bragging ones as he perceives no one as a hopeless case.

Who are the addressees in the verse? Wildberger points out that the phrase "נְשֵׁי לָצוֹן" is found exclusively in the wisdom literature; in Proverbs 29:8 the phrase is used in antithetic

[849] Tull, *Isaiah 1-39*, 424.
[850] Smith, *Isaiah 1-39*, 485.

parallelism with "חכמים" (wise ones).[851] For Wildberger, these people are not actually scoffers but are quite pious in their own ways; yet their piety is questionable since they believe they can protect themselves against death.[852] Beuken says that these people are characterized as "swaggerers," (נָשֵׁי לָצוֹן) a phrase which in Hebrew has assonance with Zion.[853] That may hint that these leaders boasted and bragged at Yahweh's dwelling place in Zion, hence "abusing" or "distorting" the glory of Yahweh and the status of Zion. The critique against the arrogant women of Zion in 3:16 could be recalled here. These leaders did not walk with outstretched necks like these women, but they boasted about their choices and decisions presumably motivated by their claims of wisdom, excellence, and intelligence. In all their boasting and bragging, they have been neglecting Yahweh and not relying on or trusting him.

Tellingly, these swaggerers are not ordinary people; they are the leaders of the holy city of Yahweh (מֹּשְׁלֵי הָעָם הַזֶּה). They possessed the means of power, influence, and authority. Thus, their bragging and boasting would have price and implications. As leaders of this holy city, they should have a moral and an ethical responsibility, but they seemingly have opted for bragging and boasting instead of hearing and appreciating the "דְּבַר-יְהוָה" (the word of Yahweh). In this context, Wildberger remarks that the term "מֹּשְׁלֵ" has a broad range of meanings in Hebrew, and it is to be understood in this verse in connection with the phrase "אַנְשֵׁי לָצוֹן" which means roughly "proverb formulators," but in an ironic sense.[854] He adds that the overall import here is against the adherent of a particular political persuasion including politicians, priests, prophets, wise, and good patriots of Jerusalem.[855] Similar to that, Toorn argues that the rule of these persons does not consist in the promulgation of decrees as leaders per se, but in their influence on the political climate in Judah through their religious utterances.[856]

As discussed earlier, the object "this people" (הָעָם הַזֶּה) in 28:14 strongly suggests that the intention is to address the leaders of Zion, not another group of proverbs formulators or orators per se. However, these rulers could also be perceived from a certain philosophical perspective as proverb formulators since they used their speech and rhetorical skills to deceive or mislead the people of Zion. The references to making pacts or agreements in 28:15 may strongly hint that the wording "מֹּשְׁלֵי' also refers to Jerusalem's leadership; not her community of priests, prophets, wise people, and good patriots as suggested by Toorn. Normally, leaders sign the agreements or the pacts as representatives of the nation or the country, especially if these agreements touch on matters pertaining to the security of the country. Moreover, the chapters of Isaiah focus on the role of leaders in more than one place (1:10, 1:23, and 3:1) and these leaders have a special

[851] Ibid., 37.
[852] Ibid., 37.
[853] Beuken, *Isaiah II/2*, 44.
[854] Wildberger, *Isaiah 28-39*, 37.
[855] Ibid., 37.
[856] Toorn, "Echoes of Judaean Necromancy in Isaiah 28,7-22," in *Zeitschrift für die alttestamentliche Wissenschaft*, 200-201.

responsibility to lead and guide the nation, especially at the holy city.[857] The decisions and choices of these leaders very often determine the plight of the whole nation and the entire people.

Why does the passage lash out at these bragging rulers of Zion? And what are the contents of their bragging and boasting? These leaders say that they have made a covenant with death (בָּרִית אֶת-מָוֶת), and they concluded an agreement with Sheol (שְׁאוֹל). Scholars have diverse interpretations of the purports of these references. Wildberger remarks that references to pacts with "מָוֶת" and an agreement with "שְׁאוֹל" could mean political covenants and so the verse speaks here in a metaphorical way since it is compares such covenants with rites where oaths would be taken.[858] It is worth noting that the term "בְּרִית" occurs only twice in Isaiah 1-39 outside of this passage (24:5 and 33:8) and that all three references are within a context of breaking a covenant and the spread of disorder. Thus, the word 'covenant' seems to be associated with order and stability and is, therefore, the antithesis of chaos and disorder. Jerusalem's leaders from their own political vantage sought to make certain arrangements or pacts in order to ensure their security, stability, and safety.

Regarding the pact with Sheol (וְעִם-שְׁאוֹל, עָשִׂינוּ חֹזֶה), Smith argues that it seems that these leaders probably presented this as something Yahweh revealed to them, but the text presents it as a vision that would assure that they would be in Sheol, the place of the dead.[859] Some argue that the covenant with death is a figure of speech to denote perfect security from evil and mischief of any sort.[860] Toorn understands these pacts or agreements within the context of necromancy, supported by other passages in Isaiah (8:19, 19:3, and 29:4), as some in Jerusalem considered the consultation of the dead a legitimate means of divination, and even the clergy in Jerusalem was having recourse to this practice.[861] Similarly, Beuken notes that the references to prophets, priests, and the leaders of Zion in 28:7-22 within the overall context of the covenant with death might mean that these people are accused of the practice of necromancy (1 Samuel 28:2, 2 Kings 23:24).[862]

Wildberger argues that those people who are described as "נְשֵׂי לָצוֹן" obviously did not say what the passage puts into their mouths, but these citations serve to unmask their distorted piety as their holy statements of faith are simply called lies (כָּזָב) and deception (שֶׁקֶר).[863] For Toorn, this verse is a literal reproduction of the words of the prophet's opponents in accordance with a customary prophetic device as the quotation is turned into an oblique accusation.[864] Similarly,

[857] In the new Zion, Yahweh shall also install new judges and counselors thus replacing the former corrupt ones (1:26).
[858] Wildberger, *Isaiah 28-39*, 40.
[859] Smith, *Isaiah 1-39*, 486.
[860] Toorn, "Echoes of Judaean Necromancy in Isaiah 28,7-22," in *Zeitschrift für die alttestamentliche Wissenschaft*, 202.
[861] Ibid., 215.
[862] Beuken, *Isaiah II/2*, 45.
[863] Wildberger, *Isaiah 28-39*, 38.
[864] Toorn, "Echoes of Judaean Necromancy in Isaiah 28,7-22," in *Zeitschrift für die alttestamentliche Wissenschaft*, 201-202.

Beuken says that the quotation in the verse is a mere reflection on the way the prophet looked upon the self-confidence of the adversaries and their politics than on the way they present their credo.[865]

These interpretations apparently fail to consider that the quotation itself may contain two major thematic blocks and that the whole utterance is not indeed put into the mouth of these leaders. However, these leaders have been offered an opportunity to present their stands within the first block. Now, it is worthy to examine the two thematic blocks of the citation in question in order to reveal the two perspectives expressed in the passage. The first block consists of the words: "*We have made a covenant with death, and made a pact with Sheol; when the overwhelming flood passes through it will not reach us.*" These utterances have been said presumably by the leaders of Zion. The second block consists of the words: "*For we have made lies our refuge, and hidden ourselves in deception*." It is probable that these were put in the mouths of these leaders to disgrace them and discredit their former claims, as mainly expressed in the first block.

Quite obviously, the first block presents the motivations of these rulers as they argue that they have done that to avoid an overwhelming flood. This is a legitimate argument which justifies making such pacts or agreements in order to attain peace, safety, and stability. The wording "שיט שׁוֹטֵף"[866] is a noun plus a participle and this combination emphasizes that the scourging scourge will be very severe and even greater than the flooding scourge of Assyria that attacked Judah in the days of Ahaz" in 8:7.[867] However, the compiler here probably finds this statement very troubling since Yahweh has been ignored and was not consulted.

Since making a pact with death and Sheol, from the perspectives of these leaders of Zion, could be explicated as the decisions they made to avoid death; the descending to the underworld of death, Sheol. This death or descent would likely be caused by an invasion or a military assault. The mentioning of both death and its underworld, Sheol, conveys the certainty of these leaders that these dealings would indeed save them from death and its underworld. For the compiler, however, it could be seen as boasting and overconfidence on the part of these leaders since they trusted their own choices and decisions and neglected Yahweh.

The second block responds to the claims of these leaders from the vantage of the compiler. It is indeed doubtful that the leaders would publicly say that: "*we have made lies our refuge, and hidden ourselves in deception*." They would have probably said the complete opposite in public settings while asserting their honesty, wisdom, and sincerity. Interestingly, the second block contains two terms "מחסה" (refuge) and "נסתר" (hide oneself) which both belong to

[865] Beuken, *Isaiah II/2*, 45-46.
[866] Ibid., 46. Beuken says that the term "שׁוֹט" is a term for God's punishment (10:26, Job 9:23), and the accompanying assonant term "שׁוֹטֵף" (flooding) often carries a reference to the menace of the Assyrian army (8:8; 10:22; 28:2; 30:28; and 43:2).
[867] Smith, *Isaiah 1-39*, 486.

the ideology connected with the temple in Jerusalem (Psalm 27:5) where the shelter and the tent are designation for the temple.[868] Beuken argues that these terms are at home in religious language where they refer to the protection given by Yahweh who is often viewed as present in Zion (i.e. Psalm 14:6, Joel 4:16; Jeremiah 17:17).[869]

Moreover, the roots of the verbs are used in the context of the divine presence in Zion, especially in the vision of the cleansed Jerusalem in 4:6, and further "חסה" in 14:32 and 25:4, and "סתר" in 16:4 and 32:2.[870] Such terms strongly hint that this block reflects the ideological thinking of the compiler who put such utterances in the mouths of these leaders. The intention here is to show that these leaders of Zion neglected the true protector and redeemer, Yahweh, who laid a foundation stone in Zion (28:16). These leaders did not trust or rely on Yahweh and alternatively trusted their own political manipulation or wisdom to seek peace and shelter. Due to this, and from the theological perspective of the compiler, their acts, tactics, and utterances are associated with lies and deception.

Beuken remarks that the word pair lies/deception is the kernel of the accusation as the terms differ only in that "כָּזָב" refers more to deceit by means of words, lies, while "שֶׁקֶר" includes treachery by way of deeds, falsehood.[871] Thus, the two words capture the severity of the transgressions of these leaders of Zion who neglected Yahweh at his dwelling place both in words and deeds. Resorting to lies and deceptions indicate illusions and fallacies which characterized the situation of these leaders of Zion who distanced themselves from Yahweh, as perceived by the compiler of the text.

The merging of the two blocks is probably intended to show the insanity, irrationality, and dishonesty of these leaders. They are accused here through using their own words. Thus, the compiler of the text did not present his judgmental stands but let these leaders judge themselves. That may also indicate that these leaders, perhaps a bit late, have discovered the fallacies of their policies and the worthlessness of their decisions: this discovery is presented here again from the perspective of the compiler. In 22:11, the people in Zion have been lashed out against since they planned to defend the city while neglecting Yahweh as the true defender and the sole protector. The same perspective appears to be presented here where the prophetic voice insists on hearing the word of Yahweh who dwells in Zion. All decisions or arrangements which are not made in accordance with Yahweh's teachings could be associated with lies and deception. These lies and deception have no future since they will not endure; and according to the proverb: lies have no legs, lies have short wings.

[868] Wildberger, *Isaiah 28-39*, 38.
[869] Beuken, *Isaiah II/2*, 47.
[870] Ibid., 47.
[871] Ibid., 48.

2.5.11.4 Concluding Remarks

The encounter with Yahweh at his dwelling place in Zion requires taking the right decisions. The two verses expose the superficial claims and overconfidence of these bragging leaders in Zion who departed from Yahweh's ways and sought shelter and security in other domains antithetical to Yahweh. The scandal here is that the people of the covenant in Zion sought other covenants or pacts with other false identities, hence not taking refuge and shelter in Zion herself. These leaders neglected the mission of Zion as the place which produces not panic and fear, but peace and stability (28:16). If these people in Zion put their trust in Zion, they should be not worried about death, Sheol, or other threats. So these verses call the leaders of Zion not to forget the true mission of Zion (14:32, 28:16), and also reminds them that the true covenant is made with Yahweh only or blessed and graced by him alone. At the same time, all arrangements which are not done in accordance with Yahweh's path will be accordingly annulled and swept away (28:18).

2.5.12 Sorrow and Mourning in Jerusalem

29:1-2: הוֹי אֲרִיאֵל, אֲרִיאֵל, קִרְיַת חָנָה דָוִד; סְפוּ שָׁנָה עַל-שָׁנָה, חַגִּים יְנַקֹּפוּ

וַהֲצִיקוֹתִי, לַאֲרִיאֵל; וְהָיְתָה תַאֲנִיָּה וַאֲנִיָּה, וְהָיְתָה לִּי כַּאֲרִיאֵל

"1. Woe to you, Ariel, Ariel, you city where David encamped. Add year to year, the feasts should repeat in cycles. *2.* Then I will distress Ariel, and there shall be sadness and sorrow, she shall be to me like an Ariel, a hearth of God."[872]

2.5.12.1 A View on the Image

The two verses in question (29:1-2) contain two conflicting depictions for the city of Jerusalem. On one hand, there is Jerusalem which celebrates her feasts and festivities, and on the other hand there is Jerusalem which is threatened by Yahweh where sorrow permeates over the city. These depictions portray the transformation of Zion from times of joy and delight to times of sorrow and melancholy. The message of the two passages is that Jerusalem's celebration and joy shall not continue and endure. But, why and how? The examinations now concentrate on 29:1-2 through tackling their connections with other threads within Isaiah 29 as well as their feasible linkages to other images particularly where Jerusalem is being threatened or intimated

[872] On the meaning of Ariel in 29:1 see, Ronald Youngblood, "Ariel, 'City of God'," in Abraham Katsch and Leon Nemoy (eds.), *Essays on the Occasion of the Seventieth Anniversary of Dropsie University* (Philadelphia: Dropsie University, 1979), 457-462; R.L. Routledge, "The Siege and Deliverance of the City of David in Isaiah 29:1-8," in *Tyndale Bulletin* 43 (1992), 181-190; J. Werlitz, *Studien zur literarkritischen Methode. Gericht und Heil in Jesaja 7,1-17 und 29,1-8* (BZAW 204; Berlin and New York: Walter de Gruyter, 1992); H. Petzold, "Die Bedeutung von Ariel im Alten Testament und auf der Mescha-Stele." in *Theologia* 1/4 (Athens 1969), 372-415; L. Laberge, "The Woe-Oracles of Isaiah 28-33," in *Eglise et Theologie* l3 (l982), 157-190; and J. Cheryl Exum, "Of Broken Pots, Fluttering Birds and Visions in the Night: Extended Simile and Poetic Technique in Isaiah," in *Catholic Biblical Quarterly* 43 (1981), 331-352.

by Yahweh, his human agents, or other earthly powers (i.e. 10:10-11; 10:32; 36:20). The purpose is to disclose why and for how long Zion's happiness and delight shall fade away.

The movement in 29:1-2 from delight into sorrow reveals the illusions of Jerusalem's peace, security, and stability manifested by the prevalence of celebrations, feasts or other annual gatherings in her own milieu (29:1).[873] These events will be sadly interrupted and ceased due to Yahweh's interventions which shall cause distress and torment in Zion. The references to Ariel, King David, the annual feasts, and other festivities in 29:1 bring to the fore a reservoir of theological tenors which highlight Zion's position as a city of worship and religious activities. However, the next verse confirms that these theological significances shall not guarantee Zion's safety, peace, and security. Yahweh becomes no longer Jerusalem's protector or defender so that her feasts would be celebrated in peace, but he is turned into her adversary who has embarked on an appalling mission to bring her anguish and to inflict her and her people.

The two passages under investigation occur at the outset of Isaiah 29. Wildberger remarks that the introductory "הוֹי" (woe) along with the content of 29:1-4 seem to point clearly to a threat, yet it is surprising that there is no reproach.[874] Thus, Zion is positioned again at the outset of a new chapter within a context of insecurity, threat, and intimidation (i.e. 3:1). Jerusalem is not encountering devastation (3:26), but she is being threatened and intimidated. These threats and intimidations have also been part of the references to Zion in the book of Isaiah when she finds herself in darkness and gloom.

In 10:10-11, for example, Yahweh or his agent harshly threatens Jerusalem and her collections of idols, and 10:32 speaks again about Yahweh or his agent who shakes his fist at the mount of Daughter Zion in Jerusalem. Moreover, in 36:20 the Assyrian military commander unequivocally asserts that Jerusalem will not be saved from his hands; hands which have caused destruction to other cities. In 57:13 Zion is threatened with an assertion that her collection of idols would not be able to save her. These references to threats and intimidation to Zion assert the involvement of Yahweh in halting Zion's decline and deterioration. As Clements rightly says threats "provide a basis for an interpretation of history in which the righteous will of God is seen to be at work."[875] In the case of Zion, Yahweh intervenes because justice and righteousness have been hijacked at his dwelling place on earth (1:21-23). It is within this context that the threats against Zion could be understood.

It is worth noting that the two verses (29:1-2) speak about a divine threat within a context of "תַּאֲנִיָּה וַאֲנִיָּה" (sadness and sorrow) and distress (מָצוֹקָה). The concentration is not only on inflicting physical hurt or pain per se, as the references in 10:10-11, 32, 36:20, and 57:13

[873] Watts notes that although the ritual stresses Jerusalem's ties to Yahweh and it is intended to ensure safety and prosperity, the verse here implies that the celebration will not deter Yahweh from his determined path. Watts, *Isaiah 1-33*, 382.
[874] Wildberger, *Isaiah 28-39*, 67.
[875] Clements, *Old Testament Theology: A Fresh Approach* (London: Marshall, Morgan & Scott, 1978), 139.

probably allude to. The purpose here is to cause emotional disturbance and psychological distress in Jerusalem. So, it seems that these people of Zion who celebrate the joyful feasts and festivals are given a stark warning since the joyful atmosphere of joy and celebration would be eroded. The two verses present a negative message to the inhabitants of the holy city, asserting that their joyful celebration will not endure. This reality is not surprising considering other negative references to Zion's people in Isaiah. In 1:10, for example, the people and leaders of Zion have been associated with Sodom and Gomorrah, whereas 3:8 blames the people of Jerusalem for the city's fall since their speech and deeds have been against Yahweh. In short, the particular references to "תַּאֲנִיָּה וַאֲנִיָּה" (sadness and sorrow) show that Yahweh's judgment will bring gloom and dread to Zion's people who are engaged in this festive atmosphere of celebrations.

How do these passages function within the whole chapter? Scholars remark that 29:1-24 makes one large block which consists of two major units. Sweeney argues in this context that the first unit is made of 29:1-14[876] which reflects the fundamental concern of the passages in identifying Yahweh as the cause of the assault against Ariel. This unit begins, he notices, with the portrayal of threat against Ariel and concludes with the oracle by Yahweh that announces judgment against the people for their failures to understand Yahweh's message.[877] The second unit constitutes of 29:15-24 and it speaks about the prophet's instruction concerning the future revelation or realization that Yahweh has delivered Jacob.[878] This unit is made of three primary subunits, 29:15-16, 17-21, and 22:24, and begins with a focus on the inability of the wise to understand Yahweh's purpose, and then concentrates on the future when the purpose of Yahweh shall be fully disclosed.[879]

Within this encounter with Yahweh in Isaiah 29, two major entities are presented: Ariel and the house of Jacob. The first unit of the chapter mainly focuses its attention on Ariel's distress and her future restoration, whereas the second unit primarily concentrates on the house of Jacob's fall and its restoration. The chapter captures the tale of both the holy site, Ariel, and her people, the house of Jacob in terms of both their fall and restoration.[880] Thus, the chapter points to the intrinsic connection between the people of the covenant and the sacred space. Both the sacred space and the people are an integral part of this encounter with Yahweh as they will be accordingly affected by Yahweh's actions of distress as well as his works of deliverance. In other words, the two units of the chapter create a parallelism between Ariel and the house of Jacob. As Zion faces distress (29:1), the house of Jacob also experiences shame (29:22). But that awful situation would not last because Zion is going to be saved from her foes (29:5), and Yahweh will

[876] Smith says that the woe oracle includes two somewhat parallel paragraphs (29:1-8; 29:9-14) each beginning with negative words of judgment but both including Yahweh's astonishing divine work that will surprise his people. Smith, *Isaiah 1-39*, 495.
[877] Sweeney, *Isaiah 1-39*, 375.
[878] Ibid., 377.
[879] Ibid., 377.
[880] Sweeney argues that 29:15-24 says nothing about the temple or Jerusalem and only focuses on Jacob. He adds that this section may reflect then the perspective of the northern kingdom. That is reinforced by the references to Lebanon and Carmel in 29:17 which are associated with the northern kingdom. Sweeney, *Isaiah 1-39*, 381.

also sanctify the holy one of Jacob (29:23). In short, Yahweh shall not relinquish either Zion or the house of Jacob.

Now, it is relevant to particularly look at the first unit of Isaiah 29 where the references to Ariel (Zion) actually occur. For Beuken, the first unit can be divided into two major sections. The first section consists of 29:1-8 which describes a future event where Ariel is its central focus with the use of third person feminine singular in 29:2,7 and second person feminine singular in 29:3-5.[881] He adds that the second section consists of 29:9-14 and it portrays a different situation in which the play on the word Ariel is concluded. The second person plural dominates here, and the overall tenor is one of accusation.[882] From the perspective of content, Beuken remarks, 29:9-14 constitutes a metatext with respect to 29:1-8 as the way the audience receives the previous prophecy is the object of discussion.[883]

The second section of the first unit of Isaiah 29 primarily focuses on the people's negative response to the divine word or the prophetic instructions. These people who do not want to read or listen (29:11) could be paralleled with the people who celebrate the feasts in Zion and fail to realize their remoteness from Yahweh. The passage in 29:13 lashes out against these people since they worship and honor Yahweh only with their lips while their hearts are remote from him. Earlier in the narration, in 1:11-15, Yahweh has expressed that he despises some kind of activities performed at his temple because they were mixed with great iniquity (1:13).

Therefore, the people of Zion believed that the performance of such activities and feasts would please Yahweh and secure his blessings and peace and also signal their devotion to Yahweh. However, they apparently have failed to realize that faith and encounter with Yahweh entails other demands than the mere performance of feasts and celebrations (1:17). Worse still, these people have not reckoned that Yahweh is also a capable God who can cause distress, mourning, and sorrow so that their feasts and festivities could be turned into occasions of mourning, lamentation, and sorrow (29:2).

If one considers the first section of the first unit (29:1-8), it can be divided into two major thematic block (29:1-4, 5-8) which dealing with the transformative plight of Ariel, Zion. The first block begins with a reference to Ariel "אֲרִיאֵל" (29:1) and the second block concludes with a reference to Mount Zion "הַר צִיּוֹן" (29:8). Both terms, Ariel and Mount Zion, seem to present Jerusalem from the perspective of her theological importance. The first block elaborates on the threats against Ariel and her forthcoming distress by Yahweh himself, whereas the second block dispels such threats as Jerusalem is promised new peace and security by Yahweh himself. Thus, the second block implies that Zion's lost peace described in the first block will be eventually

[881] Sweeney remarks that the use of the first person forms in 29:2-3 and second person feminine singular address form in 29:3-5a provide a sense of irony, for while the instigator of the assault will be eventually identified as Yahweh, at this point the prophet identifies only himself as the speaker. Sweeney, *Isaiah 1-39*, 376.
[882] Beuken, *Isaiah II/2*, 77.
[883] Ibid., 77.

restored since all elements (her foes) which threatened Zion shall be paralyzed and eradicated (29:5).

Within the second block, Yahweh's distress against Zion of the first block is replaced by his distress against Zion's foes and not Zion herself (29:7). Zion's foes shall fade away like "a dream." In this context, Yahweh transforms his position from being Zion's adversary to becoming her defender. This transformation reveals that Yahweh is not the actual foe of Zion although he threatened to distress her. The identity of these enemies is not disclosed in 29:5 (29:7 speaks about the multitude of nations that fight against Zion), but one can predict that the references could point to the people who abused Jerusalem's status (1:10, 21-23) and so deserved to be called Zion's foes. This could include those who celebrate the feasts of Zion (29:1) while neglecting and negating Yahweh commandments. Therefore, Yahweh promises Zion in this second block that she shall be purged from all which has besmirched her status and has abused her stature (29:5). These foes, whatever their categorizations and positions, shall have a dark future; they will be swept away like dust (עָפָר) according to 29:5.

Obviously, the opening verses of Isaiah 29 and the rest of the verses of the first unit of Isaiah 29 deal with Zion's safety and security. Sweeney remarks that 29:1-14 presupposes the ideology of the Zion tradition as an essential element in constructing its message of deliverance for Ariel.[884] Smith remarks that 29:1-4 appears to undermine the Zion theology that Yahweh would never allow Jerusalem to be attacked.[885] Smith's reading is quite partial as it neglects the tenors of the rest of verses in the unit. It seems that these passages altogether deal with the complex relationship between Yahweh and Zion (Ariel) which cannot be oversimplified into one theology or standpoint.

As Beuken interestingly argues, judgment and salvation in 29:1-14 are simply different dimensions of Yahweh's wonderful deeds by which doom and salvation are not successive acts of Yahweh but facts of his engagement with his people.[886] Thus, the encounter between Yahweh and Zion has two sides which include two conflicting tasks: the causing of distress and the elimination of distress; the inflicting of pain and the healing of pain. This dynamic which characterizes Yahweh's stance towards and dealings with Zion is a mystery within the covenantal relationship which Yahweh's faithful ones must accept.

Sweeney remarks that the portrayal of the oppression of Jerusalem which ultimately leads to the redemption of Jacob demonstrates a concern to explain the destruction of Jerusalem and the temple as part of a larger divine plan for world history.[887] Thus, the two units of Isaiah 29 capture the journey of Zion and the people of Israel between the abodes of life and death, between the worlds of the divine promise and the divine curse. Interestingly, the embroiled

[884] Sweeney, *Isaiah 1-39*, 381.
[885] Smith, *Isaiah 1-39*, 495.
[886] Beuken, *Isaiah II/2*, 76.
[887] Sweeney, *Isaiah 1-39*, 380-381.

Jerusalem in 29:1-4 is offered new spaces to experience a new life and breathe new air in 29:5-8. This is also true of the house of Jacob in 29:22. Still, the divine threats presented at the outset of the chapter cannot be ignored.

Zion's voice emerging like a ghost (29:4) and the shame of Israel (29:22) do not mean that Yahweh has relinquished his holy city or his holy people. Yahweh still fights against Zion's enemies (29:5,7), and he also promises to save the house of Jacob (29:23). In all that, Yahweh is depicted in his diverse roles as causer of distress, adversary, besieger, deliverer, protector, and comforter. In these diverse depictions and roles, joy and sorrow live together accompanied with anticipation on the part of the faithful that Yahweh will not relinquish holy Zion or his holy people forever; an anticipation which is indeed shadowed by the perplexing realities.

2.5.12.2 Notes on Translation

A note is worth making here about the rendering of the wording "אֲרִיאֵל" (Ariel) in ancient versions. The Qa reads "ארואל," the LXX reads "πόλις Αριηλ" (city of Ariel), and the Targum has "מדבחה" (altar). It seems that the Targum understood the wording as a reference to the temple's altar in Jerusalem. The LXX reads what originally would have been written "אֲרִיאֵל."[888] Wildberger remarks that no doubt the intention here is to mention Jerusalem or a section of the holy city.[889] He adds that the designation is certainly connected in some way with the personal name "אֲרִיאֵל" in the list of returnees in Ezra 8:16, and also with "הַהַרְאֵל" and "הָאֲרִאֵיל" (altar hearth) in Ezekiel 43:15.[890] As for "כַּאֲרִיאֵל" (like Ariel) in 29:2, and considering the setting in this passage, Wildberger suggests here "like a hearth of God."[891] For Watts, the potential for double entendre would surely not have been lost on the authors.[892] Concerning the diverse attempts to define the meaning of the term, see the discussions in 2.5.12.3.

2.5.12.3 Exegetical Examinations

Atmospheres of both celebrations and threats coexist in 29:1-2 where the paradoxes of Zion's life are brought together. This creates a state of tension wherein the occurrence of a catastrophe in Jerusalem seems inevitable and imminent in spite of the occurrence of festivities in the city. The overall tenor of these passages is that the addressees in Jerusalem are sarcastically encouraged to attend to their festive cycle year after year, but Yahweh will react to this by bringing distress about Zion while her people are not aware of what lies ahead.[893] The organization of feasts and festivals is probably tied to the religious identity of Jerusalem and her

[888] Wildberger, *Isaiah 28-39*, 64.
[889] Ibid., 64.
[890] Ibid., 64.
[891] Ibid., 63.
[892] Watts, *Isaiah 1-33*, 379.
[893] Beuken, *Isaiah II/2*, 81-82. He also adds that 29:1 has a strong literary structure (asyndeton, a chiastic arrangement, and an inclusive rhythm: קפו...ספו) which underlines the irony of the content.

flourishing religious life. These activities are also a commemoration and celebration of the unique relationship between Yahweh and the holy city. However, Zion is about to experience another grim time, and these joyful activities shall come to unhappy ending.

The examinations below concentrate on exegetically delving into these two passages to disclose more about Jerusalem's dark sides and her losses as expressed in this portion of her tale within the corpus of Isaiah. Noticeably, the passage in 29:1 begins with "הוי" (woe). In more than one place, the references to Zion have been presented within a context of a woe oracle (i.e. 5:14; 10:10-11; 28:14-15). Watts argues that the woe picks up the feeling of death in Zion which has been presented within the whole context of Isaiah 28, particularly by reference to the covenant with death.[894] The compiler who used the woe oracle also had death in mind as the sphere of death is quite clear in 29:4.[895] This death brought by presence of the woe erodes the joyful narration of Zion as she celebrates her annual feasts and festivals. The voice of Jerusalem shall come from the ground as a voice of a ghost (29:4) as the voices of her celebration and joy seem to vanish and fade away!

Beuken says that the woe is used in an unusual fashion here, and is immediately followed by a proper name, Ariel (only used in 10:5 with 'woe Assyria'); and it also appears to lack the essential element of a clear accusation or charge.[896] One may deduce, however, that the sarcastic call to celebrate the feasts in Zion carries a certain tone of accusation and blame since the people in Zion performed such religious activities while not fulfilling other divine demands and instructions. The festivals in 1:14, which Yahweh hates from the depth of his soul, as well as the critique of the people's worship performed with unfaithful hearts in 29:13, both paint religious activities in Jerusalem with a grim palette. This perspective is enforced by the woe which is immediately followed by Ariel. The attention is paid now to the city herself as Ariel because she will lose divine protection and Yahweh's presence. Thus, this woe is utilized to confirm that Zion's security should not be taken for granted since Yahweh dwelt there. Now, Yahweh moves from blessing and gracing Zion to proclaiming a woe oracle again her; waging his harsh judgment against her and her people.

In addition of the context of death, Sweeney points out that the woe speech in the present literary context functions as a warning of an impending danger.[897] Particularly, the woe creates an unpleasant atmosphere which is complete antithetical to the joyful contexts of feasts and festivities of 29:1. Subsequently, the entire joy of Zion and its durability can be seriously questioned or doubted after this woe. One may also argue that the reader becomes alert or skeptical about these celebrations of Jerusalem. This is confirmed in the next passage as these festivities are dramatically replaced by the prevalence of sorrow and lamentation in Zion (29:2). Thus, the first passage with its "woe" opens with delivering sad news to Jerusalem and her

[894] Watts, *Isaiah 1-33*, 381.
[895] Wildberger, *Isaiah 28-39*, 71.
[896] Beuken, *Isaiah II/2*, 80-81.
[897] Sweeney, *Isaiah 1-39*, 379.

people as they celebrate their religious celebrations. The news contradicts the whole context of celebrations as this woe transforms Zion's apparent joy and delight into sorrow and sadness. It transforms Yahweh's attitude towards Zion. All this reveals the fragility of Zion's peace and the affectation of joy and delight.

Jerusalem is called Ariel. This naming complements a trend in the book of Isaiah in that Zion has been called different names such as the Faithful City, the City of Righteousness," Daughter Zion, Whore, and more. This adds breadth and emphasis to the city's theological importance as each name adds new tenor. Scholars have numerous interpretations concerning the precise meaning of the term Ariel. Wildberger remarks that in the most basic sense the word can be explained as a compound word made up of "ארי" (lion) and "אל" (El) which can be translated as the "Lion of God."[898] Levenson also argues that the term can mean the "lion of God" and that term is the ideal designation of the city which symbolizes impregnability guaranteed by Yahweh.[899] Youngblood also suggests the name "City of God" arguing that the name should be read "*Uruel*" in line with the 1QIsaa "אראל."[900] Watts observes that if the reference here to an ancient epithet related to the city, as is probable, it refers to El as the founding patron deity of the city and the meaning is that "Jerusalem is a city founded by Yahweh in pre-Israelite times."[901]

In another interpretation, some argue that the term comes from the Akkadian word "*arallu*" (originally Sumerian) which supposedly means both "underworld" and "mountain of God." The offering hearth on this mountain may symbolize the summit of the mountain of gods.[902] In a similar line of interpretation, Wildberger argues that in Ezekiel 43:15 the word is a clear designation for the altar for burnt offering or, at a minimum, for the top part of that structure. He says that the altar hearth is the most important part of the altar which is placed in the center of the sanctuary, and this means that Jerusalem is "*being viewed from her religious and cultic aspects"* (my emphasis).[903] Similarly, Beuken remarks that the cultic connotations of the "altar hearth" would characterize/present the city as the location where Yahweh is worshiped and so evoke his right to recognition and his obligation to afford shelter.[904]

These interpretations appear to make plausible arguments. They emphasize that the term most probably highlights the special linkage between Yahweh and the holy city of Jerusalem. This section of the study attempts to reveal the tenor of the term while particularly looking at the context of 29:1-8 which mainly deal with the topic of Ariel. Quite obviously, the term in 29:1 is

[898] Wildberger, *Isaiah 28-39*, 72.
[899] Levenson, *Sinai and Zion*, 162.
[900] Youngblood, "Ariel, 'City of God'," in *Essays on the Occasion*, 458-459.
[901] Watts, *Isaiah 1-33*, 381-382.
[902] Wildberger, *Isaiah 28-39*, 72.
[903] Ibid., 64-72.
[904] Beuken, *Isaiah II/2*, 81. Hoppe argues that referring to Jerusalem as Ariel is probably intended to compare the city's plight to a burning altar hearth, hence implying that the city is going to be a place where the people and their leaders will be sacrificed. Hoppe, *The Holy City*, 62. Seitz argues that the use of the term allows the compiler to play on the image of burning where Jerusalem is to become a place of burning, "like an Ariel" in 29:2. C.R. Seitz, *Isaiah 1-39* (Interpretation; Louisville: John Knox, 1993), 212.

connected with the organization of feasts and festivals in Jerusalem. This is term is also linked to King David. Interestingly, the first verse opens with a reference to Ariel, whereas verse 29:8 concludes with a reference to "הַר צִיּוֹן" (Mount Zion). Thus, the term Ariel could be paralleled with Mount Zion, where the temple's compound was located. One may then deduce that the term Ariel could mean Zion's temple and its compound. It was the dwelling place of Yahweh, and the religious activities and feasts were carried out there. In short, the term is most probably used to highlight the theological value of Jerusalem as a city of temple. Sadly, this significance would be temporarily lost due to divine intervention in that the use of the term gains a special and appealing theological interest.

Related to the discussions about Ariel, the reference to King David in 29:1 deserves further examination. In other parts of Isaiah, "the house of David" (7:2, 13), "the throne of David" (9:6), "the city of David" (22:9), and "my servant David" (37:35) have been mentioned. Wildberger notices that this shows how important the traditions about David's kingdom are for the book's theology.[905] It seems also that the references to King David bring new tenors to Jerusalem's tale by which pivotal themes such as election, covenant, and theological prominence are brought to the fore. In this regard, Jerusalem is reminded of her former times of glory and fame when King David ruled and protected the holy city.

Scholars say that within the description of the conquest of Jerusalem by King David in 2 Samuel 5:6-12, there is no specific mention that David had besieged the holy city herself.[906] Thus, and based on Nehemiah 11:30, some scholars have suggested that the word "חנה" in 29:1 means to "establish a dwelling place," and the term is used again in 29:3 where it is given a great specificity by its use parallel to "צור" (make bulwarks).[907] Wildberger remarks that the word could mean to "encamp around to provide protection."[908] He also argues that there is less emphasis on the conquest of the city here, but on the actions of David to set up permanent quarters for his troops either right there or else on the hills in order to protect and save the city and guard her at the same time against any attacks.[909]

In the same line of analysis, Beuken also notes that the reference here is not to David's siege of Jerusalem (2 Samuel 5:7-9), but rather to the fact that King David once brought his army into the city and thereby provided her with protection.[910] It seems then that, within the setting of 29:1, the word "חנה" is used not to refer to Jerusalem's siege by King David per se, but probably laments and mourns the time when King David encamped around Zion to protect and secure her. That reference is quite important since Zion was granted a great deal of security and safety. Now, the city would face another harsh reality as Yahweh himself is determined to judge her and her

[905] Wildberger, *Isaiah 28-39*, 73.
[906] Ibid., 73
[907] Ibid., 73.
[908] Ibid., 74.
[909] Ibid., 73.
[910] Beuken, *Isaiah II/2*, 81.

people (29:2).[911] In short, the references to Ariel and the encamping of King David are probably utilized in 29:1 to draw a grim parallelism between the former times when Zion has enjoyed peace and security, and the future times when she will encounter disaster and torment.

Jerusalem or Ariel is sarcastically called in 29:1 to "add year to year" so that "the feasts should repeat in cycles." The references to feasts and the mentioning of their timings are quite remarkable. The passages seem to use the contexts of feasts and annual assemblies to affirm that Jerusalem's current peace shall be short and that a grim thing would be anticipated to happen during or after these occasions. Motyer also says that an ambiguity in this context as the passage does not date the time calamity, but affirms its certainty and that neither the passage of time nor the practice or religion will avert it.[912] Moreover, the passage seem to say here that these activities may please people in bolstering morale and giving false assurance, but they do not please Yahweh, and most importantly will not prevent his judgment.[913] The implicit rejection of such religious activities also clearly indicates that Yahweh has transformed his attitude towards Zion and her religious life and that her current joy shall be replaced by future sorrow.

What shall Yahweh particularly do against Jerusalem? In 29:2, Yahweh proclaims that he will "distress" Ariel. The usage of the first person address seems to assert the divine determination to inflict pain on Zion so that her feasts and all her other celebration would cease. Hence, the passage asserts that Yahweh is the obvious power here. Scholars remark that the verb "צוק" (distress) stands for physical violence, and also the accompanying feeling of anxiety and sorrow (8:23; 51:13, Jeremiah 19:9); this later element is brought to fore with the reference to sorrow and sadness (אֲנִיָּה וַאֲנִיָּה).[914] Tellingly, the word "תַּאֲנִיָּה" (sadness) and the word "אֲנִיָּה" (sorrow) are used together to intensify the effect,[915] and are paired in the same way in Lamentation (2:5).[916] As mentioned earlier, the references to both sorrow and sadness ruin the joyful climate of festivals and feasts in 29:1 as Zion is expected to face a different and dreadful reality.

Yahweh also declares that "she shall be to me as an Ariel" in 29:2.[917] Wildberger remarks that this proclamation assumes that a certain picture comes to the mind of the hearer or the reader. If one begins with the meaning fire place or offering hearth of Yahweh, that may suggest that Yahweh will make Zion into a locale where the offering of his enemies will be made, he

[911] Beuken argues that Yahweh will not provide the protection which the altar of burnt offering and the significance of David for the city have led the people to expect or believe. Instead, he will bring distress as the people's festivities will have to make way for moaning and lamentation. Ibid., 81-82.
[912] Motyer, *The Prophecy of Isaiah*, 237.
[913] Routledge, "The Siege and Deliverance of the City of David in Isaiah 29:1-8," in *Tyndale Bulletin*, 187.
[914] Beuken, *Isaiah II/2*, 82.
[915] Wildberger, *Isaiah 28-39*, 65.
[916] Ibid., 74.
[917] Beuken remarks that some scholars read "and you shall be" as the reading continues Ariel's direct address in 29:1. In the reading of MT (she shall be) continues the discourse concerning Ariel in 29:2a. He argues that from a text critical a perspective there appears to be no urgent reason to opt for one or the other. Beuken, *Isaiah II/2*, 70.

argues.[918] For Watts that means Yahweh's usual stance is that of staunch defender against all enemies, but now his strange or alien stance makes him Jerusalem's enemy.[919] Beuken also remarks that the element of violence in the term "to distress" is brought into greater relief as Yahweh's plan remains to be seen, and it is evident that it will be not to the city's advantage.[920]

One note is worth making regarding the construct, "וְהָיְתָה לִּי" (she shall be to me). Beuken remarks that the frequently occurring expression "היה+ל+כ" (to be for a person like) stands for the value or function which is rightly or wrongly meted out for something or somebody by another (i.e. Exodus 22:24; Judges 17:11). He adds this means that Yahweh is employing the altar hearth in a new manner in his service.[921] Thus, it appears that the reference to "she shall be to me as an Ariel" primarily captures the transformation of Yahweh's stands and positions towards Zion. In 28:16 Yahweh, for example, proclaims that he has laid a foundation stone in Zion to ensure security and safety and relinquish panic. But Yahweh now uses his same instruments in Zion quite differently and his saving work would become an action of judgment at the same place, yet within a different context. In other words, Zion herself is offered at Yahweh's altar as an offering in order to be judged or sacrificed.

2.5.12.4 Concluding Remarks

Seitz remarks that Zion is distressed by Yahweh, but not destroyed; brought up to the realms of death and mourning, but not slain. Yahweh's distressing of Zion has its own purpose and intention.[922] Thus, the passages appear to deal again with the suffering of the victim (3:26) who is not completely wiped out, and is remarkably presented in terms of her theological identity as "Ariel." The symbols of her religious life such as feasts, festivals, and assemblies shall be disrupted as an indication that Yahweh's city is losing her peace and tranquility; and also her connection to Yahweh as she was under his protectorate. The people need to accept the sorrow of Jerusalem as a matter primarily initiated, decided, and determined by Yahweh himself.

The references to feasts and celebrations bring the inner spaces, particularly the holy compound, to the fore. These inner spaces which experience current joy shall be dominated by forthcoming sorrow and sadness. Sorrow and sadness are associated with emotional pains inhabiting the inner self of the individual with the prevalence of despair, loss, and grief. Thus, the loss of Ariel, the heart of Jerusalem where Yahweh dwelt, is causing deep and excruciating pain inhabiting the bottom of the heart of Israel's theological experience. Thus, the two verses capture another aspect of Zion as she moves between abodes of a current joy which is about to fade away and a forthcoming sorrow which is about to prevail over Zion.

[918] Wildberger, *Isaiah 28-39*, 74.
[919] Watts, *Isaiah 1-33*, 382.
[920] Beuken, *Isaiah II/2*, 82.
[921] Ibid., 82.
[922] Seitz, *Isaiah 1-39*, 214.

2.5.13 Fearful Sinners in Jerusalem

33:14 פָּחֲדוּ בְצִיּוֹן חַטָּאִים, אָחֲזָה רְעָדָה חֲנֵפִים; מִי יָגוּר לָנוּ, אֵשׁ אוֹכְלָה--מִי-יָגוּר לָנוּ, מוֹקְדֵי עוֹלָם

"The sinners in Zion are afraid, and trembling has seized the impious ones: Who can find protection near the devouring fire? Who can find protection near the eternal flames?"[923]

2.5.13.1 A View on the Image

The examinations below concentrate on the significance of the reference to the sinners (חַטָּאִים) in Zion within Isaiah 33 as well as its connections to other references, particularly to Zion's sinful people within the corpus of Isaiah. The purpose is to delve into the context of these "חַטָּאִים" in Zion so that their actions at these critical times in Zion are disclosed. The passage in question can be divided into two major thematic parts which reveal more of Yahweh's place on earth and the actions of its residents. The first part describes the sinners in Zion who are also called "חֲנֵפִים" (impious). They are overwhelmed by shivering fear, as the opening of the verse recounts. The second part presents two questions (*1. Who can find protection near the devouring fire? 2. 'Who can find protection near the eternal flames?*) which are posed by these sinners. These questions stem from a realization and awareness of Zion's magnificence and significance as Yahweh's judgment unfolds before the eyes of these sinners. These questions with with their references to devouring fire (אֵשׁ אוֹכְלָה) and eternal flames (מוֹקְדֵי עוֹלָם) highlight the power of the divine presence in Zion.

In the following verse (33:15), these two questions find a response in the assertion that those who "הֹלֵךְ צְדָקוֹת, וְדֹבֵר מֵישָׁרִים" (walk in righteousness and speak in truth) and do other things besides[924] shall dwell on high (33:16).[925] Dwelling on high symbolizes fully gaining the protection of Yahweh in Zion. Thus, these verses altogether (33:14-16) present an essential aspect of Zion. Zion can be a place for receiving protection and stability (28:16; 14:32) but for the sinful people she renders terror and fear. It seems that the people's response to Yahweh's teachings and his instructions in Zion shall ultimately determine how people could be considered as "protected people" or גֵּרִים or גיורת (the concept of "גֵּר" shall be examined in 2.5.13.3). But, if people fail in their response to Yahweh, they may experience life in Zion not as protected or secured, "גֵּרִים" or "גיורת," but as terrified sinners "חַטָּאִים" (sinners) and "חֲנֵפִים" (impious ones).

[923] On the importance of Isaiah 33 within the entire corpus of Isaiah see, Sigurdur O. Steingrimsson, *Tor der Gerechtigkeit: Eine literaturwissenschaftliche Untersuchung der sogenannten Einzugsliturgien im AT: Ps 15: 24,3-5 und Jes 33,14-16* (ATSAT 22; St. Ottilien: EOS, 1984); W. Beuken, "Jesaja 33 als Spiegeltext im Jesajabuch," in *Ephemerides Theologicae Lovanienses* 67 (1991), 5-35; Roberts, "Isaiah 33: An Isaianic Elaboration of the Zion Tradition," in *The Word of the Lord*, 15-25; H. Gunkel, "Jesaia 33, eine prophetische Liturgie," in *Zeitschrift für die alttestamentliche Wissenschaft* 42 (1924), I77-208; and Michael Thompson, "Vision, Reality and Worship: Isaiah 33," in *Expository Times* 113 (2002), 327-333.

[924] The verse also mentions not receiving bribes, stopping ears from hearing of blood, and closing eyes from looking upon evil.

[925] In 2:2 the mountain of Yahweh's house in Jerusalem shall be established as the top of the mountains.

The reference to the sinners in Zion in 33:14 complements other references to Zion's sinful people and her leaders who have been depicted negatively in 1:10, 1:23, 3:8, 3:16, and 28:14. In all these verses, the people have not been directly called "חַטָּאִים," but various aspects of their sinful actions, practices, and behaviors have been presented such as an indulgence in corruption, being arrogant and prideful, or being unfaithful and unrighteous. Noticeably, 33:14 does not speak about the sins of the people in Zion, but primarily concentrates on their conditions as frightened, terrified, and fearful persons. Fear is often a natural response or a reaction to certain danger, threat, or peril. In the case of Zion's sinners, this fear is triggered by the intervention of Yahweh (33:10-11) who judges these sinful people so that the holy city of Yahweh would be purged and purified. Thus, Yahweh moves in 33:14 from his former utterances of critique, blame, and accusation to taking the formidable action and firm response.

It is worth noting that the term "חַטָּאִים" (sinners) has also been used in another context particularly pertaining to Zion in Isaiah 1. The term appears after an announcement that Zion shall be redeemed by justice and those who repent in her by righteousness (1:27), but sinners and rebels shall be destroyed (שֶׁבֶר) and be consumed (יִכְלוּ) in 1:28. In both Isaiah 1 and 33, Zion, the dwelling of Yahweh, offers no safe shelter or peaceful haven to such "חַטָּאִים" since their presence severely besmirches the sacred stature of the holy city, and also contradicts the value system of Zion (1:26-27, 14:32, and 28:16). However, 33:14, while presenting the conditions of these terrified sinners, offers them another opportunity within the midst of these waves of judgment to consider the significances of Zion mainly as a place to offer protection and and a place where panic may be relinquished (14:32 and 28:16).

Therefore, these sinful people in Zion do not face destruction and consumption per se, as expressed in 1:28; they only shiver and tremble in fear and terror. This fear and terror is a form of violence which provides an opportunity to contemplate the meaning of Yahweh's presence in Zion as manifested by raising the two questions. The raising of two questions in the midst of fear and terror is an attempt to deal with a current dilemma, to avoid danger, or to contemplate past experiences. In the contexts identified, raising questions on the part of these sinners may also indicate that Yahweh is regaining his sovereignty in Zion so that his presence becomes effective and strong.

For that reason, the two questions raised by the sinners are directly answered within the context of next two passages (33:15-16). This asserts that a dialogue between Yahweh, who apparently returned to Zion, and these sinners is quite feasible so that their destruction (1:28) could be avoided if they fulfill particular demands and requirements. It is interesting that the demands listed in 33:15 connect to the transgressions of Zion's people in the former times (i.e. not taking bribes seems to respond to the prevalence of bribe in Jerusalem in 1:23, whereas walking righteously seems to respond to the fashion walk of the arrogant women of Zion in 3:16). Thus, these sinners are offered here a recipe for healing and reconciliation.

Now, it is relevant to consider how the passage under investigation functions within Isaiah 33 so that its connections with other threads within the preceding chapters could be disclosed. Sweeney points out that Isaiah 33 indeed plays a major role in establishing the structure of the entire book through summarizing and conveying its ideas concerning Yahweh's purposes in bringing about disaster and restoration for Jerusalem and the whole world.[926] And so, Zion seems to occupy a central position within the theological breadth of this chapter within which Zion and the whole world face a phase of critical transition. In conveying its theological message and the breadth of this all-embracing transition, the chapter could be divided into six major subunits.

The first subunit (33:1) is a woe oracle which is directed against an unnamed oppressor. The second subunit (33:2-4) consists of address to Yahweh in the form of petitions for relief from oppression. The third subunit (33:5-6) is an address to an audience concerning the exaltation of Yahweh (with references to Yahweh who filled Zion with justice and righteousness). The fourth subunit (33:7-13) contains a summation of circumstances leading to the royal savior. The fifth subunit (33:14-16) has an announcement concerning the approach of the royal savior. And the last subunit (33:17-24) contains the goal of the entire passage in the form of an announcement of the vision of the royal savior, along with a remarkable announcement about the new Zion depicted as a quiet habitation celebrating her festivals and feasts joyfully and peacefully.[927]

The chapter and its diverse subunits open vistas so that transformation/ transition could be envisaged where a new order will emerge out of the former oppression (33:1).[928] Zion shall be directly impacted as this royal savior gains more power: the eyes shall see the emergence of this royal savior (33:17), and they will also see a restored Jerusalem living as a peaceful habitation (33:20). Moreover, 33:5 speaks about Yahweh who dwells on high, and who filled Zion with justice and righteousness. These descriptions could indicate that Zion heads towards a new stage of both peace and glory.

It is within such an optimistic context in Isaiah 33 that the reference to Zion's sinners occurs. It is apparently during this moment of transition that these sinners are confronted with the magnificence and significance of Yahweh in Zion which they had negated or ignored. As Beuken remarks, these sinners in Zion are faced with Yahweh's determination to take action against these who do evil and they are now a witness to the fact that only a life "lived in

[926] Adapted from Sweeney, *Isaiah 1-39*, 431.
[927] Ibid., 322-324.
[928] Thompson remarks that Isaiah 33 is an extended composition made up of a number of units which have a list of contents employing a variety of literary forms (all of which are known from other parts of the Old Testament); namely, woe oracle (1-6), lament (7-9), assurance of divine saving activity (10-13), temple entrance liturgy (14-16), vision of God (17-19), vision of the peaceful city (20-24). He adds that understood as a liturgy, the whole composition begins to assume a reasonable and rational shape, for it viewed the city of Jerusalem both in its present distressing reality and also as it will be one day. Thompson, "Vision, Reality and Worship: Isaiah 33," in *Expository Times*, 330.

righteousness can entitle one to participate in the salvation which YHWH has set aside for Zion."[929]

A point worth making is that there are thematic and theological connections between Isaiah 1, 28, and 33. References to Jerusalem in these chapters share some meanings and dialogue between these chapters is worth pursuing. These connections can shed more light on the significance of the reference to sinners in Zion in 33:14 and their circumstances. Scholars remark, for example, that there is a strong connection between Isaiah 1 and 33. Sweeney says that Isaiah 1 summarizes the themes of judgment against Zion and her eventual restoration from the perspective of the "coming punishment," whereas Isaiah 33 appears to look forward to the end of that punishment and the resulting restoration of Zion as the site for Yahweh's peaceful rule.[930]

Thus, it seems that the sinners in Zion are called out and made visible at this critical stage where a dramatic transition resulting in a new time/age is about to occur in Zion. In other words, Yahweh now robustly embarks on his mission: Jerusalem is to be purified from all sinful elements and components so that her transition to this new age (33:20) could be realized and accomplished. This stage with its critical developments explains why the sinners in Zion are trembling and terrified. The glory and magnificence of Yahweh can only result in fear and terror among these sinners, since they are not aligned with Yahweh and his moral system.

One may additionally notice a particular connection between Isaiah 33:20 and 29:1-2. As Jerusalem's festivals and feasts seem to come to a lamentable conclusion in 29:1-2, the new Jerusalem shall celebrate her appointed festivals as a quiet habitation in 33:20. Her former threats and fears shall be replaced by new assurances and promises. The plight of the sinners in Zion could be related to the dreadful conditions of Zion in 29:1-2 where Yahweh distresses Zion. Considering the ordering of the depictions of Zion within these two chapters, the sinners in Zion are positioned between Zion's former times and her new times. Their fear and trembling could be connected with the distressful situation of 29:1-2, whereas their questions seem to be motivated by the hopeful depiction of Zion as a peaceful habitation in 33:20. The image of the new Zion in 33:20 promotes such realization and recognition on the part of these sinners.

A closer look at the subunit of 33:14-16 reveals more about the peculiar position of these sinful people in Zion, as Zion herself and her people are at the edge of dramatic, critical transition. Child remarks that the form of this subunit is "a temple entry liturgy"[931] (Psalms 15

[929] Beuken, *Isaiah II/2*, 246.
[930] Sweeney, *Isaiah 1-39*, 432.
[931] Thompson: "…it is to be observed that the principal subject of the liturgy of ch. 33 is the city of Jerusalem, or, as it is known so often in this book, Zion. This is the city whose present plight is spelled out in the liturgy through the form of a lament, and where also is envisioned future peace and blessedness. Again, this is not something that should surprise us, for the city of Jerusalem is spoken about throughout Isaiah. Indeed, this is one of the main themes, along with 'God' and 'his people', that runs through the whole work. Yet Jerusalem/Zion is more than merely a well-protected city, a good place in which to live. Rather, in the book of Isaiah this is the place where

and 24). He also adds that the text uses this liturgical form in a metaphorical way to make the "point that those who wish to share in the coming 'peaceful habitation' of Zion must reflect a righteous way of life…that accords with the holiness of God's presence within the city."[932] Related to this, Thompson argues that in this genre those who would worship at the temple ask to be admitted therein, and are told in response about the required moral qualifications.[933] Thus, the whole subunit with its genre captures the moments of critical transition which are occurring in Zion, *an entry par excellence to a new phase*. In this transition, the sinners are represented in such a disruptive and a distorted way as fearful and impious people. These attributes associated with these sinners signal their unfaithfulness and unrighteousness. They are also serious impediments if they want to gain a peaceful entry into the restored Jerusalem as a quiet habitation (33:20).

The subunit of 33:14-16 uses the dilemma of these sinful people to highlight the values of Zion while confirming that disregard for these values shall result in grim consequences. Fear is associated with the worlds of sinners and impious ones in Zion, whereas joy and delight are connected with the restored Zion as a quiet habitation (33:20). This parallelism highlights that Yahweh's dealing with his people in Zion is twofold: joy for the faithful, and fear for the sinful. Interestingly, 33:14 seems to imply that fear could lead to an utter fall, yet might also be part of a process of realization, awareness, and recognition of the presence of Yahweh in Zion with his moral purposes. The content of the questions in 33:14 to be discussed in more detail in 2.5.13.3 seem to point toward a direction where fear begets realization, awareness, and recognition which can be seen as initial step to relinquish all grim things caused by sins and transgressions.

2.5.13.2 Notes on Translation

The translation of the expression "מוֹקְדֵי עוֹלָם" in ancient version seems to be replete with theological connotations. The LXX translates the expression as "τὸν τόπον τὸν αἰώνιον" which means "the eternal place." Wildberger remarks that in using such an expression (the eternal place) it would seem that it sought to hear as a reference to an eternal life in the text.[934] It appears that the rendering of the expression in the LXX moves beyond, as Tull argues, the entrance to the temple is toward the survival of Yahweh's presence.[935] Zion seems to gain a special and prominent status as the eternal place where Yahweh shall continue to dwell forever. In reading the LXX, Tertullian saw a reference to Jesus Christ: "speaking of an everlasting abode of which

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par excellence the blessings of God are known, where his protective presence is to be experienced (52:1-10). Further, it is in Jerusalem that ever increasing numbers of people will be able to know and experience these things (60:1-7), and it will be from here that these blessings are to go out to others (2:2-4). It is also the place where the judgment of God is to take place (ch. 29). Yet also this is the city that will come to be named, 'My Delight is in Her' (62:4). In sum, Jerusalem/Zion is the place of divine blessing and challenge for God's people, the epitome of earthly life lived out both under the protection of God and also in accordance with his will." Thompson, "Vision, Reality and Worship: Isaiah 33," in *Expository Times*, 332.

[932] Childs, *Isaiah*, 247.

[933] Thompson, "Vision, Reality and Worship: Isaiah 33," in *Expository Times*, 328.

[934] Wildberger. *Isaiah 28-39*, 288.

[935] Tull, *Isaiah 1-39*, 493.

Isaiah asks: 'Who will declare to you the eternal place, but he (that is, of course, Christ) who walks in righteousness, speaks of the straight path, and hates injustice and iniquity?'"[936]

Approaching the expression "מוֹקְדֵי עוֹלָם" from another perspective where judgment is stronger than salvation, the Aramaic Targum connects the flames with Gehenna, the hell: "Who can sojourn for us in Jerusalem where the wicked are about to be judged and delivered to Gehenna (hell), into an everlasting burning?" Tull says that the images here as well as in 30:33 and 66:24 appear to have contributed to the concept of Gehenna or the hell as a place where wicked people are judged and punished both in Judaism and Christianity.[937]

Connected to this understanding, and most probably influenced by it, the Quran also refers to Gehenna which is called "*Gahanam"* in Arabic (جهنم). It is described as an eternal place of devouring fire with scorching heat where sinners and disbelievers are judged, punished, and tortured (9:63, 81). In the Islamic tradition, Jerusalem is also called the site of "gathering and judgment" (المحشر و المنشر) where the dead are resurrected on the Day of Judgment (يوم القيامة) to be judged by God, Allah.

2.5.13.3 Exegetical Examinations

As explicated earlier, the scene in 33:14 creates a platform for an encounter with the sinners of Zion as they become aware of the significance of Zion as a place for rendering protection and safety. These sinners who did not defend orphans and widows (1:23), and whose hearts were remote from Yahweh (29:13), now experience fear and terror. Thus, the verse puts an end to their corruption, arrogance, pride, violence, and unfaithfulness (i.e. 1:23, 3:16, 28:14) while the sinners face the magnificence of Yahweh in Zion. Moreover, the miserable conditions of these sinners could be perceived as a fulfillment of the prophecy in 6:9-11 in which Yahweh wages his judgments in Zion. As Zion is at the edge of a critical transition, the exegetical examinations now seek to delve into the scene present in 33:14 to reveal the theological aspects of this encounter with Zion's sinners and their realization of the theological value of Zion.

Tull remarks that the genre of "entrance liturgy" in 33:14 draws attention to the division between the sinners and those who lead godly lives whereas the two questions of entrance "inspire terror."[938] This atmosphere of "terror" indeed permeates the passage in which two terms are used to capture the misery and terror of these people: "פָּחַד" (fear) and "רְעָדָה" (trembling). In addition to experiencing these awful feelings, these people are called "חַטָּאִים" (sinners) and "חֲנֵפִים" (impious). They also refer to two manifestations of Yahweh in Zion namely his " אֵשׁ אוֹכֵלָה" (devouring fire) and his "מוֹקְדֵי עוֹלָם" (eternal flames). These references to fire and flames provoke fear, scarceness, and terror. A discussion of the contents of the two questions appears below; but it can be said that these questions reveal that the sinners' fear does not only inspire

[936] Cited by Tull, *Isaiah 1-39*, 493.
[937] Tull, *Isaiah 1-39*, 493. See also Lloyd R. Bailey, "Gehenna: The Topography of Hell," in *Biblical Archeologist* 49 (1986), 187-191.
[938] Ibid., 491.

terror. It yields an awareness of Yahweh's instruments in Zion. These instruments of fire and flames are not primarily intended to burn, consume, or terrorize, put to protect, shelter, and save (14:32 and 28:16). These instruments then manifest the presence of Yahweh with his people in Zion and symbolizing Yahweh's purpose in Zion.

At the outset, an exegetical look at the context of fear and terror in the passage is essential. The passage begins with the word "פָּחַד." (fear). Beuken remarks that the term here embodies Yahweh's personal intervention against the sinners and the godless (2:10,19,21). This experience of fear is the reaction of people whose very existence is under threat (12:2, 44:8, 51:3).[939] Tull adds that in the biblical tradition the references to "trembling" (רְעָדָה) and "fear" (פָּחַד) also accompany the recognition of divine power (Exodus 15:15-16; Psalm 2:11), especially among foreigners (Deuteronomy 2:25, 11:25), but also among ungodly individuals (Psalm 14:5, 53:5), and even among the godly people (Psalm 55:5; Job 4:14).[940] Tellingly, the term "רְעָדָה" also has a religious and existential significance in the biblical tradition (Exodus 15:15; Job 4:14).[941] In Arabic the verb '*ra'd*' (رعد) means to "shake" and to "cause trembling," whereas the noun '*ra'd'* (رعد) means "thunder." This later is also used in contexts which describe triggering fear, intimidation, and shock. In Arabic the verb form is also used to describe certain body parts - especially leg, and hand, head - when "tremble" and "shake" due to fear or violence (فارتعد وأُرْعِدَت فرائصه عند الفزع).

Moreover, it is worth noting that the references to "fear" (פָּחַד) occur in more than one place in Isaiah. 12:2 asserts that those who trust Yahweh will not be afraid, whereas 19:16 speaks about the fear of Egypt from Yahweh. The reference to "fear" also occurs with the context of the "City of Chaos" in Isaiah 24 as each inhabitant of earth (יוֹשֵׁב הָאָרֶץ) seems to be overwhelmed with "fear" (פַּחַד), according to 24:17. These references, considering the other tenors of the terms "פָּחַד" and "רְעָדָה," assert that those who have faith in Yahweh could be freed from fear and terror, whereas Yahweh's enemies have good reason to be afraid. In the case of the people in Zion, their fear and trembling indicate that these people realize now that Yahweh shall act severely against them. Therefore, their fear and trembling indicate states of psychosocial loss, fragility, vulnerability, inactivity, and physical imbalance. However, this fear does not lead to an utter collapse in the passage, but it results in contemplation about the significance of Yahweh's presence in Zion as expressed through the two questions.

The locative of this whole drama is clearly identified: "Zion" (צִיּוֹן). Obviously, Zion occupies a central position in the theology of the book of Isaiah as her plight between the former times and a new time is a major concern of large portions of the book's narrations. The theological message of the passage with its note on the location confirms that "Yahweh's judgment shall impact not only the nations but also the people in Zion herself."[942] It is a stark

[939] Beuken, *Isaiah II/2*, 267.
[940] Tull, *Isaiah 1-39*, 491.
[941] Beuken, *Isaiah II/2*, 267.
[942] Ibid., 267.

message for anyone who believed that Yahweh will not act against Jerusalem due to her status. Thus, any claims about the city's complete inviolability, the advisability of leaders or residents being blindly overconfident in the security of Zion, are utterly shattered in the verse.

However, this judgment is eventually intended to purge the holy city and not to wipe her out. The ultimate divine objective is that a restored Jerusalem could be reborn again (1:26) out of the sinful one (1:21). Because Yahweh's intention is to purge and not to annihilate, these sinful people do not remain silent in the passage. They interact with the divine scheme with all its harshness and their fragility by raising points which basically touch on core matters pertaining to Zion's significance as a place of shelter. But who exactly are these sinners, and how are they described in the passage?

Watts identifies the sinners of Jerusalem as those who have turned away from Yahweh when foreign powers and gods were in charge of matters in the holy city.[943] This interpretation identifies these sinners within specific historical contexts. However, it is worth noting that Isaiah 33 has no reference to particular or specific historical context, and it speaks about the elimination of an unidentified oppressor and the emergence of a royal savior. It might then be plausible to consider the identity of these sinners in Zion within the other references to Zion's sinful people, especially in 1:10,23, 3:8,16, and 28:14-15. These people have betrayed their covenantal obligations towards Yahweh at his dwelling place on earth, and due to this they deserve to be called "חַטָּאִים" and "חֲנֵפִים." What are the purports of these terms?

As for "חַטָּאִים," the term stems from the Hebrew verb "חטא" which means to "miss the mark," and is clarified by its non-theological use regarding slingers hitting a target.[944] The term also denotes being at fault, and it also points to "failure in meeting the demands of a law or statute, intentionally or unintentionally."[945] In addition, "the term is formal and generic for overt actions" as in Leviticus 16:21 and Deuteronomy 9:18 and so the term refers in these contexts to various wrongful actions.[946] In Arabic the word for sinner is "*hatyi*" (خاطئ) which refers to the person who "deviates from the true path" or "misses the true objective." In Arabic, the noun "*hat*" (خط) which means "line" is also related to the verb "*hata"* (خطي). The meaning could be that a sinner crosses "the line of truth" in treading into the territory of transgressions. The term "חַטָּאִים" is paralleled with the word "חֲנֵפִים" in the passage.

Regarding the term "חֲנֵפִים," Isaiah uses the adjective "חנף" when describing the foreign nations in the sense that they are brutal ("הָאָרֶץ חָנְפָה," 24:5).[947] The verb form also occurs in Jeremiah 3:1, 2, 9 to mean polluting or profaning the earth. The word has been used in reference

[943] Watts, *Isaiah 1-33*, 427.
[944] E.A. Martens, "Sin, Guilt" in T. Desmond Alexander and David W. Baker (eds.), *Dictionary of the Old Testament: Pentateuch* (Downers Grove: Inter-Varsity Press, 2003), 765-766.
[945] Ibid., 765.
[946] Ibid., 765-766.
[947] Wildberger, *Isaiah 28-39*, 286.

to the people of Zion in 9:16, 10:6, 32:6.[948] In 9:16 the word parallels the term "evildoer" (מֵרַע), whereas 10:6 speaks about the mission of the Assyrian king to eradicate these "חָנֵף," translated as godless in NRSV. In 32:6 the same term is used in reference to practicing and bringing "vicious" things against Yahweh (לַעֲשׂוֹת חֹנֶף), translated as "to practice ungodliness" in NRSV.

In the Arabic language, the verb "*ḥanath*" (حنث) means to "deviate from a true path to a false and wrongful one," whereas the noun form "*ḥanith*" (حِنْث) refers to a person who swears or takes an oath but fails to fulfill the oath's obligations. Subsequently, he or she is called "sinner" or "deviator." Wildberger argues that these people (חֲנֵפִים) are not atheists, but they had no concern for the covenant or other rules of the community rooted in faithfulness and faith.[949] Beuken remarks that "חֲנֵפִים" means, in the context of the verse, the impious ones, and is associated with deceit and its damaging social and religious consequences (i.e. Jeremiah 23:11,15; Job 8:13, 13:16, 15:35, 17:8, 27:8, 34:40, 36:13; Proverbs 11:9; and Daniel 11:32).[950]

The term "חֲנֵפִים" seems to mean different things within different contexts, but in its basic meaning the word describes those who are not walking in Yahweh's path or ways and so can be called impious ones or deviators. These people may claim that they believe in Yahweh but their hearts are far from him (29:13), they make covenant with death (28:14-15), and their worship is merely superficial (1:11-15). The call to walk in Yahweh's way, found in more than one place in Isaiah (i.e. 2:3, 5), could be understood as a command to embrace Yahweh's teachings in contrast to the walk of these "חֲנֵפִים" who are in reality acting and walking against Yahweh and his teachings. As Beuken says, the terms "חַטָּאִים" and "חֲנֵפִים" occurring within the context of entrance liturgy both offer a sort of narrative dénouement.[951]

Remarkably, these "חַטָּאִים" and "חֲנֵפִים" do not remain silent in spite of their fear and trembling. They raise two questions touching core issues pertaining to Yahweh's presence in Zion. People ask questions for different reasons and within diverse contexts. When fearful people ask questions, they are probably attempting to reflect on the causes of their fear in order to get rid themselves of it. Fear is very uncomfortable emotionally and most people would find it unbearable to constantly live in a state of fear. Tull remarks that these two parallel questions both asking "מִי" (who) are psalmic entrance liturgies (Psalm 15:1, 24:3).[952] In this context, the psalms pose these questions to judge who is qualified to enjoy Yahweh's presence in the temple.[953]

Smith remarks that the probing questions suggest that some people in Jerusalem were finally beginning to understand what it meant to live in the presence of a holy God.[954] In the same line of thought, Young argues that the words here are those of complaint and lamentation

[948] Beuken, *Isaiah II/2*, 267.
[949] Wildberger, *Isaiah 28-39*, 287.
[950] Beuken, *Isaiah II/2*, 267.
[951] Ibid., 267.
[952] Tull, *Isaiah 1-39*, 492.
[953] Ibid., 492.
[954] Smith, *Isaiah 1-39*, 558.

as the voice of these sinners is raised during a time of trouble and distress in desperation and alarm.[955] The interpretations of both Young and Smith are plausible if one carefully considers the contents of these questions. It seems that fear in this context does not lead to complete collapse or annihilation, but culminates in this context with a recognition of certain theological themes pertaining to Zion which these sinners have missed or ignored in the past. Thus, raising the questions here seems an intervention, a glimpse of hope, within this wave of judgment in Zion. To reveal that glimpse, it is important to examine the term "גר" used in both questions: " מִי יָגוּר לָנוּ, אֵשׁ אוֹכֵלָה--מִי-יָגוּר לָנוּ, מוֹקְדֵי עוֹלָם."

Tull observes that the verb "לָגוּר" means "to sojourn as a resident alien.[956] Psalm 15:1 also uses the same term: "מִי-יָגוּר בְּאָהֳלֶךָ" (who shall sojourn in my tent?) in parallel with " מִי-יִשְׁכֹּן, בְּהַר קָדְשֶׁךָ" (who shall dwell upon my holy mountain?). She adds that judging by word choice alone, the question in the passage is not "which of us can survive?" but rather "who may sojourn with the devouring fire and the everlasting flame?"[957] Wildberger remarks that in the context of sanctuary and the gate liturgy, the "גר" can be assured of the protection of Yahweh and can count on his help.[958] He adds that in the current verse the question is who as a citizen under the protection of Yahweh will not need to fear the coming judgment.[959] These sinners acknowledge here that Zion, where Yahweh dwells, has the potential to render protection, especially at these severe times of crisis and distress.

An examination of the social and cultural context of the term (לָגוּר) may help to explicate its theological purports in 33:14. Young argues that in "the very word *sojourn* there seems to be implied the idea that the dweller is a guest, who in himself has no right to dwell when the punitive hand of God is felt."[960] In Bedouin culture of the Middle East, the *gar* (جار) is the person who leaves his or her tribe because he/she has committed a crime or felt injustice. To seek a safe shelter in the territory of another tribe, he or she heads to the chief of the tribe's tent, sits on the ground, and asks for protection. If the *gar* is a man, he takes off his headscarf, *kufya*, and places it around his neck and shoulders as a sign of humility and submission. The person makes the case before the chief of the tribe and pleads for protection, compassion, and mercy from the position of a helpless person. If the request for protection is accepted, the chief of the tribe asks the *gar* to wear again headscarf. This person will not be called "*gar*" but "*dakhil*" (دخيل) which can be roughly translated as "allowed person." However, if the request of the "*gar*" is not accepted, the person is requested to leave and not to stay within the territory of the tribe.

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[955] Edward Young, *The Book of Isaiah: Chapters 19-39* (Grand Rapids: William B. Eerdmans Publishing Company, 1974), 417.
[956] Tull, *Isaiah 1-39*, 492.
[957] Ibid., 492.
[958] Wildberger, *Isaiah 28-39*, 288. Wildberger adds that theophoric elements in personal names that include "גר" are very common in Phoenician and Punic names. This is intended to say that the person who bears such a name is a client; the god whose name is linked to that individual protects such person.
[959] Ibid., 288.
[960] Young, *The Book of Isaiah: Chapters 19-39*, 417.

At the critical stage in Zion when Yahweh inflicts his distress there, these "חַטָּאִים" and "חֲנֵפִים" could be treated in this context as "גר." They make their case before Yahweh, the chief of the world, at his temple (tent) by raising questions which are primarily intended to invoke his mercy and compassion, and also ask for his instruction and guidance. They also put their questions carefully. Thus, these questions are probably not about who may sojourn with devouring fire and everlasting flames as lucid manifestations of punishment and torture, but since they are raised from the perspective of "גר" they could be paraphrased as follows: How can we find peace and protection near the devouring fire and everlasting flames of Yahweh in Zion as symbols of his presence there? How can we save ourselves and benefit from the protection and security of Yahweh in Zion?

These sinful people do not ask questions to be assured of their destruction and annihilation. Instead, they seek an escape from the current dilemma and distress in Zion. They know the values of Zion so they are not strangers to the Zion tradition. The next verse, 3:15, responds to such questions through providing the way to escape from distress in Zion by listing the requirements which primarily consists of embracing moral and ethical obligations. The moral outlook of this verse could be that "sinners do not have to die for sins to cease, yet it is sufficient that they stop sinning."[961] The references to Yahweh's manifestations in Zion seem to indicate an interest that the people stop sinning and find an alternative path to the way of sin on the part of these sinners. That seems to be in accordance with the theological perspective of Isaiah; that divine judgment is eventually intended to purge (28:23-28) and not to annihilate forever.

It is relevant now to look at the theological significance of both the אֵשׁ אוֹכֵלָה (devouring fire) and the מוֹקְדֵי עוֹלָם (burning flames). Wildberger remarks that the devouring fire[962] can mean that Yahweh has his fire on Zion (30:9) because that is where offerings were brought to him.[963] Tull remarks that this fire is associated not simply with the priests' work but with the presence of Yahweh (Exodus 24:17).[964] As for the reference to "eternal flames," Beuken points out that the expression refers to the hearth of the altar of burnt offerings (Leviticus 6:2).[965] Wildberger adds that "מוקדה" is the place on the top of the altar where the fire is kept burning throughout the night, hence meaning a place where the fire of the altar is never extinguished.[966] In 29:1 the city of Jerusalem has been also called Ariel (אֲרִיאֵל) which means "altar hearth."

The use of the word "עוֹלָם" (eternal) in connection to flames seems to assert the continuity of Yahweh's presence in Zion. Beuken notes that "עוֹלָם" is never used otherwise to

[961] *Babylonian Talmud*. Tractate Berakoth. Folio 10a. (Accessed on 1 April 2016 at http://www.come-and-hear.com/berakoth/berakoth_10.html).
[962] Watts points out that in the Old Testament Yahweh is "a devouring fire" as a symbol of his holiness. Watts, *Isaiah 1-33*, 427.
[963] Wildberger, *Isaiah 28-39*, 288. Motyer says that the fire of holiness is a threat to sinners (consuming) and an everlasting, changeless element in the divine nature. Mortyer, *The Prophecy of Isaiah*, 266.
[964] Tull, *Isaiah 1-39*, 492.
[965] Beuken, *Isaiah II/2*, 268.
[966] Wildberger, *Isaiah 28-39*, 288.

designate that the fire remains burning, and it seems to support the metaphorical function of the "hearth" as a reference to Yahweh (9:6, 24:5, 32:14,17, 34:10,17; 35:10).[967] In short, as these sinners refer to these two manifestations, they seem to recognize and accept the significance of Zion as a place where Yahweh dwells. In addition to that, Yahweh's presence in Zion establishes her as a place of protection (Psalm 24:3).[968] In Isaiah, Yahweh establishes Zion as a place to protect, empower, to save (14:32 and 28:16), but not to burn or consume. When Yahweh judges, his intention is to purify. Zion and her mission remain intact as she is a source for life and order (2:2-3). For that reason, Zion's restoration is pivotal, and it is passionately longed for in the book of Isaiah.

2.5.13.4 Concluding Remarks

Beuken argues that the fact that these people themselves are responsible for the questions, and that they expect a negative response from their partisans (who among us?) makes them witness of "their own removal from the protected dwelling offered by YHWH on Mount Zion."[969] Beuken's interpretation approaches the manifestations of Yahweh's presence in Zion within the passage as mere instruments of judgment and punishment, and overlooks a feasible emphasis on their significance as tools for protection, security, and redemption. However, this significance has been negated by these sinners in Zion. Subsequently, they experience fear, violence, and insecurity in Zion. In all contexts, the prevalence of sin in Zion does not indicate that dialogue with Yahweh is not possible.

For that reason, the questions of these sinners could be seen as a sort of pleading and an appeal to Yahweh and so they can be connected to the prayer in 38:18-19 where a voice pleads for Yahweh's mercy and compassion ("death cannot praise you" in 33:18 and "the living, the living, they thank you" in 33:19). Roberts rightly argues that the scene which includes the sinners within 33:14-16 could reflect the moral transformation of Zion's survival rooted in an awareness of the character of Yahweh.[970] Thus, the questions in 33:14 indicate that Zion, where Yahweh dwells, shall remain the place which offers opportunities for hope, deliverance, and reconciliation even for sinners during such distressful times. No sin can distort the eternal message of Zion which inspires life not death, faith not sin. No pain can relinquish the longing for what Zion can graciously give.

[967] Beuken, *Isaiah II/2*, 268.
[968] Ibid., 267-268.
[969] Ibid., 267.
[970] Roberts, "Isaiah 33: An Isaianic Elaboration of the Zion Tradition," in *The Word of the Lord*, 22.

2.5.14 Destruction of Jerusalem and Her Holy Temple

64:9-10 עָרֵי קָדְשְׁךָ, הָיוּ מִדְבָּר; צִיּוֹן מִדְבָּר הָיָתָה, יְרוּשָׁלַם שְׁמָמָה.

בֵּית קָדְשֵׁנוּ וְתִפְאַרְתֵּנוּ, אֲשֶׁר הִלְלוּךָ אֲבֹתֵינוּ--הָיָה, לִשְׂרֵפַת אֵשׁ; וְכָל-מַחֲמַדֵּינוּ, הָיָה לְחָרְבָּה.

"*10.* Your holy cities, they have become a wilderness; Zion has become a wilderness, Jerusalem a devastation. *11.* Our holy and glorious house where our ancestors praised you has been consumed by fire, and all that we valued became ruination."[971]

2.5.14.1 A View on the Image

The examinations below concentrate on the position of these two verses within the unit of 63:7-64:11 as well as their linkages to other references to Jerusalem herself within the corpus of Isaiah. In 3:26 Jerusalem has been depicted as a ruined, devastated city when her gates lament and mourn. The verses of 64:9-10 tackle again the same theme of the city's devastation, yet the range of destruction is expanded and widened. Remarkably, it embraces not only the vicinity of the holy city herself but also other cities in the region of Judah. Subsequently, the inner spaces of ruined Jerusalem are connected with other exterior spaces where desolation and ruination are also pervasive.

Due to that link, implications of the holy city's loss and desolation are emphatically brought to the fore. This link highlights Jerusalem's centrality at the heart of Judah, as her loss meant also the collapse of the entire cities of Judah. And as long as Jerusalem remains desolate, no hope is in sight for the rest of the country.[972] Quite obviously, these grim scenes again prompt familiar responses including remembrance, lamentation, and mourning which have accompanied Zion's journey within the corpus of Isaiah. All these sentiments are brought together before the conclusion of the book's narrations in the form of prayer addressed to Yahweh so that the desolation and ruination of Zion are brought again before his eyes. But why? Before addressing this question, it is imperative to look at the verses of 63:7-64:11.

[971] On the themes of prayer and lament in the two verses see, Paul Niskanen, "Yhwh as Father, Redeemer, and Potter in Isaiah 63:7-64:11," in *Catholic Biblical Quarterly* 68 (2006), 397-407; Richard Bautch, "Lament regained in Trito-Isaiah's Penitential Prayer," in Mark J. Boda, et al. (eds.), *Seeking the Favor of God. Volume 1: The Origins of Penitential Prayer in Second Temple Judaism* (Early Judaism and its Literature 21; Leiden: Brill, 2006), 83-99; Judith Gärtner, "'…why do you let us stray from your paths...'(Isa 63:17): The Concept of Guilt in the Communal Lament in Isa 63:7-64:11," in *Seeking the Favor of God. Volume I*, 145-163; R. Clifford, "Narrative and Lament in Isaiah 63:7- 64:11," in Maurya P. Horgan and Paul J. Kobelski, (eds.), *To Touch the Text: Biblical and Related Studies in Honour of Joseph A. Fitzmyer* (New York: Crossroad, 1989), 93-102; Williamson, "Isaiah 63:7-64:11: Exilic Lament or Post-Exilic Protest?" in *Zeitschrift für die alttestamentliche Wissenschaft* 102 (1990), 48-58; and Irmtraud Fischer, *Wo ist Jahwe? Das Volksklagelied Jes 63,7-64,11 als Ausdruck des Ringens um eine gebrochene Beziehung* (Stuttgarter Biblische Beiträge 19; Stuttgart: Verlag Katholisches Bibelwerk, 1989).

[972] In Isaiah 24, the condition of Zion as City of Chaos has been presented within a cosmic context, whereas the restoration of Jerusalem in 2:2-4 has been depicted within a new cosmic order. In all her contexts, Zion remains central and prominent.

Childs remarks that Isaiah 63:7-64:11 makes one unit which can be divided into two major subdivisions. The first subdivision consists of 63:7-14 and it recounts Israel's praise of Yahweh for past mercies, whereas the second subdivision consists of 63:15-64:11 and it is addressed to Yahweh directly containing prayers for his attention and salvation.[973] Scholars also remark that these passages (63:7-64:11) could be read quite smoothly without any obvious break in meaning.[974] The unit begins with "אַזְכִּיר" (I will bring to remembrance)[975]in 63:7, and ends with "עַד-מְאֹד," which can be translated as "not to be excessively angry" or "do not allow your fierce anger to burn."[976]

Thus, it is between remembrance and pleading (supplication) that the references to Zion's desolation (64:9-10) occur; the the memories of the past, the current realities, and the hopes for the future appear. This arrangement constructs the theological discourse of this large unit in the book of Isaiah. Interestingly, the experience with Yahweh in past times was not all dreadful. That is why the voice at the beginning of the unit recalls the "חַסְדֵי יְהוָה" (the gracious deeds of Yahweh). However, the experience of Zion and her tragic fall remain a dark spot within the encounter between Yahweh and his people. That event is certainly not included within the " חַסְדֵי יְהוָה."

Watts argues that the most frequently identified genre of this unit is that of "communal lament," whereas "the controlling genre is that of a sermon-prayer" which is well known from biblical narratives in Deuteronomy and Chronicles.[977] Some scholars remark that it seems that the redactors of this unit chose this form of prayer with its element of lament and petition because they knew that only Yahweh could take back his judging presence as announced in Isaiah 6.[978] Bautch notices in this context that lament is the "penultimate point in the theological progression toward the confession of sin and in this sense lament is a proximate influence upon the penitential prayer."[979] In short, this unit with its recalling of past gracious deeds at the outset seems to aspire for new terms with Yahweh so that his gracious deeds could be resumed hence also affecting the plight of Jerusalem.

What is the particular position of the reference to Zion in this unit? The references to Zion occur in the second subdivision of the unit, 64:9-10, as the prayer moves to contemplate the plight of Jerusalem and Zion as desolate, devastated, and ruined places. Watts argues that it appears that an activist for Jerusalem had added these verses in which the concern is not mainly

[973] Childs, *Isaiah*, 523.
[974] Blenkinsopp, *Isaiah 56-66*, 257.
[975] Watts notes that "remembering, both on God's part and on that of his people, is a major element of worship, religious education, and exhortation in" the Old Testament. Watts, *Isaiah 34-66* (Word Biblical Commentary, Vol. 25; Waco: Word Books, 1987), 329.
[976] Jan L. Koole, *Isaiah Part III: Volume 3: Isaiah Chapters 56-66* (Translated by Antony P. Runia; Historical Commentary on the Old Testament; Peeters: Leuven, 2001), 400.
[977] Watts, *Isaiah 34-66*, 328-329.
[978] Gärtner, "'…Why do you let us stray from your paths...'(Isa 63:17): The Concept of Guilt in the Communal Lament in Isa 63:7-64:11," in *Seeking the Favor of God*, 162.
[979] Bautch, "Lament regained in Trito-Isaiah's Penitential Prayer," in *Seeking the Favor of God*, 98.

about the spiritual condition of the people of Yahweh, but rather the physical and political conditions of Jerusalem.[980] This separation is not quite convincing if one considers the fact that the spiritual conditions of the people remain rooted in Zion and Jerusalem where Yahweh dwelt.

Arguably, the concern for the the physical conditions of Jerusalem in these verses complements the spiritual condition of the people themselves. The particular references to Jerusalem's temple (64:11) and the mentioning of "Zion" in parallel with Jerusalem (64:10) all seem to present Jerusalem within this context as a city of prayer and worship. That seems also to correspond to other images of the new Jerusalem which will be restored as a city of prayer and worship (i.e. 2:2-4, 27:13, and 44:28). It is due to such spiritual attachment and theological belonging to Jerusalem that the voice or the speaker in these passages laments and mourns the continuation of Zion's physical desolation as well as desolation of her holy place. As Zion remains a desolate space, the theological experience of the people remains truncated and incomplete.

It is worth mentioning that these two verses provide another narrative probably to challenge the critique against the whole scheme of worship at Zion's temple in 1:11-15. The following passage (64:11) also questions the severity of Yahweh's judgment and it asks if Yahweh will restrain himself. In other passages, Jerusalem has been presented as a victim (i.e. 1:8, 21, 3:26, and 10:10-11), abused and victimized by her sinful people. Based on that perspective, the inhabitants of the holy city have been perceived negatively in other passages (i.e. 1:10, 21-23, 3:16, and 28:14-15). However, the two current verses present the voice of Jerusalem's survivors and the tale of their ancestors not as sinners but as victims who mourn, moan, and lament the loss of their city and her holy site. The narrative here does speak about sins in the temple, but it also talks about devout ancestors who have *praised* Yahweh at his holy temple in Jerusalem.

That point seems to raise a pivotal question: was it justified that Yahweh destroyed the holy place where the people praised him? In short, the speaker or the voice appears to (a) challenge the notion that the people of Zion (ancestors) were all sinners, and (b) to question the justice of the divine judgment and even its morality. The questions posed to Yahweh would be: Why did you punish your worshipers who praised you? And why did you destroy the place where the people praised you? Within the tense atmosphere created by these questions, one can hear a great amount of frustration, accusation, and blame!

Within this context of prayer and remembrance, the faithful endeavor to deal with the deep wounds of the past times while struggling not to lose hope in Zion's forthcoming deliverance. The appearance of this prayer with its bitter tones before the conclusion of the book's narration could be understood as an urge to Yahweh to move on so that his scheme for Jerusalem's deliverance as promised after Isaiah 40 would be actualized. Jerusalem remains a

[980] Watts, *Isaiah 34-66*, 336.

special place because Yahweh dwells there, and her temple is the site where the people's ancestors have praised him (64:10).

For that reason, the fall of Jerusalem and the desolation of her temple disconnected the people of Judah from Yahweh thus leaving spiritual and theological vacuums and wounds. The faithful do not need promises or rely on words only, but they need to see the actualization of these promises so that a difference could be felt in their lives. They want to connect again with Yahweh in Zion whom their ancestors have praised. As the realization of these promises is delayed and not fulfilled, the memory of these faithful goes back to the early depictions of Zion in her desolation and fall (3:8, 23).

That desire for the two verses happens when the faithful people resort to prayer, and through it, they insist that their voice and the people who once praised Yahweh must be heard and reach him again. And so, the prayer of the people keeps Yahweh connected to them; he can hear their supplications which emerge from the bottoms of their hearts, with all their sorrows, agonies, and pains. The deliverance of Zion and the re-building of her temple shall only heal the torment of the past times so that the disconnection between Yahweh and his people in Jerusalem would be remedied.

2.5.14.2 Notes on Translation

The LXX translates "עָרֵי קָדְשְׁךָ" (your holy cities) as "πόλις τοῦ ἁγίου σου" (city of your holy one). It seems that this reading excludes any understanding that other holy cities in Judah are considered as "holy" here.

2.5.14.3 Exegetical Examinations

Paul argues that Jerusalem becomes in these scenes a deserted and ruined city whereas the passage in 62:4 promises that Jerusalem's land shall no longer be termed desolate or forsaken.[981] These current dismal depictions of Jerusalem and Zion reflect a state of tension between the faithful people and Yahweh in that their longing to experience Jerusalem once again as a quiet habitation (33:20) or a restored city (44:28) has been hindered; the rebuilding of the city has not been realized. This delay or lack of fulfillment causes a great amount of anxiety and frustration so that the faithful engage now in this supplication to communicate all their feelings and thoughts. Due to the enormity of this tension, the ranges of the catastrophe are expanded by which the speaker in these verses speaks about ruined and desolate holy cities in Judah, in addition to Zion and Jerusalem.

The examinations below seek to exegetically analyze the two verses so that the purports of this prayer or supplication regarding the plight of Zion could be clearly explained. The first verse, 64:9, begins by addressing Yahweh himself: "Your holy cities" (עָרֵי קָדְשְׁךָ). This form of

[981] Shalom M. Paul, *Isaiah 40-66: Translation and Commentary* (Grand Rapids: William B. Eerdmans Publishing Company, 2012), 587.

address is quite justified in this supplication if one considers that the purpose is to reach the heart of Yahweh. Interestingly, the opening words refer to holy cities not a holy city such as Jerusalem. Watts argues in this regard that the reference to "עָרֵי קָדְשֶׁךָ" probably includes other places in the holy land where Yahweh's presence had been acknowledged such as Bethel and Shechem (Nablus).[982] For others, the plural may indicate that the whole land is holy; that can be paralleled to Zechariah 2:12 which also uses the phrase, and it is the phrase's only occurrence in the Old Testament probably from the period close to the one to which this prayer belongs.[983]

Scholars' understanding is that the plural reference is to Jerusalem herself. In this regard, Koole argues that the plural in the passage can relate to Jerusalem-Zion if a distinction is made between the upper and the lower city.[984] Still others assume a climax here which starts with Israel's cities in general and ends with the reference to the temple complex.[985] (It is worth noting that starting from the plural cities and then moving on to Zion contrasts the order in 40:9 and 44:26 though it corresponds to that in 1:7-8).[986] As mentioned earlier, the use of the plural may highlight the centrality of Zion within her surrounding milieu as capital city and center of worship and prayer. But another purpose seems to also be served here. Koole makes in this regard a plausible point as he argues that one can understand the plural here denotes extensity or intensity.[987] This "extensity or intensity" could be related to the addressee who is Yahweh himself. In this form of supplication, the purpose is to emphasize or exaggerate the enormity of damage and pain caused by Yahweh which has affected not only Zion and Jerusalem but the whole land of Judah.

Thus, the use of the plural may intensify the bitter tones of blame and accusation on the part of the speaker against Yahweh while addressing him.[988] As a God of covenant, Yahweh is confronted with apparently legitimate questions on the part of the faithful who ask: Why did you cause such damage even to your own holy cities? What were your own motivations for such massive destruction? What is your justification for this all-embracing punishment? The reference to holy cities in this context can be understood in relationship to the holy people of the covenant who dwelt in these cities. Thus, expanding the ranges of the catastrophe intensifies the confrontation with Yahweh and extending the dialogue to include blame, accusation, and

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[982] Watts, *Isaiah 34-66*, 336.
[983] J. Goldingay, *A Critical and Exegetical Commentary on Isaiah 56-66* (The International Critical Commentary on the Holy Scriptures of the Old and New Testaments; London: Bloomsbury T and T Clark, 2014), 421-422.
[984] Koole, *Isaiah Part III*, 401.
[985] Ibid., 401.
[986] Goldingay, *Isaiah 56-66*, 421.
[987] Koole, *Isaiah Part III*, 401.
[988] In the next image, the holy temple is called "our house" whereas the cities are called here "your holy cities." Koole says that this remarkable change of suffix highlights three points: (A) The distinction between Yahweh's inviolable habitation in heaven and the earthly temple which can be destroyed. Thus, the congregation adopts a humble attitude to its religious achievements. (B) The designation of the temple as "our house" may also involve a prayer that Yahweh will continue to look after his people thus keeping his promise not to abandon his house and them. (C) It is proper to the nature of prayer that "we and you" are equally mentioned (64:7-8). Koole, *Isaiah Part III*, 402-403.

contemplation. The point would be this: why did Yahweh distress *all* his people in the whole land? The speaker strongly takes the platform here as a plaintiff representing the "whole nation" in contrast to 1:2 in which Yahweh has been plaintiff and the people of Zion were the defendant.

It is worth noting that Jerusalem has been called the "holy city" (עִיר הַקֹּדֶשׁ) in 48:2 and 52:1, 40:9 and 44:26. She is not called (עִיר הַקֹּדֶשׁ) here, and she is introduced within the broader landscape of the land which includes a reference to other holy cities. This does not necessarily relinquish and diminish Jerusalem's significance and stature since the passage itself mentions the name Zion in parallel to Jerusalem. It seems that the reference to Zion is primarily intended to emphasize the theological significance of Jerusalem as a city of temple and worship where Yahweh himself dwelt. Interestingly, the word pair is also used in 62:1 in the proclamation of the city's new glory.[989] However, the pair is used in the current passage within a context of devastation and ruination. It appears that the intention here is not to equate the unique Jerusalem with her unique stature with other cities in Judah, but to question the justice and wisdom of the divine judgment against Zion herself within a reference to the destruction of the entire land. By doing so, the speaker subtly insinuates that Yahweh's judgment was not entirely justified or rational, and was exaggerated.

What happened to these holy cities and Zion and Jerusalem? These holy cities and Zion become "מִדְבָּר" (desert/wilderness), whereas Jerusalem became "שְׁמָמָה" (desolation). The overall message is that even Zion suffered the fate of these depopulated cities "where justice, prosperity, safety, and well-being have disappeared."[990] Goldingay remarks that the wording (מִדְבָּר) designates Zion as a place no one lives, whereas the term (שְׁמָמָה)[991] in the same passage highlights the fact that the place which was once occupied had already been ravaged.[992] The term "שְׁמָמָה" also shows that Jerusalem is now a depopulated and frightening place since the early proclamations of doom in 1:7 and 6:11 have become true.[993] The reference to "מִדְבָּר" may also indicate that the fall of the kingdom had depopulated the cities and the economic situation had made them like a desert, and so the transformation into a desert has been the result of Yahweh's judgment.[994]

Zion and the holy cities become "מִדְבָּר" (desert/wilderness). But it seems that the use of the word in relationship to Zion also intends to highlight a theological theme here: Zion has no worshipers in her vicinity since she has been deserted by Yahweh. This interpretation could be solidified by the references to the ancestors who praised Yahweh at his temple in the next verse. In this context, Zion gained her significance and magnificence as the point which connected the

[989] Ibid., 402.
[990] Ibid., 402.
[991] Koole points out that in this image and 62:4 the word is used for a region, it sometimes also designates a city like Ai in Joshua 8:28 and Nineveh in Zephaniah 2:13 as a reference to place which will never be built and fall into eternal oblivion. Ibid., 402.
[992] Goldingay, *Isaiah 56-66*, 422.
[993] Koole, *Isaiah Part III*, 402.
[994] Ibid., 402.

people of Judah with their God, Yahweh. Thus, the speaker laments the grim transformation of Zion and the massive disturbance which has been caused to the covenantal relationship between Yahweh and his people. Zion now has no worshipers who can praise Yahweh or connect with him. The use of the word "מִדְבָּר" in reference to Zion may be of a blaming of Yahweh, on the part of the speaker, since Yahweh deserted his special place in Zion, and so denied his holy people the opportunity to praise him and to be in a covenantal relationship with him.[995]

In 64:10 the speaker is no longer addressing Yahweh as has been the case in the preceding passage. The speaker now talks about "בֵּית קָדְשֵׁנוּ" (our holy house) rather than "your temple." Thus, the speaker moves to take the stage in which his or her own narration would be accordingly conveyed. This shift from "your" to "our" could be understood within this tense atmosphere of confrontation between the faithful people and Yahweh. As those oppressed, these people insist on speaking aloud their augments so that their agonies and sorrows could be conveyed and expressed. The focus on the theme of holiness seems to communicate, Koole argues, that the proper idea of Yahweh's dwelling place among his people it is not the fabric or décor which provided beauty but the holiness and the attractiveness of the occupant.[996] In addition, the speaker confirms that the people who praised Yahweh at his place are also holy since they belong to Yahweh and his holy house. Clearly, this house is strongly tied to the political, religious, cultural, and spiritual identity of speaker as part of the holy people.

Interestingly, the speaker here refers to the fathers or ancestors: "אֲבֹתֵינוּ." Koole remarks that this may indicate that the speakers themselves did not take part in the liturgy at the temple since they are a new generation, and it may also indicate that for centuries the ancestors praised Yahweh there.[997] As mentioned earlier from the standpoint of plaintiff, the speaker defends the ancestors presented here not as sinners but as dedicated worshipers who praised Yahweh at his house. A question could be raised again: What would be the moral justification for judging people who praised Yahweh? That apparently comes from the perspective of the victim or the oppressed who believes that his or her victimization and oppression is not legitimate or justifiable since they and their ancestors have not been guilty of critical failures. On the contrary, they have fulfilled their covenantal obligations.

In lamenting and mourning the loss of Zion, the speaker talks about the temple which has been burned with fire (לִשְׂרֵפַת אֵשׁ) and also "וְכָל-מַחֲמַדֵּינוּ, הָיָה לְחָרְבָּה" (and all that we valued became ruination). The reference to fire "אֵשׁ" has a connotation of Yahweh's judgment (2 Kings 25:9; Jeremiah 52:13),[998] and the term "שְׂרֵפַת" can denote the process of burning or the result of burning and either would fit here.[999] Ironically, Zion, where Yahweh had his fire, is now burnt by

[995] Koole says that the verb "הָיָה" has a clear function here. Its emphatic repletion hints that the present situation offers very little hope of change and seems permanent. Koole, *Isaiah Part III*, 402.
[996] Motyer, *The Prophecy of Isaiah*, 522.
[997] Koole, *Isaiah Part III*, 403.
[998] Ibid., 403.
[999] Goldingay, *Isaiah 56-66*, 423.

fire. Thus, the fire of Yahweh has been replaced by another fire which burns and destroys. The term חָרְבָּה is a common word used especially in the collection of eternal ruins (58:12, 61:4. 49:14, 51:3, 5:17, etc.).[1000] As for the word "מַחֲמַדֵּ," which can be translated as "valuable thing," Koole says that it is taken to refer to the temple which is called "the delight of your eyes" in Ezekiel 24:21,25, and in Joel 4(3):5 and in Lamentations 1:10, 2:4,2; these are certain objects which are usually the inventory of the temple.[1001]

The meaning could be that the temple building was not only destroyed by fire, but the gold and silver objects (the Holy Ark, etc.) had been robbed and destroyed.[1002] These depictions of fire, ruination, and the taking away of all precious things come immediately after the reference to the ancestors who praised Yahweh at his temple. Hence, two conflicting depictions for Zion and her temple are introduced here: a living and functioning place versus a ruined and devastated place. In the first portrayal, the people praised Yahweh, and in the second one the people mourn and lament. Thus, these depictions capture the grim transformation of Zion from a place of worship to ruination (חָרְבָּה), from life to death. As the faithful struggle with the meaning of this grim transformation, they still hope for another transformation when ruination shall be replaced by re-building, and death with life.

2.5.14.4 Concluding Remarks

As they say, mourning is sometimes the cost of love. What is then the cost of praising Yahweh at his own holy place? At times of victimization and oppression, reflection on questions and one's experience could lead in many directions. In these verses, the victim refuses to submit as a sinner, and boldly speaks up aloud confronting and challenging. The speaker in these passages appears to be ready for that as he or she describes grim realities: the destruction of the land and Jerusalem and the fall of the temple of Yahweh. But the speaker also never relinquishes memory, recalling the narratives of the "אֲבֹתֵינוּ" (our fathers) to question the past justice of Yahweh in Zion. The intensity of the feelings of the speaker conveys a passion to connect again with Yahweh, as he seems to be blamed for keeping away from his own holy people. The speaker then hopes that the next supplication will not be about moaning and mourning, but it shall be about praise, exaltation, and thankfulness to Yahweh, in the pattern of his or her ancestors who worshiped Yahweh at the holy temple in Jerusalem.

[1000] Koole, *Isaiah Part III*, 404.
[1001] Ibid., 404.
[1002] Ibid., 404.

Chapter THREE

The Transformation of Jerusalem

3:1 Background

Hoppe argues that the rationale behind Yahweh's actions against the holy city in the book of Isaiah was not vindication, but the divine will is to make Jerusalem what it always ought to have been: a city of justice.[1003] To obey and fulfill the divine will, the city must be transformed. Webb points out that Zion's transformation is the key to both the formal and thematic structure of the book of Isaiah.[1004] Therefore, the dismal portrayals of Jerusalem are not the last word sealing her fate within the book of Isaiah. The antithesis of this dark aspect of Jerusalem's presence is another set of hopeful depictions which transform the city's dire circumstances into promising, delightful contexts. The overall theological objective is to convey a message replete with hope and optimism to Jerusalem and her people in the midst of times of lamentation, sorrow, and torment. Dekker remarks that the "woe statements are interrupted by words of salvation" in Isaiah.[1005] Due to these interruptions, a sort of interaction and dialogue could be envisaged between Jerusalem's former times and new times. Within this dialogue, one can also sense certain tensions.

Commenting on the theological perspective of Isaiah 1 regarding Zion, Darr says that the rhetoric of the chapter invites the "most positive construal possible of so great a disaster: Zion's transformation is its ultimate goal."[1006] Thus, Yahweh will take back "Daughter Zion" (בַּת-צִיּוֹן) the isolated and besieged city in 1:8, and the wife whom he sent away with a certificate of divorce (50:1), and the barren city will be filled with new inhabitants (49:14-18; 50:1; 54:1-8; 62:5; 66:7-11).[1007] The pattern manifested by the transformation of the besieged, isolated "Daughter Zion" in 1:8 continues to occur in many ways throughout the book of Isaiah. The ultimate purpose, as Blenkinsopp remarks, is that the kingdom of Yahweh centered in Jerusalem will become a worldwide empire on which the sun never sets.[1008] For the faithful, these promising depictions with their supportive messages confirm that the catastrophe of Zion with its dreadful implications shall ultimately be surpassed so that Jerusalem and her people will experience a redemptive intervention by Yahweh.

[1003] Hoppe, *The Holy City*, 71.
[1004] Webb, "Zion in Transformation: A Literary Approach to Isaiah," in *The Bible in Three Dimensions*, 65, 81. Webb also points out that the transformation of Zion is the key to the transformation of the cosmos and the emergence and the eventual perfection of a faithful remnant.
[1005] Deckker, *Zion's Rock-Solid Foundations*, 260.
[1006] Darr, *Isaiah's Vision,* 135.
[1007] Yates, "Isaiah's Promise of the Restoration of Zion and Its Canonical Development," in *Faculty Publications and Presentations*, 2.
[1008] Blenkinsopp, *Isaiah 56-66*, 212.

3.2 Features of the Restored Jerusalem

To illustrate the breadth of this transformation of Zion in the corpus of Isaiah, this chapter establishes a sort of dialogue between two types of depictions about Jerusalem in the book of Isaiah. The purpose is to demonstrate how the new times seem to respond to and interact with the former times; and how pain intermingles with joy, hope with despair. The chapter considers that this transformation of Zion is indeed theologically motivated and inspired. As Yates rightly argues, the transformation of Zion in the book of Isaiah is the culmination of Yahweh's "strange work" on behalf of Zion in which the purging of Jerusalem is necessary to restore Yahweh's design for Zion.[1009] Thus, Zion plays a pivotal role in the whole theological experience of the people of Israel and their ongoing encounter with Yahweh.

The establishment of dialogue and interaction between the former times and the new times shall (a) reveal more about the significances of Jerusalem in the book's theology, (b) show how the topic of Jerusalem contributes to the overall unity of the book in which its different threads can be subtly inter-connected, and (c) delve into the theological concerns of the book's compilers in their encounter with Yahweh and attachment to Zion. Before embarking on examining the wide scopes of this dialogue between the two sets of Zion's depictions, it is relevant at this juncture to look at the general features of Jerusalem in her promising contexts in the book of Isaiah. These major features can be clearly distinguished through exegetical examinations of the hopeful depictions of Zion in her new times. These general observations shall reveal the overall contours of Zion's portrait in her new times as expressed throughout the book Isaiah.

The first feature is concerned with the restoration of justice and righteousness in Jerusalem as foundational pillars of the city's new system. In this context, Jerusalem shall have a new system of governance based on justice and righteousness and that is clearly manifested by the restoration of judges and counselors in Zion (1:26). Zion shall also be redeemed by justice and those who live within her by righteousness (1:27), and she will be established in righteousness (54:14). Additionally, the holy city shall be called the "City of Righteousness" and "the Faithful City" (1:26), whereas the narratives of the book also assert that Yahweh has filled Zion with justice and righteousness (33:5).

The second feature focuses on the special connections between Yahweh and Jerusalem since Jerusalem is his dwelling place on earth. Yahweh has founded Zion so that the needy among his people can find refuge in her (14:32). He also lays a foundation stone there to relinquish all panic and fear (28:16). Yahweh is described as the ruler of Jerusalem since he reigns on Mount Zion after the end of the state of chaos in Jerusalem and the whole earth (24:23). Yahweh shall also return to new Jerusalem with all his might and magnificence (40:3-4),

[1009] Yates, "Isaiah's Promise of the Restoration of Zion and Its Canonical Development," in *Faculty Publications and Presentations*, 3-4.

and he always remembers Jerusalem since he has inscribed her on the palm of his hands (49:16). Zion is additionally described as Yahweh's wife to be reunited with her husband (54:6). Yahweh also puts his salvation in Zion (46:13).

The third feature is attentive to Jerusalem's security and safety which are guaranteed by Yahweh himself. Jerusalem will be a quiet habitation (33:20), and Yahweh shall create over the site of Mount Zion an assembly of clouds by day and smoke, and the shining of a flaming fire at night (4:5). Jerusalem will be free from dangers and fear as her enemies shall be like a fine dust (29:5-8). Yahweh shall also protect Jerusalem (31:5) and no weapon will defeat or destroy her (54:17).

The fourth feature focuses on Jerusalem's status as a prominent center of worship, prayer, and pilgrimage.[1010] The temple of Yahweh will be reconstructed in Jerusalem above all mountains (2:2; 44:28). The exiled people of Israel shall come to worship Yahweh at the holy temple in Jerusalem (27:13). Yahweh shall also bring the exiled Israelites and other nations there and he will make them joyful at his house of prayer in Jerusalem (56:7). Pilgrims from other nations shall stream to Jerusalem and bring gift there (18:7). The foreign nations shall also bring the exiled Israelites as an offering at Yahweh's temple in Jerusalem (66:20). The new Jerusalem shall celebrate her appointed festivals in an atmosphere of delight and joy (33:20).

The fifth feature concentrates on the rehabilitation of Jerusalem and her re-building. King Cyrus, acting as Yahweh's instrument, shall build Jerusalem and her temple (45:13): all the places of waste in her will be rehabilitated and her wilderness will become like Eden[1011] (51:3). She will be rebuilt in grandeur (54:11-12), and foreigners will be involved in the scheme of Zion's rebuilding and restoration (60:10). The holy city will be too crowded because she will have many inhabitants, especially those who return from exile and settle down in her (49:19-20). In short, Jerusalem shall become once again a thriving, prosperous city by which her gates shall remain open day and night (60:11).

The sixth feature is concerned with the theme of the remnant in Jerusalem as a symbol of a new life to be born in Jerusalem. The remnant is the group of survivors who survived the catastrophe (1:9). This group has a special value and significance by which it is called "holy" and shall be "recorded for life" in the holy city (4:3). It shall also again take roots downwards, and bear fruits upwards in Jerusalem (37:31-32). Its existence is a signal that Yahweh has not relinquished Jerusalem.

[1010] On the theme of nations in the book of Isaiah, especially after Isaiah 40 see, Andrew Wilson, *The Nations in Deutero-Isaiah: A Study on Composition and Structure* (Lewiston: The Edwin Mellen Press, 1986).

[1011] Stager discusses in his article the connections between the Garden of Eden and the Temple in Jerusalem in the biblical narratives. Lawrence Stager, "Jerusalem and the Garden of Eden," in L. Michael Morales (ed.), *Cult and Cosmos: Tilting Toward a Temple-Centered Theology* (Biblical Tools and Studies 18; Leuven: Peeters, 2014), 99-116.

The seventh feature is related to the names of Jerusalem as manifestations of her new magnificence and glory in the new times. Jerusalem is called the "City of Righteousness" and the "Faithful City" (1:26). The restored city is additionally called the "City of Yahweh" (60:14), "Yahweh Delight is in Her" (62:4), and "Sought out, a City not Forsaken" (62:12). The newly-built walls of Jerusalem are called "Salvation," and her gates are called "Praise" (60:18). Her new names lucidly convey her new conditions and circumstances as a new city with new identities under Yahweh's authority.

The eighth feature is concerned with the universal appeal of Jerusalem. Nations shall come to Yahweh's house in Jerusalem (2:2) in order to learn Yahweh's teachings and instructions. Jerusalem shall be a pivotal center from where a new world order of peace will sprout forth (2:4). Humans and animals shall live in peaceful coexistence and harmony at Mount Zion (11:8-9) as all danger, anxiety, and shall fear fade away. And foreigners shall bring presents to Jerusalem as token of respect and recognition (18:7).

The ninth feature is about the personification of Jerusalem in diverse feminine roles such as a daughter, wife, mother, queen, and woman (i.e. 1:8, 37:22, 52:1, 53:6, 62:2, and 54:6.) In all these feminine roles, Jerusalem as a city gains new tenors, identities, and significances.

3.3. Dialogue between Former and New Times of Jerusalem

Following these general observations, the chapter now examines how a mode of dialogue and conversation could be envisioned and developed between the dismal and promising depictions of Jerusalem. Due to that dialogue, a new exegetical platform could be created to examine the aspect of this transformation of Zion and its theological outlooks as the new times of Zion seem to respond to her former times.

3.3.1 From Isolation to Life, Fragility to Strength in Jerusalem

As explicated earlier in chapter two, the image of 1:8 depicts Jerusalem's loneliness, separation, vulnerability, fragility, and isolation as a besieged and threatened city. This state with all its grim associations gradually fades away as the narration unfolds. Consequently, Jerusalem is released from her dire circumstances and tension connected with siege, isolation, and separation. Instead of the omens of death and destruction, new signals of life replete with optimism and hope are given to Jerusalem and her people. In response to the appalling circumstances of 1:8, a transformation effecting Zion occurs in more than place within the corpus of Isaiah, but it is particularly noticeable in 1:9, 52:7, 33:20, 60:11, 37:22, 52:2, and 4:6. These verses contain certain thematic blocks which have strong links to the image of 1:8 and address its concerns, agonies, and worries from the perspective of threat and siege.

The first image which appears to respond to Jerusalem's state as a besieged city occurs in 1:9; this image notably appears immediately after 1:8. It is primarily concerned with the plight of Zion's small remnant of survivors (שָׂרִיד כִּמְעָט). The reference to the city's siege, threats, and

separation may create anticipation as the reader or hearer wonders about the consequences of this siege. The picture can often be a gloomy one if one considers other references to the city's siege in the biblical tradition. The siege of Jericho, for example, has resulted in the city's fall (Joshua 6:1-2), whereas the three-year siege of Samaria (2 Kings 17:5-8) has led to the tragic fall of the city and the exile of her people in other lands.

In the case of Jerusalem, however, her siege will not end in her elimination or her utter collapse since she is not destined to encounter the same plight as the cities named above. 1:9 notes that, due to the presence of the remnant of survivors, Zion will not become like Sodom and Gomorrah; a new and hopeful life can be envisaged for Jerusalem, occurring immediately after the tense atmosphere of siege and isolation.[1012] In other words, the besieged Jerusalem with her remnant of survivors will not catastrophically experience an eternal annihilation. Jerusalem possesses more opportunities for life and survival than demise and annihilation.

Tull notices that the passive form of the verb (נתר) is used in 1:8 (וְנוֹתָרָה בַת-צִיּוֹן, And Daughter Zion is left), whereas the active form of the same verb is used in 1:9 (לוּלֵי יְהוָה צְבָאוֹת הוֹתִיר, If the Lord of Hosts had not left). This suggests that what happened in Judah and Jerusalem has been Yahweh's doing.[1013] Beyond that acknowledgment, it seems that the use of the same form of verb within these two verses can also be related to the vision about the feasible transformation of Jerusalem. The shift from the third person form of address (1:8) to the first person plural form of address (1:9) can also be connected to this transformation.

In 1:8 Jerusalem has been left to encounter an unpredictable future and mysterious destiny. However, Yahweh's decision to keep (leave) a small remnant of survivors in the next verse indicates that Zion's siege will not result in her wiping out or her eternal demise. The siege shall not diminish Zion's hopes for a new life and a new birth because of to the presence of the survivors which Yahweh has graciously left. As this voice of the remnant of survivors emerges (we-speaker), the grim expectations about Jerusalem's destiny as a separated, threatened, and besieged city in 1:8 are dispelled and relinquished.

The presence of the voice of the survivors could be seen as a transformative one. It promotes a theology of life for the besieged and threatened Jerusalem and her people. When the survivors of Zion immediately appear after the scene of siege, this asserts that the prospects of life and survival in Jerusalem will ultimately triumph over her gloom and dread. Jerusalem, the besieged and threatened city, will not be left alone to face a plight of eternal elimination and demise because Yahweh has left those who will foster her flourishing life, and enable her to become visible again.

[1012] Oswalt argues that the promising scene about the survivors or the remnant shows that there is a true hope for Jerusalem as she is not completely destroyed. Oswalt, *Isaiah 1-39*, 92.
[1013] Tull, *Isaiah 1-39*, 60.

Interestingly, the voice of the survivors in 1:9 speaks about "יְהוָה צְבָאוֹת" (Yahweh of Hosts) while this expression, or any other reference to Yahweh, is completely lacking in 1:8. The identity of Jerusalem's besieger(s) in 1:8 is not clearly revealed, whereas the identity of the one who retained the group of survivors is blatantly disclosed in 1:9: Yahweh of Hosts. Tull notes that the speaker here may have considered the designation (יְהוָה צְבָאוֹת) as an apt one since it is associated with Yahweh's presence and the tradition of the divine protection of Zion.[1014]

Thus, 1:9 highlights the primary role of Yahweh as promoter and builder of life and survival, which corresponds to the overall purports of 1:9. Yahweh's original and primary role is not to be a besieger and his actions of judgment do not reflect his core dealing with his people. So, a faithful community of survivors emerges out of the turmoil of siege, threats, and separation with a recognition that Yahweh's major role in Zion is to be a God of life and survival, and not to be permanently a God who initiates and causes siege, threats, isolation, and separation. This faithful community can see Yahweh and interact with him now in his original role as a God of redemption, life, survival, and deliverance. In short, out of the turmoil of the former times of Zion of siege and threats, a new hope is born to disparage any conviction that Zion's siege shall lead to her eternal loss and elimination. Jerusalem is eventually destined to survive and prosper!

Another scene which responds to the concerns of the siege and threats of 1:8 occurs in 52:7. According to the later scene, a messenger (מְבַשֵּׂר) of good tidings comes to Zion with a message of peace, salvation, and deliverance. His core message to Zion is that "מָלַךְ אֱלֹהָיִךְ" (Your God reigns). As Zion herself is addressed here, the content of this message seems appropriate for a city experiencing severe and dire circumstances like siege and isolation. Motyer points out that the messenger brings the good news of peace hence indicating the end of war and threats against Jerusalem.[1015] Melugin also argues that this messenger clearly brings news of peace achieved.[1016] Considering all of this, the scene with its delightful and optimistic message conveys to Jerusalem that her misery is going to vanish as a new phase is about to be inaugurated. That announcement drastically contradicts the whole message of 1:8, eroding all pessimism, gloom, and sorrow associated with siege and threat. It opens new horizons for Zion which formerly were closed and concealed to her due to the state of siege and threat.

One can imagine that one way to proclaim the end of a military threat or siege in ancient contexts would be through an announcement made by a messenger. This messenger would bring the good news to the city and her inhabitants, reporting that the besieging army had dislodged its posts surrounding the city and is preparing to leave the region. Imagining Zion as a besieged city (1:8), one can appreciate the significance of the depiction of this messenger who walks over the mountains to reach Zion. Thus, the verse uses this context and employs it in a theological manner. The messenger does not specifically tell Zion that her siege is left over, but the purports

[1014] Tull, *Isaiah 1-39*, 60.
[1015] Motyer, *The Prophecy of Isaiah*, 418.
[1016] Melugin, "Isaiah 52:7-10," in *Interp*retation 36 (1982), 177.

of the message (peace and salvation) clearly indicate that Zion is now beyond that state of siege and threat with all its grim connotations.

Watts points out that the exhortation to "get up on a mountain" shows an accomplished reality.[1017] One may also add that this walk indicates an element of publicity and the pursuits within an arduous journey. The presence of the messenger indicates that the message will be publicized. This publicity supports the credibility of Yahweh's promises to Zion since the holy city and her people shall hear these good tidings about peace and deliverance. The walk on the mountains may also indicate an arduous journey. That could be paralleled with the severity of the siege of Zion (she is left like a booth in a vineyard!). However, this journey of the messenger has a new dynamic culminating with the deliverance of good news to Zion. Thus, this movement is directed now toward Zion who has been under a state of siege and separation. This movement breaks the rhythm of siege and isolation so that Zion can breathe the breezes of peace and salvation. In short, such movement liberates the isolated and separated Zion and a new accessibility to the heart of the liberated Zion which provides new opportunity for freedom and peace.

Who is this messenger (מְבַשֵּׂר)? The reference to the feet (רַגְלֵי) of the messenger seems to indicate that messenger is a devoted, resilient, and passionate one. The messenger tirelessly walks over these mountains, determined to deliver a message of peace and salvation to Zion. This image can be paralleled with the passage in 40:3 as a way is prepared and paved for Yahweh's glorified return to Jerusalem. If this messenger is not Yahweh himself here, the messenger must be one of his agents mandated to proclaim good news to besieged, isolated, and separated Zion. The content of the message confirms that Yahweh is directly involved here. Motyer remarks that peace in this context is the end of war and threat, the good tidings means that there is no bad news to mar the situation, and "salvation" means that the power of the oppressor has been broken and those in bondage released.[1018] Theologically, Yahweh alone can bear responsibility for all these matters (i.e. 1:27, 28:16, and 33:5-6).

Peace and salvation shall be guaranteed by Yahweh and they are rooted in his commitment to sustain Zion's life. Thus, this announcement comforts and consoles Zion since all her tension shall be taken away. Now, her Yahweh reigns. This proclamation echoes a familiar cultic cry of Psalms 93:1, 97:1, and 99:1.[1019] Since Yahweh reigns in Zion, he fills Zion with justice and righteousness (1:26, 33:5). Like the voice of the remnant which speaks about Yahweh of Hosts in 1:9, Yahweh with his redemptive intervention shall prevail in Zion. McKenize points out that the theological message shows the everlasting saving deeds of Yahweh.[1020] These saving

[1017] Watts, *Isaiah 34-66*, 216.
[1018] Motyer, *The Prophecy of Isaiah*, 419.
[1019] Ibid., 420.
[1020] John McKenize, *Second Isaiah: Introduction, Translation, and Notes* (The Anchor Bible; Garden City: Doubleday and Company, 1967), 125.

deeds shall indeed relieve Jerusalem from her former desperation (1:8) in which fear and sorrow will be replaced by a new joy and delight.

Complementing the pursuits for releasing the besieged Daughter Zion in 1:8, the scene in 33:20 depicts Jerusalem not as a desperate city, but as a quiet habitation/pasture (נָוֶה שַׁאֲנָן), and strong a tent (אֹהֶל) whose stakes will never be pulled out. Jerusalem is transformed from her former fragility, desperation, and vulnerability into a city of stability, security, and strength. The city is also referred to as Zion and Jerusalem, a double designation which is found in the context of "salvation" in Isaiah (2:3, 4:3, 10:12,32, 24:23, 30:19, 31:9, 37:22,32).[1021] These two terms highlight the significance of the restored Jerusalem as a city of worship and prayer to Yahweh.

Wildberger points out that one can get from the passage that the mere mentioning of Jerusalem would have caused a deep emotional response of joy and delight in the hearts of the believers (Psalms 84, 122). He adds that Jerusalem is viewed now under the aspect of a new security guaranteed by Yahweh as a quiet pasture.[1022] Thus, the tormented "Daughter Zion" of 1:8 becomes the "קִרְיַת מוֹעֲדֵנוּ" (city of our appointed festivals) in 33:20. Subsequently, the new atmosphere of peace, delight, and security in the later passage can be perceived as an antithesis of the tense climate of fear and intimidation in 1:8.

The opening words of 33:20 call upon the hearers (readers) to see Zion (חֲזֵה צִיּוֹן) in her new shape. Watts observes that this scene challenges the worshipers of Jerusalem to envision Jerusalem after the removal of an imposed siege as quietness is interrupted only by festivals prevailing in the holy city.[1023] Beuken remarks that the verb "חֲזֵה" implies "to inspect," or "to make certain of" (Exodus 18:21; Job 15:17; Proverbs 22:29, 24:32, 29:20).[1024] Thus, this urge to see at the outset of the verse emphasizes the breadth of the new transformation in Jerusalem which shall be indeed conspicuous, lucid, and visible to the naked eye. Zion's transformation shall be reality to be seen as an indication that Yahweh's promises can be fully actualized and realized.

In both scenes of 1:8 and 33:20 particular aspects of Jerusalem's landscape are exposed. One can notice that the hearers have not been urged to see Jerusalem in her desperation in 1:8, yet their eyes could in reality see the holy city in her dire circumstances as visually depicted there. But, seeing is demanded in 33:20 so that the hearers can tell the difference between the former times and the new times in Zion. With this exposition, one can appreciate the book's overall theological perception of Zion as her desperation is lamented and her deliverance is celebrated. The transformation from desperation to delight, from former to new times, indicates that the plight of Zion is a major concern of the book's theology as Jerusalem occupies such a

[1021] Beuken, *Isaiah II/2*, 272.
[1022] Wildberger, *Isaiah 28-39*, 304.
[1023] Motyer, *The Prophecy of Isaiah*, 428.
[1024] Beuken, *Isaiah II/2*, 272.

central position in the whole theological experience of Israel. This is confirmed by what the eyes can see in Jerusalem.

First, the eyes will see the celebration of festivals in Zion. Watts points out that this reference fits an understanding of restored Jerusalem with her annual pilgrimage festivals.[1025] Interestingly, these festivals are referred to as "our festivals." Beuken remarks that this indicates the insolent people of Zion are gone, and the true inhabitants of the city can make their appearance.[1026] The appearance of people whose presence is notably lacking in 1:8 indicates that new life is actually sprouting in Zion's vicinity. In addition, these festivals with the joy they bring contradict the grim scenes of 1:8 where silence, fear, and tension permeated Zion's scene. These festivals celebrated by the faithful in Zion indicate that Yahweh has restored his connections with his people as he blesses their religious activities and rituals.

Second, the eyes will see Jerusalem as "נָוֵה שַׁאֲנָן" (a peaceful habitation/pasture). Wildberger argues that the reference shows that the locale par excellence where one can dwell without fear and in security is Jerusalem.[1027] In this state, the ability to relax in such safety in Jerusalem completely contradicts the depictions of Daughter Zion in 1:8. To be a besieged city or like other vulnerable and fragile structures of "a booth in a vineyard" or "a shelter in a cucumber field" do not connote conditions of quietness and peacefulness. However, the "נָוֵה שַׁאֲנָן" is the new context which shall replace all these grim images of Zion in 1:8 with an overwhelming sense of tranquility within Zion's environs.

Last, the eyes will see Jerusalem as an immovable tent. In 1:8 Zion has been associated with fragile and decaying structures, but she is now associated with a tent which cannot be removed or taken away. Motyer argues that tent symbolizes a return to the ideal of Israel's relationship with Yahweh in the desert. He adds that the fact that the tent "will not be moved" and "never be pulled up" signifies that her pilgrimage is over and the tent will not have to be packed up.[1028] For Tull the image is thematically linked with the scene in 1:8 as the city is no longer threatened and beleaguered, but has become "the very tent of meeting where people go to encounter the living God."[1029] Wildberger notes that based on nomadic experience one would have to dismantle the tent time and again in order to seek a new pasture. That has always been accompanied by the uneasy uncertainty about whether the move would prove successful.[1030]

Thus, the tent as a meeting place symbolizes the reunification between Yahweh and his people. This reunification will not be a temporary one but an everlasting and enduring one. Subsequently, the uncertainty and fragility of 1:8 are now replaced with certainty and assurance

[1025] Watts, *Isaiah 1-33*, 426.
[1026] Beuken, *Isaiah II/2,* 272.
[1027] Wildberger, *Isaiah 28-39*, 304. He also adds that 32:18 speaks about the people of Yahweh who would be able to live in a meadow of peace (נְוֵה שָׁלוֹם).
[1028] Motyer, *The Prophecy of Isaiah*, 497.
[1029] Tull, *Isaiah 1-39*, 267.
[1030] Wildberger, *Isaiah 28-39*, 304-305.

as Jerusalem is kept away from dangers and perils and becomes a new oasis of peace and stability. To reach that, Beuken says, Zion absorbs the ancient *Chiffre* of the land (rural habitation-tent) and the promise associated therewith into herself.[1031] As a result of this absorption, the decaying Zion in 1:8 is dramatically transformed into a new and orderly city in 33:20. This absorption solidifies a theological conviction that Yahweh shall not relinquish Jerusalem and her people in the long term. Due to that divine commitment, the fear and worry of former times shall be replaced by peace and security in Zion.

In the earlier transformations, Zion has been spoken about, but her voice has been absent. The image of 37:22 creates a new context in which Zion takes the stage herself to speak up. She asserts in this scene her capabilities to triumph over all her adversaries, abusers, and besiegers. In saying this, her former fragility and vulnerability are completely relinquished. The double appellation[1032] in the passage: "בְּתוּלַת בַּת-צִיּוֹן" and "בַּת יְרוּשָׁלָם" seems to underline Zion's strong presence as she takes the stage now as a visible actant.[1033] She is now connected with Yahweh, and that makes her strong and very powerful. Her physical movement in the verse conveys that Zion is no longer a fragile and vulnerable city.

Beuken argues that the derision of Zion is first rendered in the passage by the general term to "despise" (בָּזָה), followed by a term which characterizes the image of an oppressor in the eyes of an oppressed people, to scorn (לָעַג; strange lips in 28:11 and stammering language in 33:19), and lastly followed by "to wag the head" (רֹאשׁ הֵנִיעָה) which portrays a situation of suffering and humiliation.[1034] Related to that, Smith points out that the "tossing of head" can be a sign of contempt and scorn.[1035] Thus, the whole scene encourages an attitude of mockery and disdain on the part of Zion.[1036] In Near Eastern cultures, the head symbolizes dignity and honor. In a context of siege and humiliation, Zion would lower head and her gaze hence signaling her submission and victimization. But now she reverses that situation as she tosses her head to challenge and confront her oppressors!

Maier also adds that the meaning of the word virgin (בתולה) may refer to a young woman who has not had sexual intercourse with a man.[1037] That term appears also to affirm in this context Jerusalem's renewed purity since her attackers have failed to besmirch or abuse her. Therefore, the movements of the personified Zion and the hint about her purity totally eradicate the contexts of submission, abuse, and victimization in 1:8. The references to despise and scorn do not apparently show that Zion's heart is full of hatred and revenge. But that would be the first

[1031] Beuken, *Isaiah II/2*, 273.
[1032] Wildberger says that without a doubt both "בַּת-צִיּוֹן" and "בַּת יְרוּשָׁלָם" are in genitive relationship in terms of grammar, but their sense is as an epexegetic genitive: Zion or Jerusalem is considered to be a daughter which is naturally to be understood as a collective in the thinking of the Old Testament. Wildberger, *Isaiah 29-39*, 426.
[1033] Beuken, *Isaiah II/2*, 364-365.
[1034] Ibid., 365.
[1035] Smith, *Isaiah 1-39*, 623.
[1036] Watts, *Isaiah 34-66*, 44.
[1037] Maier, *Daughter Zion, Mother Zion*, 81.

and natural reaction of the abused person who confronts the abusers after retaining his or her strength. In short, the victimized and abused Zion who has been a besieged city comes to the forefront now and relinquishes all forms of victimization, feebleness, and abuse. She is standing up to confront and resist all her adversaries and abusers, moving from former impairments to new potentials.

Last, there are two more scenes which could be related to the transformation of Zion as a besieged city. The first scene in 52:2 depicts Zion within a new context as she is called to overcome her former weakness, humiliation, and fragility. She is passionately urged to shake herself from the dust, and rise up so that she can loose the bonds surrounding her neck. Interestingly, Jerusalem is called here the Captive Daughter Zion (שְׁבִיָּה בַּת-צִיּוֹן). Thus, her captivity could be related to her experience and her situation as a besieged city in 1:8 because siege is also a form of captivity, whereas the chains surrounding her neck may signal her humiliation and victimization as a besieged (captive) city.

Zion is called now to triumph over that captivity and humiliation so that she can celebrate her freedom and dwell in dignity. Watts remarks that the image calls upon Jerusalem to recognize her new opportunity given by Yahweh without any fear.[1038] For Zion to relinquish her fear is for her to disconnect from the grim realities expressed by siege and isolation which brought only sorrow and worries. The second scene of 4:6, with the reference to "סֻכָּה," (also used in 1:8) also deals with the transformation effecting Zion. Darr observes in this context that the vulnerable Jerusalem which was abandoned like "a hut in a field" (כְּסֻכָּה בְמָלֽוֹן) in 1:8 will be later purified and protected by Yahweh's pavilion (סֻכָּה) in 4:6. She adds that the use of the same word (סֻכָּה), yet in a strikingly different context, underscores the magnitude of the envisioned transformation for Jerusalem.[1039] Thus, Zion is depicted now under Yahweh's complete protection and her former vulnerability is taken away through restoring the divine presence with all its instruments of peace and security.

The state of siege and isolation can be closely connected with conditions begetting insecurity, fear, vulnerability, and fragility. These scenes which deal with the transformation of Zion apparently address the stage siege through providing other hopeful and alternative visions. These visions are primarily rooted in longing for peace, security, stability, and protection in Zion. In other words, these scenes heal the hardship and sorrow caused by the state of siege of 1:8. This healing takes more than dimension and range in the book of Isaiah. The immediate response to the dire situation of Jerusalem in 1:8 has been an affirmation of a theology of life manifested by the presence of Zion's remnant of survivors in 1:9. This passion for new life continues so that all hindrances impairing Jerusalem's movement to freedom and dignity can be shattered (52:2).

[1038] Watts, *Isaiah 34-66*, 213.
[1039] Darr, *Isaiah's Vision*, 143.

Jerusalem's gates shall remain open day and night and never be shut, while the nations will be streaming to Zion in peace, love, and devotion (60:11). If siege begets hate and animosity, the new age in Zion begets empathy and endearment. The answer to Zion's decaying landscape is a vision of Jerusalem as quiet pasture/habitation. The alternative to Zion's loneliness is the celebration of her festivals to be continued cheerfully into the future uninterrupted. Remarkably, this transformation impacts Zion herself since she emerges as an empowered city ready to challenge her besieger (37:22). Zion's worries and fear are swept away because her security is guaranteed by Yahweh himself (4:6). The longing for this transformation reveals an earnest pursuit to traverse a new theology of life for Zion. It is out of her siege that a joyful life shall be eventually born to sweep away sorrow and torment.

3.3.2 Temple of Jerusalem: From Destruction to Rebuilding

The sole lucid reference to the destruction of Jerusalem's temple appears in 64:10, whereas two references to its rebuilding occur earlier in the narration, namely in 2:2-3 and 44:28. The first reference occurs at the outset of the book's narrations in 2:2-3, whereas the second reference appears after Isaiah 40. This arrangement seems to render an early response to the voice of 64:10 mourning the destruction of the holy temple called as "בֵּית קָדְשֵׁנוּ וְתִפְאַרְתֵּנוּ" (Our holy and our beautiful house!).[1040] The people's strong attachment to the temple cannot be missed in this context. Due to that attachment, the reader is given hope prior to the message of defeat: the potential for Jerusalem's temple to be transformed is recounted prior to words of its defeat, destruction, and ruination. Arguably, this arrangement with its movement from "*establishment to destruction*" seems to assert that out of the temple's catastrophe a new and promising context could be born.

The re-establishment of the temple shall have pivotal implications which remarkably exceed Jerusalem's boundaries. Williamson points out in this regard that the re-establishment of the temple affirms that the just rule of Yahweh from Jerusalem will be universally acknowledged.[1041] Tellingly, this transformation occurs within a vision which makes Jerusalem "the center of a worldwide peace movement."[1042] These glamorous events accompanying the re-building of the temple highlight the vitality of this whole divine plan for Zion. The forthcoming investigations examine the temple's transformation as particularly expressed in 2:2-3 and 44:28. As an outcome of these deliberations, the significance of the temple and its theological stature can be best illuminated.

The first reference to the transformation of the temple appears in 2:2-3 as a prophetic voice announces that "הַר בֵּית-יְהוָה" (the mountain of Yahweh's house) shall be established above all lofty mountains and that many nations (עַמִּים רַבִּים) shall come there to seek Yahweh's

[1040] 3:26 depicts Jerusalem's gates as they mourn and lament, but no reference to the temple's destruction appears here.
[1041] Williamson, *Isaiah 1-27: Volume I*, 182.
[1042] Tull, *Isaiah 1-39*, 81.

instructions and teachings. These two interrelated verses contain three major thematic blocks which can be explicated as follows: (a) a proclamation about the re-building of the temple in Jerusalem within a universal divine scheme of deliverance (2:2); (b) the reaction of nations to this divine scheme (2:2-3); and (c) the temple's pivotal mission to Israel and the peoples of the earth (2:3). These three interconnected blocks appear to create a living portrait which captures the relevance and vitality of this divine scheme as well as the centrality of Zion in the encounter between Yahweh, Israel, and the nations of the world. In other words, these passages eloquently bring together the domains of Yahweh, on the one hand; and the realms of Jerusalem, Israel and the whole nations of the earth, on the other hand; as they interact within the literary spaces of Isaiah 2.

The passage of 2:2 begins with the phrase "וְהָיָה בְּאַחֲרִית הַיָּמִים" which can be roughly translated as 'and it will happen in the forthcoming time,' or 'and it will happen in the days to come.' (NRSV: "in days to come").[1043] Williamson argues that the phrase has been understood in early times to have technically eschatological force and "this is likely to have reflected the influence of meaning which it developed in apocalyptic literature."[1044] That is also blatantly apparent in the LXX's rendering which translates the same phrase as: "Οτι ἔσται ἐν ταῖς ἐσχάταις ἡμέραις" ('for it will be at the end of days').

Williamson also argues that the translation of the expression "in the last days" is in danger of implying that "an eschatological end will soon follow." He notices that the emphasis here is on the end of days as they are currently experienced, mainly characterized by enmity and war, and so especially on the transition to a new era or phase of history.[1045] Similarly, Tull remarks that the phrase does not denote "in the last day" (as the NIV would have it), as time outside history, but it means more generally "in days to come" or "in the future." She adds that it may not be the near future, "but it is a this-worldly hope consonant with the purposes of God as Isaiah presents them."[1046]

Considering the overall context of 2:2-3, the futuristic outlooks rather than the apocalyptic appeals seem to the theological concern of these passages. Therefore, the employment of this phrase "בְּאַחֲרִית הַיָּמִים" (it will happen in the days to come) can be intrinsically tied to the increasing hopes for a new transition when the temple in Jerusalem shall be transformed at one specific point in history from destruction to rehabilitation, from death to life. One may then appreciate the significance of this phrase as it is intended to alert the reader at the outset of Isaiah 2 about the possibility of the temple's transformation in the foreseeable future. Subsequently, the promises of Yahweh to Zion and her people (the whole scheme of

[1043] The phrase "בְּאַחֲרִית הַיָּמִים" occurs thirteen times in the Hebrew Bible (Genesis 49:1; Numbers 24:14; Deuteronomy 4:30, 31:29; Isaiah 2:2; Jeremiah 23:20, 30:24, 48:47, 49:39, Ezekiel 38:16; Hosea 3:5; Micah 4:1; and Daniel 10:14); adapted from Williamson, *Isaiah 1-27: Volume 1*, 179.
[1044] Ibid., 179.
[1045] Ibid., 180.
[1046] Tull, *Isaiah 1-39*, 82.

transformation) gain more credibility because they shall be eventually fulfilled within particular historical contexts and according to a time frame designated by Yahweh himself.

There might be delay or postponement, yet the faithful are assured that Yahweh's words concerning the temple and its restoration shall be realized. Consequently, these faithful shall set their hopes in Yahweh according to a certain time frame of anticipation replete with hope and optimism. The history of the people of Yahweh after the fall of Zion will no longer be perceived through the lenses of misery and torment. Instead, it will unfold with strong expectations for deliverance, rebuilding, and restoration. Theologically, the encounter between Yahweh and his people can be perceived beyond the experiences of the former times with all their wrath, guilt, sin, and judgment because the forthcoming future shall bring opportunities for reconciliation, restoration, and redemption. Zion and Jerusalem shall be the place to realize all that in the future! What exactly will happen during these days to come, or within the time frame envisioned by Yahweh himself?

Obviously, there will be wonderful news delivered to the faithful concerning the plight of the temple as: "נָכוֹן יִהְיֶה הַר בֵּית-יְהוָה בְּרֹאשׁ הֶהָרִים" (The mountain of the Yahweh's house shall be established as the top of the mountains!). Childs notices that the establishment of the temple into the highest of all mountains reflects the theme of a new creation, hence marking Yahweh's intention for the primordial harmony of the universe described in Genesis 2.[1047] That establishment appears within the creation of a new order based on peace, stability, and harmony (2:4). Theologically speaking, the statement after the reference to the time frame communicates that nothing should or ultimately will be raised higher above the temple which functions as Yahweh's own dwelling in Zion.[1048]

Such a statement is an apparent confirmation that Yahweh, the God of the temple in Zion, is the sole deity who has the upper hand in history. Wildberger remarks that in ancient Near Eastern cultures, the house of the deity had to be that big and/or had to be located on such a high mountain since that is the place where the earthly world comes into contact with the heavenly realm. He adds that it appears that Isaiah employed the concept only to characterize the great importance of the sanctuary of Zion as a place where Yahweh will reveal himself to the nations of the earth.[1049] Williamson argues that Isaiah makes creative use of language here to assert that "the time is coming when the superiority of Zion's God and his truth will be seen and will be acknowledged universally."[1050]

He also adds that by asserting that Zion will be loftier than other lofty hills, there is certainly a sidelong glance at the older notion that the abode of the gods was on the highest of mountains (Psalm 48:2-3). In the future, the physical inferiority of Zion will be reversed,

[1047] Childs, *Isaiah*, 30.
[1048] Tull, *Isaiah 1-39*, 82.
[1049] Wildberger, *Isaiah 1-12*, 89.
[1050] Williamson, *Isaiah 1-27: Volume I*, 181.

a notion shared apparently by Ezekiel 40:2.[1051] The image of 2:14 speaks about Yahweh who shall have day against all lofty hills and mountains. It seems then that the elimination of these hills shall pave the way for the emergence of Zion as the highest of all mountains and hills. In the case of Zion this loftiness seems to be based not only on geographical superiority, but rather the loftiness of its mission. In this context, the temple in Jerusalem shall not stand idle as it shall spread the word of Yahweh and his teachings, with all its transformative implications power, out from Jerusalem to all the corners of the earth.

It is due to the presence of Yahweh in Zion that the temple gains such remarkable status as a point connecting the heavens and earth. The reestablishment of the temple indicates that Yahweh, who relinquished the temple after the fall of Jerusalem (Ezekiel 9), now returns to dwell and reside there. The implications of that return are that all disturbances caused to the relationship between Yahweh and his people shall halt. The return indicates that reconciliation and forgiveness characterize the relationship between Yahweh and his people. With the re-establishment of the temple, Yahweh also resumes his normal interaction with his people in Zion, extending his love and compassion from there not only to Israel but to the nations of the earth. Notably, the temple has two names in 2:2-3: it is called the "הַר בֵּית-יְהוָה" (the mountain of Yahweh's house) and the "בֵּית אֱלֹהֵי יַעֲקֹב" (the house of the God of Jacob). What are the significances of these names?

These two names are quite unique since they occur only here and in Micah 4:1-3.[1052] Wildberger remarks that "the mountain of Yahweh's house" refers to Zion upon which the temple is standing. He adds that in the songs about Zion, the believers at the temple in Jerusalem have confessed that the city of Yahweh would endure forever (Psalms 48:9, 87:5), and that Zion was firmly established on the top of holy mountains (Psalm 87:1).[1053] As for the connections with Jacob,[1054] Williamson remarks that in several passages of the Psalms (i.e. 24:6, 46:8, 75:10, and 76:7) the use of the title God of Jacob occurs within contexts which speak of divine protection against enemies.[1055]

Thus, the reference to Jacob may underline the reversal of the earlier motif of enemies coming to attack or threaten Jerusalem.[1056] Ollenburger argues that because Jacob, which appears in psalms extolling Zion, would hardly have been part of a divine epithet originated in Jerusalem before or during the region of David. Based on that, he says, it is most probably that the image uses a very ancient title coming from the ark tradition of Shiloh brought to Zion when King David transformed the ark of covenant there (2 Samuel 6:1-15).[1057] It is worth noting that

[1051] Ibid., 183.
[1052] Tull, *Isaiah 1-39*, 82.
[1053] Wildberger, *Isaiah 1-12*, 88.
[1054] 2:6 speaks about the "house of Jacob" which is called to walk in the paths of Yahweh, whereas 2:7 speaks about the house of Jacob which has forsaken the ways of Yahweh.
[1055] Williamson, *Isaiah 1-27: Volume I*, 183.
[1056] Ibid., 183.
[1057] Ollenburger, *Zion, the City of our Great King*, 41-42.

Isaiah's most usual phrase for the place of the temple is Mount Zion (4:5, 8:18, 10:12, 18:7, 29:8, 31:4, 37:32) or the mount of Daughter Zion (10:32, 16:1):[1058] and when in 2:3 the word of Yahweh is said to emanate from Zion and Jerusalem, the city is being closely identified with Zion.[1059]

The employment of two names in such close proximity adds more importance to the tradition of the temple and the encounter with Yahweh in Zion. Willis remarks that these references affirm that the temple of Jerusalem and the mountain on which it is built belong to Yahweh and are his dwelling place on earth. Similarly, these psalms extolling Zion speak of the temple as "your holy temple" (Psalm 48:9), "your house" (Psalm 65:4), "the house of Yahweh" (Psalm 122:1); "the house of Yahweh our God" (Psalm 122:9), "the house of my God" (Psalm 84:10); "your sanctuary" (Psalm 68:35), and "his sanctuary" (Psalm 78:69).[1060] Willis also says that Psalm 68:15-18 extols "Mount Zion" ('the high mount') as the envy of the peaked mountain of Bashan, where Yahweh ascended when he came from Sinai leading the captives in his train.[1061]

These names show that the reestablishment of the temple does not come out of a vacuum. Instead, it is a blatant manifestation of long historical traditions connecting Yahweh with his people of the covenant and the peoples of the earth. The reestablishment of the temple can be seen then as commemoration and celebration of this longstanding relationship between Yahweh and his people which had been disrupted after the fall of Jerusalem. The two names capture the deepening of the encounter and relationship between Yahweh and his people as he returns to usher a new life in Zion. The reestablishment of the temple with its glamorous names will nourish the historical relationship between Yahweh and his people and also add new meaning to this encounter. In short, these names celebrate that Yahweh now dwells in the midst of his people!

An image that speaks eloquently of this deepened relationship in Zion appears in 2:2 when the people stream and flow to the temple Zion.[1062] The verb "נהר" (to flow/to stream) is cognate with the noun "נהר" (river).[1063] It is possible that the verb has been employed to bring to mind the concept of a river (נהר) whose streams make glad the city of Yahweh as expressed in Psalms 46:4, 65:10.[1064] The verb also visualizes the great power of attraction which is deep

[1058] Tull, *Isaiah 1-39*, 82-83.
[1059] Ibid., 83.
[1060] Willis, "Isaiah 2:2-5 and the Psalms of Zion," in *Writing and Reading the Scroll of Isaiah*, 296.
[1061] Ibid., 299.
[1062] Hamlin argues that in several songs of Zion "cultic gathering at the temple are seen as anticipations of the gathering of the nations and peoples of the earth to the shrine of Israel's God, who is over the nations." He mentions in this regard Psalm 68:24, 29, 31-32. For more discussion on this matter see E. J. Hamlin, "Nations" in Keith R. Crim and George A. Buttrick (eds.), *The Interpreter's Dictionary of the Bible: Volume 3* (Nashville: Abingdon Press, 1981), 517-519.
[1063] Willis, "Isaiah 2:2-5 and the Psalms of Zion," in *Writing and Reading the Scroll of Isaiah*, 299.
[1064] Wildberger, *Isaiah 1-12*, 90.

within Zion since she is serving as the dwelling place of Yahweh.[1065] The context of the verse indicates that the river has a figurative sense and most likely refers to Yahweh who dwells in Zion.[1066] This river renders instruction and learning which shall also flow forth from Zion (2:3), and attracts people who shall to come to taste the special water of this river.

Willis remarks that the passages of 8:7, and 17:12-14, and Psalm 46:2-3 compare the attack of foreign nations on Zion with a rampaging, violent, flooding river which only Yahweh is able to repulse by his invincible power.[1067] Now, the movement is reversed as nations stream toward Zion not to hurt or destroy her, but to venerate and elevate her where they seek new learning and knowledge there. Therefore, the significance of the verb "נהר" stems from its ability to capture the purposes of the meaningful movement of all the nations (כָּל-הַגּוֹיִם) *en masse* to Zion and the transformation of their former animosity and malice into love and admiration.

No nation wanted to miss the opportunity to be at Yahweh's temple and his residence on earth. The people hurry toward Jerusalem not simply because there is a famous cultic site, but because they seek an encounter with Yahweh who had made his glory known in Israel.[1068] It is worth noting that the ancient Israelite who came to visit the temple did not confess that "the mount of Yahweh" was his or her refuge but rather that Yahweh, the God of Jacob, was the refuge (Psalm 46:1,8,12).[1069] Therefore, these people who stream to the temple know that this place will have tangible and positive impacts on their lives. It is the place to encounter Yahweh himself and to gain access to his grace and blessings.

Sweeney remarks that the governing verbs of 2:2-3 (אָמְרוּ, נָהֲרוּ, and הָלְכוּ) are all third person plural with either "כָּל-הַגּוֹיִם" or "הָלְכוּ עַמִּים" as the subject or actant, and so they describe actions on the part of the people reacting to the elevation of Zion.[1070] These verbs appear to connote that words are followed by actions (saying is followed by going and streaming). This verb then produces a new life in the image which responds to the silence and passivity associated with grim scenes of destruction and ruination in Zion. This dynamic also shows that the people who shall go to Zion to be inspired and empowered. The reference to the massive streaming (2:2) is followed by another reference (2:3) in which the people themselves speak out and say: "Let us go up to the mountain of Yahweh, to the house of the God of Jacob" (נַעֲלֶה אֶל-הַר-יְהוָה אֶל-בֵּית אֱלֹהֵי יַעֲקֹב).

According to their utterances, these people initiate the pilgrimage to Jerusalem and her temple. They are embarking on a spiritual retreat seeking to learn Yahweh's ways and know his teachings. This portrayal of the willingness to journey or retreat gives an optimistic attitude towards people in general: they are willing to come closer to Yahweh in order to learn his ways.

[1065] Ibid., 90.
[1066] Willis, "Isaiah 2:2-5 and the Psalms of Zion," in *Writing and Reading the Scroll of Isaiah*, 299.
[1067] Ibid., 299-300.
[1068] Wildberger, *Isaiah 1-12*, 92.
[1069] Ibid., 92.
[1070] Sweeney, *Isaiah 1-4*, 137.

In theological terms, this portrayal reflects the optimistic spirit of this age of transformation as Yahweh reconciles with his people and all the nations of earth. The earlier depiction of the disobedient and rebellious people in 1:2, or the aggressive attackers threatening Zion in Isaiah 7, 36, and 37, fade away in this image to be dramatically replaced by a new portrayal of an enlightened and curious people who journey to meet Yahweh in Zion.

This optimistic perspective is also repeated in 18:7, 27:13, and 60:10-11 as people go to Zion out of love, faith, dedication, compassion, and reverence. The utterances of people in 2:3 indicate that the reestablishment of the temple and the transformation of Zion create new dynamics governing the relationship between Yahweh and the people. Harmony and respect permeate the former contexts of transgression and disobedience. This transformation creates new curiosity and recognition which leads people to no longer pursue the ways of destruction, war, and annihilation but to take up the paths of Yahweh who dwells in Zion which leads to peace, order, and stability. It is worth emphasizing here that this positive outlook is not a naïve one, but it is grounded in a realistic understanding of human reality. That becomes apparent in the references to "כָּל-הַגּוֹיִם" (all nations) and "עַמִּים רַבִּים" (many people).

Interestingly, the passage of 2:2 speaks about "כָּל-הַגּוֹיִם" "who shall stream to Zion," whereas 2:3 refers to "עַמִּים רַבִּים" who shall say "let us go up to the mountain of Yahweh" so that he can teach them his ways and then they can walk in his paths. It seems that the first reference asserts that all nations will acknowledge the status of Zion in that they are freely willing and desirous to stream there. The apparent message is that no one will be able to deny or fail to recognize the new glory of Zion after her transformation. However, there are many people (not all people) who will show commitment and dedication to the message of Zion as Yahweh's teachings shall guide their lives and govern their actions and deeds.

One can infer then that only a few nations shall deviate from Zion's message in this new age of transformation. In all situations, this small minority shall not be able to distort the scene of Zion because Yahweh promises that no weapon in the future will destroy Zion (54:17). And so, this small minority will not pose any serious threat or danger to Zion after her glorious transformation. Jerusalem and her temple shall continue to capture the hearts of all peoples and the overwhelming majority of the nations shall abide by the teaching of Yahweh coming forth from Zion. In all contexts, the presence of Zion stands as a symbol of optimism and hope for Israel and all the nations. These references to the streaming of people to Zion and their passion for learning Yahweh's instructions appear within the context of the "*torah*" (תּוֹרָה) of Yahweh which shall go forth from Zion (כִּי מִצִּיּוֹן תֵּצֵא תּוֹרָה) according to 2:3. So what is the tenor of this "*torah*"?

Willis remarks that the conjunction "כִּי" (for, because) at the beginning of the bicolon (כִּי מִצִּיּוֹן תֵּצֵא תּוֹרָה, For out of Zion *torah* 'instruction' shall go forth) suggests that because Yahweh's word issues from Zion, the nations are attracted to come to Zion to learn Yahweh's

instruction or word more completely and accurately.[1071] This reference to this "*torah*" gives a new meaning to the rhythm of movement towards Zion, as Zion is not only receiving and welcoming "people" who stream to her, but she is also giving good things to the nations of the world. This "*torah*" which goes forth from Zion shows that those who come to Zion will not be frustrated or disappointed since Zion shall be generous and benevolent to those who come to her and to all the nations across every boundary.

Sweeney says that the context of these passages establishes the meaning of the term "*torah*" as instruction, and it has nothing to do with the Mosaic Torah. He also adds that a mundane understanding of the word is reinforced by the appearance of the verb "יֹרֵנוּ" in 2:3: 'that he may teach us (יֹרֵנוּ) his ways and that we may walk in his paths.'"[1072] Weinfeld argues that the term means the binding decision regarding international disputes. He adds that the verse makes use of a conventional image of the high court of justice (Deuteronomy 17) in order to describe the visionary court in Jerusalem to which all the world would ascend for adjudication in matters of international dispute.[1073]

In a similar line of thought, Sweeney observes that the term "תּוֹרָה" parallel to "דְּבַר-יְהוָה" (the word of Yahweh) apparently refers to Yahweh's instructions on the proper way to conduct international relations. He adds that the term appears here within the context of the legal resolution of disputes between nations. Yahweh is portrayed as the typical ancient Near Eastern monarch or ruler who employs his "*torah*" (teachings) as a means to settle disagreements among his subjects, and in this sense the "*torah*" signifies a means to affect a world-wide order.[1074] The settling of disputes can be one of the pillars of this "*torah*," but this "*torah*" should not be confined to that understanding if one thoroughly examines the purports of these two passages.

If one considers the transformation context and the universal milieu of these passages (including also 2:4 where peaceful coexistence and harmony prevail), the word "*torah*" seems to capture the significance of Yahweh's presence in Zion. It manifests the means of his intervention in the world to create positive impacts which have far reaching implications. Thus, this *"torah"* can be understood within the context of teaching, rules, regulations, or laws. In short, the "*torah*" signifies the ongoing communication of Yahweh with his people and the nations and his interventions so that their lives are lived in peace and prosperity.[1075] As Limburg remarks, this

[1071] Willis, "Isaiah 2:2-5 and the Psalms of Zion," in *Writing and Reading the Scroll of Isaiah*, 303.
[1072] Sweeney, "The Book of Isaiah as Prophetic Torah," in *New Visions of Isaiah*, 51.
[1073] Weinfeld, "Zion and Jerusalem as Religious and Political Capital: Ideology and Utopia," in *The Poet and the Historian*, 113.
[1074] Sweeney, "The Book of Isaiah as Prophetic Torah," in *New Visions of Isaiah*, 60.
[1075] This "*torah*" can stand for the renewal of the covenant between Yahweh and his people. It is not Yahweh who demands that the people follow his "*torah*" which comes forth from Zion but the people recognize that. This awareness indicates how Israel and the rest of humanity have progressed in their encounter with Yahweh in that deviations shall no longer characterize the relationship between Yahweh and the people.

"*torah*" or "instruction" presents both the programs to study and paths in which to walk in by which theoretical knowledge and practical action are of a piece.[1076]

It is worth noting that Zion (צִיּוֹן) parallels Jerusalem (יְרוּשָׁלִַם) whereas the term "*torah*" (תּוֹרָה) parallels "word of Yahweh" (דְּבַר-יְהוָה). This indicates that the reestablishment of Zion also entails the restoration of Jerusalem as a city. Because Jerusalem gains her special identity due to the presence of Zion, her visibility cannot be separated from the divine presence in her midst. For that reason, it is not only Zion which is called to rise up, but also Jerusalem, the holy city (52:1-2), and Jerusalem is also personified as daughter Jerusalem (37:22). These references indicate that Yahweh does not perceive Zion alone as his special and unique place, but also the city of Jerusalem since she plays a pivotal role in the encounter between Yahweh and his people. The concern for Jerusalem affirms that Yahweh wants to see Jerusalem as a restored city flourishing with life (60:10-11). Theology cannot be separated from earthly realities here since Yahweh is the God of heaven and also the God of earth whose message from Zion is an affirmation of a theology of life.

In conclusion, the images of 2:2-3 are quite remarkable as they capture pivotal dimensions pertaining to the temple's role and the centrality of Zion. As Sweeney remarks, the images describe Zion's future establishment as the locus of Yahweh's rule over the world in both its cosmological dimensions (the elevation of Zion) as well as its political and social dimensions (nations' pilgrimage to Zion).[1077] These depictions complement other depictions in the Hebrew Bible where Zion is depicted as the naval of the earth (Ezekiel 5:5), the throne of Yahweh (Jeremiah 3:17), and the holy mountain symbolizing Yahweh's supremacy over all nations and their gods (Psalm 99:9).[1078]

Thus, the demands of heaven and the concerns of earth merge in these verses of Isaiah 2 to promote a theology of life and peace. As the domains of Yahweh and the realms of Zion meet, Yahweh insists on sharing his gifts to Jerusalem with all the nations of the earth. That is an apparent confirmation that the transformation of Jerusalem remains incomplete without the transformation of the whole world. It is another indication of the paramount centrality of Jerusalem and her temple and another celebration of the fame of Jerusalem as the place where Yahweh dwells. The hopes of Jerusalem shall embrace the whole world, and the delights of Jerusalem shall make a universal difference.

In tackling the transformation of the temple, 44:28 renders another response to the lamenting voice of 64:10. The message of this image asserts that the temple's desolation and devastation will not endure. Jerusalem and her temple become now the focus of Yahweh's strategy, and the call of the Persian King Cyrus prepares the way for restoration and re-

[1076] James Limburg, "Swords to Plowshares: Text and Contexts," in *Writing and Reading the Scroll of Isaiah*, 281.
[1077] Sweeney, *Isaiah 1-4*, 137.
[1078] Willis, "Isaiah 2:2-5 and the Psalms of Zion," in *Writing and Reading the Scroll of Isaiah*, 303.

building.[1079] As Motyer notes, history is run now in the interests of Yahweh's people.[1080] To highlight the intrinsic connections between Jerusalem and the temple, the restoration of the city is explicitly joined with the re-building of her temple while the whole theme of "restoration" becomes increasingly important in the following chapters.[1081] Thus, the prophetic announcement that Jerusalem has served her term in 40:1-2 is now solidified by a divine promise grounded in a historical context as a clear indication that Yahweh is passionately determined to redeem Jerusalem and rebuild her temple.

The image begins with "הָאֹמֵר" (who says). This phrase is repeated twice in this passage in relationship to Cyrus and Jerusalem. The phrase is an infinitive expressive of intent, meaning "being intent of saying." Motyer says that the conjunction preceding the verb in "וְלֵאמֹר לִירוּשָׁלַם" introduces an explanation of what has preceded and may be then translated as "by determining to say…"[1082] But who speaks in both contexts? Oosting observes that given the connection of the infinitive "לֵאמֹר" to the beginning of the verse, it is unlikely that Cyrus starts speaking in 44:28d. He notices that because there is no indication that a change of speaker takes place; it is more probable that in the latter part of the passage Yahweh is also still speaking. He adds that this means that Yahweh continues to speak in the second part as the word of Yahweh concerning Jerusalem is in line with his speaking about Cyrus. "By calling Cyrus his shepherd, Yahweh is able to announce that Jerusalem will be rebuilt and founded as a temple."[1083]

It is worth noting that in 2:3 the people "say" "אָמְרוּ" that " לְכוּ וְנַעֲלֶה אֶל-הַר-יְהוָה אֶל-בֵּית אֱלֹהֵי יַעֲקֹב," whereas Yahweh now "says" that Cyrus is his shepherd and Yahweh also says that Jerusalem and her temple shall be built again. These references to the theme of "saying" in both contexts can be related to the themes of transformation, communication, and promise. Saying is proclamation of intention to be followed by tangible action and these sayings manifest Yahweh's promises to Zion. For the faithful who passionately anticipate the deliverance of Jerusalem and the re-building of her holy temple, these references either to the nations who "say" that they will go up to Jerusalem or Yahweh who "says" that Zion's re-building will be accomplished all seem to function as utterances of assurance and consolation.

These sayings prepare the ground for the transformation of Zion. Thus, the faithful have to wait for the fulfillment of these "sayings/utterances." Due to this, time gains new meaning as it is filled with hope and motivation. In this context, the phrase "וְהָיָה בְּאַחֲרִית הַיָּמִים" in 2:2 gains additional credibility as the time frame designated by Yahweh becomes more obvious and so is grounded in historical reality. For those who may have doubts about what the nations have said in 2:3, they are assured again that the sayings of these nations are quite authentic since Yahweh also says that Jerusalem and her temple shall be built.

[1079] Watts, *Isaiah 34-66*, 156.
[1080] Motyer, *The Prophecy of Isaiah*, 355.
[1081] Childs, *Isaiah*, 352.
[1082] Motyer, *The Prophecy of Isaiah*, 356.
[1083] Oosting, *The Role of Zion/Jerusalem*, 87.

The Persian king Cyrus is called "רֹעִי"[1084] (my shepherd). The term is a common title of the kings or prophets in the Hebrew Bible (2 Samuel 5:2; Numbers 27:16-17; 1 Kings 22:17; Psalm 78:70-72; Jeremiah 17:16; Ezekiel 34:16; Micah 5:4; and Zechariah 13:7), and also in other ancient Near Eastern literature; and it is a title of Yahweh (Psalm 23:11). Hence Cyrus seems to be given a title of "an Israelite king"[1085] and merited a special status as a leader with a profound mission. Oosting remarks that the reason that Yahweh has appointed Cyrus as his shepherd is to confirm the word of his servant concerning Jerusalem. By calling Cyrus his shepherd, Yahweh opens up the possibility that the message of his servant will be fulfilled.[1086] Watts observes that Cyrus is Yahweh's protégé who will fulfill his pleasure. He notes that one can draw the conclusion, based on this reading, that the word of Cyrus is congruent with the word of Yahweh. This word favors Judah and the exiles and shows that the rebuilding of the city is a result of the destiny God has bestowed on Cyrus by calling him my shepherd.[1087]

The choice of Cyrus, leader of a powerful empire, as his shepherd is an indication that Yahweh chooses powerful earthly agents to execute his mission. In 10:5, the Assyrian monarch has been chosen by Yahweh to be his rod of anger. However, fitting these times of deliverance and promise, Yahweh chooses now King Cyrus of Persia to execute his mission of deliverance and restoration. This selection is evidence that Yahweh intervenes in many and diverse manners ways; and these interventions are rooted in historical realities. The providential utilization of these historical realities for the sake of Zion confirms the credibility and authenticity of the divine promises (33:20; 40:1-2). That selection also indicates that Yahweh, though he is a powerful and capable God, does not work alone in history. In 1:26 Yahweh decides to restore the counselors and judges in the delivered Jerusalem so that his city can truly be called the City of Righteousness and the Faithful City. These elections primarily show that the interaction between Yahweh and humanity is essential for the fulfillment of the divine plans on earth. Yahweh is very closely connected to human history.

The image mentions that the Persian king, the shepherd of Yahweh, shall fulfill all his pleasure (וְכָל-חֶפְצִי יַשְׁלִם, 'shall fulfill all my pleasure'). The word "יַשְׁלִם" (to fulfill) is the verb

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[1084] On the Persian King Cyrus see, for example, Rainer Albertz, "Darius in Place of Cyrus: The First Edition of Deutero-Isaiah (Isaiah 40.1-52.12) in 521 BCE," in *Journal for the Study of the Old Testament* 27 (2003), 371-383; Reinhard Achenbach, "Das Kyros-Orakel in Jesaja 44,24 - 45,7 im Lichte altorientalischer Parallelen," in *Zeitschrift für Altorientalische und Biblische Rechtsgeschichte* 11 (2005), 155-194; David Vanderhooft, "Cyrus II, Liberator or Conqueror?" in Oded Lipschits (ed.), in *Judah and the Judeans in the Persian Period* (Winona Lake: Eisenbrauns, 2006), 351-372; Roddy L. Braun, "Cyrus in Second and Third Isaiah, Chronicles, Ezra and Nehemiah," in M. Patrick Graham et al. (eds.), *The Chronicler as Theologian: Essays in Honor of Ralph W. Klein* (JSOTSup. 371; Sheffield: Sheffield Academic Press, 2003), 146-164; and J. Blenkinsopp, "Abraham and Cyrus in Isaiah 40-48," in Rannfrid Thelle, et al. (eds.), *New Perspectives on Old Testament Prophecy and History: Essays in Honour of Hans M. Barstad* (Vetus Testamentum Supplements 168; Leiden: Brill, 2015), 29-41.

[1085] McKenzie, *Second Isaiah*, 73.

[1086] Oosting, *The Role of Zion/Jerusalem*, 88.

[1087] J.P. Fokkelman, "The Cyrus Oracle (Isaiah 44,24–45,7) from the Perspectives of Syntax, Versification and Structure," in Jacques van Ruiten and Marc Vervenne (eds.), *Studies in the Book of Isaiah Festschrift Willem A. M. Beuken* (BEThL 132; Leuven: Peeters, 1997), 312.

from which the Hebrew word "peace" (שלום) comes, whereas the word "חפץ" (pleasure) is used to express Yahweh's will (46:10, 48:14, 53:10, 55:11, and 56:6).[1088] Thus, the verb "יַשְׁלִֽם" asserts that when Yahweh who says a thing it will be realized in a actual historical context. The fulfillment of the promise is quite essential so that the faithful can trust Yahweh and have confidence in his utterances or the words of his prophets. For that reason, the faithful are urged to *see* Jerusalem as a quiet habitation in 33:20. Yahweh also expresses his pleasure regarding the whole scheme of deliverance as he assigns the Persian king, Cyrus, for the fulfillment of his scheme. This "pleasure" indicates that Yahweh is a God of life and delight who is strongly attached to Zion and Jerusalem. This pleasure is a sign of forgiveness and reconciliation because the ruination and desolation of Zion shall be replaced by re-building and life. For that reason, the deliverance of Jerusalem and the rebuilding of her temple become a source of divine pleasure and gratification.

What is the significance of the reference to the temple called here as "הֵיכָל" (sanctuary)? In 2:2-3 the temple has been called "הַר בֵּית-יְהוָה" and "בֵּית אֱלֹהֵי יַעֲקֹב-." The new term "הֵיכָל" seems to add a new purport and richness to the traditions of the temple and the importance of its presence in Jerusalem. Wildberger remarks that in Hebrew the word "הֵיכָל"[1089] (Akkadian: *ekallu* 'palace,' Sumerian: *e-gal* 'big house') serves not only to designate the royal palace as in Akkadian, but also the temple or more precisely its central chamber, called "הֵיכַל-קָדְשְׁךָ" (the holy temple in Psalm 5:8); so the word can mean the heavenly dwelling place of the deity.[1090] He also adds that this is already the case in Ugarit since in their mythology the construction of the palace for the deity plays a very important role.[1091]

Wildberger also notices that the reason why "הֵיכַל" can refer to both the earthly sanctuary of God and also his heavenly royal place can be explained by the fact that the temple is a copy of the heavenly original (Exodus 25:9).[1092] It is worth noting here that the word "הֵיכָל" occurs nowhere after Isaiah 40. Based on that, scholars have different standpoints on the significance of the temple in Isaiah 40-66. McKenzie argues that according to the decree of Cyrus (Ezra 6:3-5), the temple rather than the city was the object of Cyrus' benevolence, and it is certainly difficult to conceive how Second Isaiah could foresee a community without a temple and cult. However, he adds, if the temple was important to Isaiah 40-66, the reader should expect to encounter more than a single mention.[1093] Blenkinsopp shares a similar standpoint as he remarks that the temple

[1088] Watts, *Isaiah 34-66*, 156.
[1089] Oosting observes that the "הֵיכָל" is mentioned three times in Isaiah 40–55: once explicitly (44:28) and twice implicitly. The first implicit reference is the word 'holiness' in the phrase "שָׂרֵי קֹדֶשׁ"('princes of holiness') in 43:28. The second implicit reference is the phrase "כְּלֵי יְהוָה" ('the objects of Yahweh) in 52:11. Most exegetes assume that the latter expression refers to the temple vessels. Oosting, *The Role of Zion/Jerusalem*, 82.
[1090] Wildberger, *Isaiah 1-12*, 262.
[1091] Ibid., 262.
[1092] Ibid., 262-263.
[1093] McKenzie, *Second Isaiah*, 74. McKenzie adds that the new Zion in Isaiah 40-66 has none of the institutions of the historic Zion. For him this does not mean that new Zion shall have no institutions but they are not mentioned in these contexts.

does not have a pivotal position in Isaiah 40–55 as the restoration of the temple is less important in these chapters than the rebuilding of Jerusalem.[1094]

Similar to the stands of Blenkinsopp and McKenzie, Oosting notes that when analyzing the syntactic structure of 44:28, it becomes clear that the temple is not depicted as an independent entity but is only mentioned in connection to Jerusalem, whereas Ezra and the end of 2 Chronicles put more emphasis on the rebuilding of the house of Yahweh. He also says that the assumption that the noun "הֵיכָל" does not refer to an independent entity does not mean that the author of Isaiah 40–55 had no interest in the temple cult, but the cult of the temple is instead incorporated into the city of Jerusalem.[1095] To support his argument, he says that there is a problem concerning the relation between the imperfect form "תִּוָּסֵד" and the noun "הֵיכָל" at the end of the verse under investigation. He observes that the form of the verb "יסד" ('to be founded') is either a second person singular masculine or a third person singular feminine, whereas the gender of the noun is masculine.

For Oosting the syntactic structure of the last clause of 51:12 provides a foundation for arguing that the noun "הֵיכָל" in this passage does not function as subject but as adjunct. Considering all of this, he argues that the subject of the last clause should be the proper noun 'Jerusalem' taken from the previous clause as the gender of the proper noun 'Jerusalem' agrees with the third person feminine verbal form in the last clause. Thus, for him, the latter part of 44:28 can be read as the following: "And to say of Jerusalem: 'She will be rebuilt and she will be founded as a temple.'"[1096] If one accepts Oosting's interpretation, the focus is on Jerusalem as a city of worship and prayer. Therefore, the restoration of the divine presence will not be restricted to the temple but also includes the city which shall be established as a temple. The references to the word of Yahweh which shall go forth from Jerusalem in 2:3 and the reference to your "holy cities" in 64:9 solidify an understanding that sacredness is not tied to the area of the temple only but also embraces Jerusalem and the whole region of Judah.

Adapting another perspective regarding the significance of the temple in this passage and the rest of Isaiah 40-66, Schoors observes that the city of Jerusalem is closely connected to the sanctuary and that the restoration of Zion as the center of the nation is hardly conceivable without any reference to the temple.[1097] Regarding the verb "יסד," he attempts to solve the discrepancy between the feminine form תִּוָּסֵד and the masculine noun "הֵיכָל" by treating the noun 'temple' as an exceptional generic feminine. Therefore, he reads the latter part of the passage as follows: "Saying of Jerusalem: she shall be built, and the foundation of the temple shall be laid."[1098] In another attempt, Fokkelman argues that the verbal form תִּוָּסֵד must be taken as a

[1094] J. Blenkinsopp, *Isaiah 40–55: A New Translation with Introduction and Commentary* (AB 19A; New York: Doubleday, 2002), 247.
[1095] Oosting, *The Role of Zion/Jerusalem*, 88-89.
[1096] Ibid., 83-84.
[1097] A. Schoors, *I Am God Your Saviour: A Form-Critical Study of the Main Genres in Is. xl–lv* (VT.S 24; Leiden: Brill, 1973), 269.
[1098] Ibid., 267.

second person masculine form. He proposes to read the verbal form תִּוָּסֵד as 'you are founded' assuming that the preposition *le* does double duty and changes its meaning in the B-colon. He reads the last part of 44:28 as the following: "He shall say of Jerusalem: She shall be rebuilt, and to the Temple: You shall be founded again."[1099]

If one considers these references to the temple, including the references to the holy mountain or Mount Zion in the corpus of Isaiah (i.e. 10:32, 14:32, 16:1, 24:23, 27:13, 59:20, 66:22), it becomes evident that the book is also concerned with the restoration of the temple as a separate entity, yet remains strongly connected to Jerusalem (2:3, 52:1-2, 62:1, 64:9). The absence of the term "הֵיכָל" within the rest of Isaiah 40-66, as argued by some scholars, should not be taken as evidence that the temple plays no pivotal position in these chapters or in the whole theology of the book. The reference to the holy mountain where nations shall bring the exiled people of Israel as an offering (66:20) and the other references to inviting the foreigners to Yahweh's house called "the house of prayer" in 56:7 indicate that the vitality of the temple and its centrality are not totally absent in the chapters of Isaiah 40-66. The question posed by Yahweh concerning the building of the temple at the outset of Isaiah 66:1 should not be taken as a rejection *per se* for the whole enterprise. But it is a reminder that the people should not forget the true mission of the temple as envisioned by Yahweh.[1100]

The choice of the term "הֵיכָל" in 44:28 shows that the temple of Zion is the dwelling place of Yahweh (the term refers to the central chamber, as Wildberger argues). Within this new scheme of restoration, Yahweh confirms that not only the temple will be rebuilt, but he shall return to dwell in Zion as his holy presence is restored there. The prophetic voice which calls in 40:3 to pave the way for Yahweh's return to Zion, and the messenger who assures Zion that her Yahweh "reigns" (52:7) both indicate that Yahweh shall return to restore his holy presence in Zion. In short, the particular use of the verb gains a special significance within context of Cyrus as a builder of the temple. This communicates that Yahweh plans the rehabilitation of Zion because he desires to restore his scared presence in Zion. Whereas other names of the temple in 2:2-3 emphasize that this temple belongs to Yahweh who Israel knew for generations, the term "הֵיכָל" emphasizes that the temple is the place par excellence for experiencing and facilitating the encounter between the people of the covenant and Yahweh; and all the nations of the earth.

Tellingly, the verb "יָסַד" (to establish, found, or fix) has been used in other references to the temple in other parts of Isaiah: the passage of 28:16 speaks about "הִנְנִי יִסַּד בְּצִיּוֹן אָבֶן" (I am founding in Zion a stone) while 14:32 speaks about "כִּי יְהוָה יִסַּד צִיּוֹן" (Yahweh has founded Zion). The use of the same verb in 44:28 asserts the engagement of Yahweh in the temple's re-building and restoration. Thus, the verb captures the scopes of transformation influencing Jerusalem's temple; it has been burned by fire (64:10), but will be rebuilt. Therefore, the verb "יָסַד" captures

[1099] Fokkelman, "The Cyrus Oracle (Isaiah 44,24–45,7) from the Perspectives of Syntax, Versification and Structure," in *Studies in the Book of Isaiah*, 312.

[1100] The discussions concentrate on the role of this new temple presumably with a desire not to return to the grim situation of the temple described in 1:11-15.

the triumph of the temple's future rebuilding over its former destruction by fire. It is another triumph of life over death; visually conveying the transformation of Zion from her former times of destruction to her new times of rebuilding.

Last, Fokkelman argues that the passive verb form (תִּבָּנֶה, to be built) prevents the reader from calling Cyrus the true master builder since using the passive implies keeping one's options open as to the agent of action, or wanting to keep hidden from view the part played by that particular person or agent.[1101] One may also add that this passive form invites reflections on Yahweh's means of intervention and their consequences which remain mysterious and beyond human imagination. Through the employment of the passive voice, the focus remains on the outcome of these interventions which entail the rebuilding of Jerusalem and the restoration of her holy temple. For the faithful who have been waiting for the emergence of the new Zion, the passive form can be an invitation to contemplate Yahweh's gracious interventions, not in terms of their human doers or executers but in terms of the end results manifested in the actual rebuilding of Jerusalem and the reestablishment of her holy temple.

In summary, the mourning voice of 64:10 has been appropriately answered in two places within the narration of Isaiah. The two responses complement each other while creating a multifaceted portrait of the status of Jerusalem and her holy temple. In both responses, there are optimistic outlooks about people as they respond to the call of Yahweh in an atmosphere of understanding, or as they engage in rebuilding Jerusalem and her holy temple. Through utilizing future forms, these verses create a state of anticipation replete with hope in Yahweh and fights against despair. The future shall not be hijacked by the ghosts of mourning or sorrow, but will be loaded with anticipation for the good tidings; the reconciliation between Yahweh and his people. The physiological appeal of such promises about transformation is profound, and so they touch the depth of emotions of the faithful who had immensely suffered due to the loss of the temple and the fall of Jerusalem.

Jerusalem and the temple are mentioned in both contexts. This indicates that the glory of the temple cannot be separated from the glory of Jerusalem. The presence Jerusalem as a city remains incomplete without the temple as Yahweh's dwelling place. The universal context of 2:2-3 gains momentum in 44:28 as the future builder of the temple and Jerusalem is identified as the leader of a global empire. This universal connection gives a new meaning for the lives of nations which will be transformed from disputes, conflicts, and bloodshed to peace, stability, and harmony. Jerusalem and her temple are at the center of world interest to promote peace and harmony. Interestingly, both responses utilize verbs pertaining to building, construction, and establishment (i.e. נָכוֹן and תִּוָּסֵד). These verbs thereby assert the strength and solidity of Yahweh's mission concerning Jerusalem which will be widely visible.

[1101] Ibid., 313.

As one response explicates how Yahweh will accomplish his mission within the historical context with an emphasis of the outcome of this task (44:28), the other response explicates the pivotal mission of the temple and its transformative roles (2:2-3). Through approaching these twofold perspectives on the temple and Jerusalem, Yahweh promotes from Zion a new theology of life and peace to embrace both Israel and the whole of humanity. As a result, the hearts of the faithful shall be filled with passionate longing and hope while awaiting the actual fulfillment of the divine promises regarding Jerusalem and Zion. This transformation will shift the emotions of individuals and communities; from having been filled with sadness and sorrow to experiences of delight and joy. Yahweh does all this with pleasure. This pleasure is an indication that the temple is the place to express the actualization of reconciliation, harmonization, and rapprochement between Yahweh, Israel, and all humanity.

3.3.3 Leadership's Transformation in Jerusalem

The leaders of Jerusalem have been lashed out against in 1:10, 23, and 28:14-15 for their disobedience, corruption, and transgressions. These behaviors on the part of the leaders have severely distorted the status of the holy city of Jerusalem and horribly worsened the living conditions of her most disadvantaged people; widows and orphans. However, the restored (new) Jerusalem will have just, righteous, and transparent leadership in the future according to 1:26. Yahweh shall restore the judges and counselors as at the beginning so that Jerusalem will be called again "the City of Righteousness" (עִיר הַצֶּדֶק) and "the Faithful City" (קִרְיָה נֶאֱמָנָה). Jerusalem shall not anymore be called the Whore (זוֹנָה) of 1:21, and the pernicious influences of that naming shall be completely eliminated.

Childs points out that the concentration of the passage is completely theocentric and emergences from a divine decision to redeem Zion as the "emphasis of the promise falls fully on the sole and magisterial decree of God to execute his will for Zion."[1102] Tull also calls that a "unilateral divine action."[1103] As a consequence of this divine action/intervention "Zion will live up to its self-image as the city of righteousness, the faithful city."[1104] The purpose of the forthcoming examination is to delve into this divine decision and action manifested in the restoration of judges and counselors in the holy city of Jerusalem. The perspectives of the passage on the current times and the former times and their relationship to the future will be investigated as well.

To illuminate the scopes of new divine intervention for the sake of Jerusalem, the passage begins with the wording "וְאָשִׁיבָה" (and I will restore!). This word proclaims deliverance and restorations is coming, and a new phase is about to be ushered between Yahweh and his people in Zion based on divine forgiveness and reconciliation. As a result, the current misery and agony will be eliminated in Zion so that justice and righteousness take over. Interestingly, the image

[1102] Childs, *Isaiah*, 21.
[1103] Tull, *Isaiah 1-39*, 69.
[1104] Ibid., 69.

picks up the first word of 1:25 (וְאָשִׁיבָה),[1105] but uses it in a more positive context.[1106] Thus, as the impurities in 1:25 are to be removed, what remains will certainly be pure.[1107] This purity is expressed in the installation of just and righteous rulers in Jerusalem who will nourish Jerusalem's status as the Faithful City and the City of Righteousness - the city of Yahweh's dwelling place on earth.

The use of the first person singular here (אָשִׁיבָה) shows Yahweh's direct engagement in the whole scheme of redemption and salvation in Jerusalem because Jerusalem is important and precious to Yahweh (49:15-16). Childs remarks that the opening word affirms that the divine decision is dependent on people's willingness to cooperate, but it is part of Yahweh's future, both as envisioned and executed.[1108] However, one must also consider that the sustainability of this restoration depends on the presence of good leaders in Zion. Thus, the opening words of the image exhibit Yahweh's gracious restoration grounded in a theological conviction in that Yahweh is a God of grace and reconciliation who shall not relinquish his holy city forever; he is not only a God of judgment, punishment, and wrath (1:6-7).

As the the image is primarily concerned with the transformation of Jerusalem's governance from a specific grim point in her history into another hopeful juncture, there are references to times in the verse which are worthy of examination. The verse has "כְּבָרִאשֹׁנָה" (as at the earliest time) which corresponds to the "כְּבַתְּחִלָּה" (as at the beginning) in the second colon.[1109] This ideal time of the past (כְּבָרִאשֹׁנָה and כְּבַתְּחִלָּה) is held up so a comparison can be made with "אַחֲרֵי-כֵן" (at that time, afterwards), a new time of salvation in the future.[1110] It is worth noting here that Jeremiah 2:2 also makes a reference to an ideal epoch in the past which established the norm by which the present is assessed: "the honey moon period of wilderness and wandering."[1111]

Scholars note that the phrase"אַחֲרֵי-כֵן" corresponds to "בְּאַחֲרִית הַיָּמִים" (in future days, in days to come) in 2:2 as the future time in mind here which will see a decisive turn of events unfold, and a new beginning will be set in motion.[1112] Thus, this phrase (אַחֲרֵי-כֵן) appears within a vision which sees Yahweh's action as clearly dividing history into the "before" and the "after."[1113] As Stuart argues, that seems to show the contrast between the present corruption in Zion (1:21-23) and the future righteousness in the holy city.[1114] Thus, these three references

[1105] 1:25 says: "And I will turn my hand upon you, and purge away your dross as with lye, and will take away all your alloy."
[1106] Williamson, *Isaiah 1-27: Volume I*, 145.
[1107] Ibid., 145.
[1108] Childs, *Isaiah*, 21.
[1109] Wildberger, *Isaiah 1-12*, 70.
[1110] Ibid., 71.
[1111] Ibid., 70.
[1112] Ibid., 71.
[1113] Watts, *Isaiah 1-33*, 25.
[1114] D.K. Stuart, "The Prophetic Ideal of Government in the Restoration Era," in A. Gileadi (ed.*), Israel's Apostasy and Restoration: Essays in Honor of Roland K. Harrison* (Grand Rapids: Baker Book House, 1988), 287.

affirm that there has been a particular historical episode in Zion and the history of Israel when harmony between Yahweh and his people and the prevalence of justice and righteousness were a reality.

Wildberger points out that the time of salvation and the very distant past are corresponding eras in the image, but this time of salvation would not unfold through a natural sequence of events, but would appear when Yahweh laid down his hand once again upon Jerusalem.[1115] Thus, that past and beautiful episode is recalled in the image to provide an alternative to the current corruption and sinfulness which permeated Jerusalem scene. And so, Jerusalem's current corruption does not represent the true narrative of her former histories as she has a past filled with justice and righteousness. The corruption and sinfulness can then be perceived as an abnormality which does not fit, morally and theologically, within the overall flow of Jerusalem's history.

What shall Yahweh's restoration in Zion entail? The image clearly mentions that Yahweh will restore Jerusalem's judges (שופטים) and counselors (יועצים) as they have been in past times. The references to these two offices are quite interesting as they also appear in the list of the deportees from Zion in 3:2-3. That may indicate that these two offices have played a pivotal role in the administration of the city's life at one point in her history. Gitay says that the two titles are associated with justice.[1116] Regarding the term "יועצים," it may refer to the advisers of the king as Ahithophel, for example, is identified in 2 Samuel 15:12 as King David's counselor.[1117] The term may refer to a royal position considered to be of utmost importance for order and the well-being of the state.[1118] Kaiser argues that the judges and counselors were close to the king in power so that they could be perceived as members of the renewed dynasty.[1119] Williamson additionally remarks that both groups are appointed by the king, the first for the administration of justice, and the second for political services.[1120]

It is worth noting that 1:23 also uses the word "שר" (prince/ruler) to refer to Jerusalem's leaders described negatively there as rebellious ones and companions of thieves. Knierim argues that the "שרים" are the lifelong and chief professional officials installed by and thus answerable to the monarchy.[1121] For Wildberger these "שרים" had the responsibilities to fulfill as judges but they could be further encumbered with military and administrative duties. He also adds that it is

[1115] Wildberger, *Isaiah 1-12*, 71.
[1116] Gitay, *Isaiah and his Audience*, 47.
[1117] Wildberger, *Isaiah 1-12*, 70.
[1118] Ibid., 70.
[1119] O. Kaiser, *Isaiah 1-12* (Translated by J. Bowden; OTL; Philadelphia: Westminster Press, 1983), 45.
[1120] Williamson, *Isaiah 1-27: Volume I*, 145.
[1121] R. Knierim, "Exodus 18 und die Neuordnung der mosaischen Gerichtsbarkeit," in *Zeitschrift für die alttestamentliche Wissenschaft* 13 (1961), 159.

difficult to determine the extent to which these various functions were under the control of one individual or to what extent that would even have been possible.[1122]

As it seems hard to precisely define the responsibilities of these offices of "שרים," "שופטים," and "יועצים," it may be safe to say that these offices played pivotal roles in administering the lives of the inhabitants of the city. Their major task would have been probably to retain the city's inner peace and promote a justice system so that the city's inhabitants would be able to lead decent, normal, and dignified lives. Thus, these corrupt "שרים" of 1:23 shall be replaced by just and righteous "יועצים" and "שופטים" in 1:26, and while these "שרים" have turned the holy city into a "whore," (1:21), these new "יועצים" and "שופטים" shall make Jerusalem the faithful city, the City of Righteousness.

Wildberger says that without a doubt the passage looks back to the time when David and Solomon were kings and presumably there had been traditions during the time when the passage was composed which contained references to the onset of the reign of the first kings and furnished an idealized portrayal of that early age (Psalm 122:5).[1123] However, one should not conclude that the intention is to return to a certain historical epoch in Israelite history per se where the יועצים" and "שופטים" had authority and power and ruled according to justice and righteousness. But these titles seem to assert that the king and his officers have the responsibility of preserving justice and guarding the poor (Psalm 45:7).[1124]

Since these "שרים" have been associated with corruption and sinful actions, they shall have no place in the restored Jerusalem. Thus, the new leaders of the restored Jerusalem shall bear renewed titles as "יועצים" and "שופטים" as the new age entails titles which are apparently borrowed from a time when justice and righteousness have prevailed over the holy city of Jerusalem as believed by the compilers of the verse. That should not indicate a desire to return to that time period itself but, as mentioned earlier, a reminder that justice and righteousness make up the historical normative discourse of Jerusalem. In this regard, Stuart rightly argues that the concern is with the restoration of an official purity for the sake of a just society, hence looking forward to divinely imposed righteousness in government in accordance with the Mosaic promises of uprightness in the restoration era in Zion (Deuteronomy 30:6,8).[1125]

Because Yahweh is restoring these just and righteous leaders, he asserts that righteousness and justice are the foundation of his throne (Psalm 97:2).[1126] Yahweh insists on graciously passing these values and qualities to his people. Leclerc remarks that the integrity in these two social offices is the key to reestablishing justice as the smelting away of dross, that is the destruction of evildoers, is a sentence carried out by Yahweh (1:25, 28), whereas the

[1122] Wildberger, *Isaiah 1-12*, 65-66. Wildberger adds that the descriptions of the proceedings against Jeremiah (chapter 26) give the reader a close-up view of the judicial functions of the princes in Jerusalem.
[1123] Ibid., 70.
[1124] Jones, "Exposition of Isaiah Chapter One Verses Twenty One to the End," in *Scottish Journal of Theology*, 325.
[1125] Stuart, "The Prophetic Ideal of Government in the Restoration Era," in *Israel's Apostasy and Restoration*, 287.
[1126] Jones, "Exposition of Isaiah Chapter One Verses Twenty One to the End," in *Scottish Journal of Theology*, 325.

establishment of justice is something to be carried out by judges and counselors on behalf of society at large. That means, justice enacted in the social realm is an activity carried out by people for people.[1127] In carrying out this activity, these leaders and rulers shall not abuse their covenantal relationship with Yahweh, and most significantly Zion shall retain her noble status as the city of faithfulness and righteousness.

The last part of the passage explicates the purpose of this restoration. Jerusalem will be called again the City of Righteousness and the Faithful City. (The "*qiryah*" is the city of the great king in Psalm 48.1-3,[1128] and Yahweh filled Jerusalem with justice and righteousness in 33:5.) The message here is that when justice is exercised on behalf of the orphan and the widow, the city shall reclaim her former glory and be recognized again as a righteous and faithful city.[1129] Williamson notes that in the context of the image, the names are indicative of a return to the circumstances which prevailed in the original ideal age, since the four words are translated as the City of Righteousness and Faithful City; three words come straight from 1:21 whereas the fourth is the commonest word for a city (עִיר), probably chosen to supply a parallel for the more colorful "קִרְיָה."[1130] Thus, Jerusalem is liberated now from the former abuse of her status so that she can joyfully celebrate her original and authentic stature.

In conclusion, the image theologically asserts that the judgment will not be simply destruction; it will be a process of refining, like the work of the smelter getting rid of the impurities in precious metal.[1131] Stuart remarks that having illustrated Jerusalem's corruption by describing the violations of her officers, the passage here contrasts this corruption to the purity of Zion, emphasizing the pristine integrity of her future judges and counselors.[1132] Thus, the installment of a new system of governance responds to the dilemma of Jerusalem's leadership in her past times and so emerges as a direct outcome of this process of purification. That restoration also reveals that Yahweh does not work alone in history; he needed his human agent to rebuild Jerusalem (44:28) and his judges and counselors to administer the life of Jerusalem based on the values of justice and righteousness.

The recalling of the past experiences of just counselors and judges functions as an assertion that the whole experience of Jerusalem is a continuum. "The future is necessarily described by analogy to the past and present; the unknown is portrayed by means of images of what is already familiar."[1133] In that portrayal, the cooperation between Yahweh and his people is vital and has a purpose: the promotion of a theology of life based on justice and righteousness. That cooperation is also required since Yahweh dwells in Zion, the near of his people.

[1127] Thomas L. Leclerc, *Yahweh is Exalted in Justice: Solidarity and Conflict in Isaiah* (Minneapolis: Fortress Press, 2001), 43.
[1128] Jones, "Exposition of Isaiah Chapter One Verses Twenty One to the End," in *Scottish Journal of Theology*, 326.
[1129] Leclerc, *Yahweh is Exalted in Justice*, 43.
[1130] Williamson, *Isaiah 1-27: Volume I*, 146.
[1131] Jones, "Exposition of Isaiah Chapter One Verses Twenty One to the End," in *Scottish Journal of Theology*, 325.
[1132] Stuart, "The Prophetic Ideal of Government in the Restoration Era," in *Israel's Apostasy and Restoration*, 288.
[1133] Ibid., 286.

Corruption interrupted that cooperation and the flow of justice and righteousness in the holy city of Yahweh. But that grim situation will not dominate forever. Jerusalem will be eventually restored to her original status. Under these just rulers, Zion will prosper and flourish as her fame and glory extends into new and broader contexts (2:2-3; 60:11).

3.3.4 Jerusalem: From Abhorrent Names to New Ones

In 1:21 a voice laments how Jerusalem, the Faithful City, became a whore (זוֹנָה), and in 24:10 Jerusalem is called the "City of Chaos" (קִרְיַת-תֹּהוּ). She is also called a "forsaken wife" (אִשָּׁה עֲזוּבָה) in 54:6. These names appear to capture the grim conditions of Jerusalem at a certain dark point in her past history. These names have stained the unique stature of the holy city. But in her new times Jerusalem shall have new names which correspond to her new status and reality as a restored city under the full protection of Yahweh. Generally speaking, a name signifies character, identity, and authority in many Near Eastern cultures. For that reason, children can be named at their birth after particular animals or natural phenomena which symbolize power, pride, and beauty such as tiger, deer, wolf, lion, horse, sun, moon, star, etc. There is a traditional belief that a person bearing such names will by default acquire the attributes and qualities of these animals or phenomena so that his or her life will be influenced by that naming.

Naming also appears in the biblical tradition. Halpern argues in this regard that in Israelite classical - or literary - prophecy, the extant origin of this practice can be traced to Hosea 2:16: "you will call out, 'My Man,' you will no longer call me 'My Baal/husband.'"[1134] Therefore, a name in this context marks a transition to a new theological experience and encounter. In other biblical contexts, a new name can signify a new reality as Sarai became Sarah which marks the fact of her becoming a mother.[1135] In other narratives, name solidifies a certain meaning and purports: Proverbs 18:10 says that the name of Yahweh is "a strong tower" and the righteous run to it and are safe. Exodus 5:23 also uses the theme of names to promote the concepts of legitimacy and authority.

Notably, at the very initial phase of creation, Yahweh also gave names to his creations (Genesis 1:5,8) in order to mark and distinguish them. In the case of cities, most typically the city can be renamed by her conqueror (Numbers 32:41-42; Judges 18:29; and 2 Samuel 12:28), and a city may also be renamed when she is rebuilt (Numbers 32:37-38).[1136] The book of Isaiah is not disconnected from this tradition of naming within its biblical, cultural, or social milieus as it employs it to serve a theological purpose particularly in the context of the transformation of Jerusalem. Williamson observes in this regard that the renaming of Jerusalem in the new age as a reversal of her judgment period is a mainly Trito-Isaianic theme in which the new names usually

[1134] Baruch Halpern, "The New Names of Isaiah 62:4: Jeremiah's Reception in the Restoration and the Politics of Third Isaiah," in *Journal of Biblical Literature* 117 (1998), 626. Halpern also adds that naming and renaming are common motifs with eponyms and heroes (Abram, Sarai, Jacob, Joseph, Hosea, Joshua, Gideon, and the tribes), and also with contemporary cultural icons, including kings.
[1135] Godlingay, *Isaiah 56-66*, 334.
[1136] T. David Andersen, "Renaming and Wedding Imagery in Isaiah 62," in *Biblica* 67 (1986), 75.

"reverse" the situation described by the old name(s), which may be either explicitly mentioned or merely implied.[1137]

As these names capture the transformative journey of Jerusalem from the former abodes to the new realms through bestowing new identities upon her, these names are replete with theological purport. They provide insights and an enhanced understanding of the pivotal role of Jerusalem and her centrality in the new age as expressed in the book of Isaiah. The examinations now primarily concentrate on analyzing these new names of Jerusalem as they appear in 1:26, 48:2; 52:1, 60:14,18, and 62:2,4,12. These exegetical examinations seek to explore how Jerusalem's new names theologically and morally respond to her abhorrent names in her former (sinful) times, and also to reveal what can these names indicate and tell the reader about the special status of Jerusalem in the new age of restoration.

First, in 1:26 Jerusalem is called the City of Righteousness (עִיר הַצֶּדֶק) and the Faithful City (קִרְיָה נֶאֱמָנָה). These names are rendered here as an immediate response to the abhorrent naming of Jerusalem as a whore in 1:21. These new names bestowed upon the restored Jerusalem can be theologically and thematically connected to the status of Zion as Yahweh's dwelling place on earth; as such, the holy city bears the characteristics of her master or ruler, Yahweh. Yahweh asserts in 45:21 that he is a righteous God, and in 5:16 he is exalted by justice and showing himself by righteousness. Psalm 89:14 also proclaims that righteousness and justice are the foundation of Yahweh's throne. Thus, because justice and righteousness are intrinsically connected to Yahweh and his holy realms, the verse of 54:14 additionally announces that Zion shall be established in righteousness whereas 33:5 indicates that Yahweh filled Zion with justice and righteousness.

Blenkinsopp points out that Yahweh's redemption of Jerusalem with justice and righteousness shows that these two terms encapsulate the idea of a social order solicitous for the rights of individuals, especially the most vulnerable and marginal.[1138] Tull argues that although justice and righteousness imply fairness in the judicial system, they have broader meaning embracing political, social, theological, moral, and legal dimensions, if one considers the references to them in 5:16; 28:17; 32:1,16; and 59:9,14.[1139]

The prevalence of justice and righteousness ensures that Jerusalem shall live up to her image and her stature as the city of Yahweh, who is the God of justice and righteousness. This also affirms that Yahweh's presence in Zion shall serve many moral, social, political ends and purposes which aim to promote a theology of life, equality, and prosperity in Jerusalem where justice and righteousness shall be the foundational pillars of her system. In short, the bestowal of justice and righteousness upon Jerusalem indicates that Yahweh is indeed present in the holy city since these two qualities are strong evidence of his holy presence in Zion.

[1137] Williamson, *Isaiah 1-27: Volume I*, 146.
[1138] Blekinsopp, *Isaiah 1-39*,187.
[1139] Tull, *Isaiah 1-39*, 68.

Second, in 48:2 and 52:1 Jerusalem is called the Holy City (עִיר הַקֹּדֶשׁ) as both images capture the significance of the topic of holiness within past, current, and future contexts. In 48:2 the exiled people of Israel identify themselves with Jerusalem as Holy City, whereas in 52:1 Jerusalem is called the Holy City within an announcement that the unclean will not be able to enter her in the new age of restoration. In 48:2 the primary idea is that the exiled people take pride in identifying themselves with Yahweh's city, even though they do not deserve to make this claim since they do not adhere in true righteousness to Yahweh.[1140] This identification is quite remarkable as it is an apparent indication of belonging and attachment to Jerusalem. This means that Jerusalem, which has also been called the Holy City before her collapse, continued to retain the same status even as she was laid in ruination. She has not lost her sacred status in the eyes of these exiled people in foreign lands.

Franke argues that this identification in 48:2 is quite important as Isaiah 40 begins with the idea that Jerusalem is to be comforted and consoled (40:2), and throughout the next chapters the city is assured that she will be re-built and inhabited (44:26), her suffering will be accordingly alleviated (51:17), and she will not be any longer called a captive city (52:1-2).[1141] Thus, the reference to the Holy City occurs within a broader context replete with concern for and interest in Jerusalem and her plight. And so, these desires for her restoration and the passionate longing for her re-building apparently stem from the celebration and commemoration of her status as a holy city, since she is the city which has connected the abodes of the people of the covenant with the realms of their God, Yahweh. The statements of the exiled people who identify themselves with the Holy City bring to the forefront their cherished (valued) memories of the sacred heritage of Jerusalem.

Interestingly, in 52:1 Jerusalem is also called the "Holy City" to assert her status in the new age of restoration. Childs remarks that the holy city and the divine name (Zion) are indissolubly joined in this passage, and this unimpaired unity is constitutive of the new eschatological order about to be realized.[1142] It is worth emphasizing that the reference to Jerusalem's holiness does not suddenly emerge, but it is obviously a continuation of a long tradition which celebrates Zion's significance and prominence as a holy city. She was perceived in this way by the exiled people who continued to affiliate themselves with Jerusalem as the Holy City even after her fall (48:2). This holiness, like the earlier references to Jerusalem as the City of Righteousness and the Faithful City in 1:26, is the direct result of Yahweh's holy presence in the holy city.

The book of Isaiah uses the expression "the Holy One of Israel" (קְדוֹשׁ יִשְׂרָאֵל) twenty five times. Scholars argue that it is then possible in the view of Psalm 71:22 and 78:41 that the title

[1140] Chris Franke, *Isaiah 46, 47, and 48: A New Literary-Critical Reading* (Biblical and Judaic Stduies 3; Winona Lake: Eisenbrauns, 1994), 176.
[1141] Ibid., 176.
[1142] Childs, *Isaiah*, 405-406.

was in infrequent use in the Jerusalem cult.[1143] Williamson remarks that after Isaiah 40 this title, which has been used in threatening contexts (Isaiah 1-39), "is turned again to announce that the free and sovereign Lord is able to work as vigorously and surprisingly in grace as he had in judgment."[1144] He also adds that the title henceforth opens the reader up to "a new appreciation of the rich character of God, who is not bound by institution or routine but rather is free to respond to his people's situations in ways that constantly take them unawares and ultimately, so far as this book proclaims, in grace.[1145] In short, this holiness attributed to Jerusalem intimately brings her to the bosom of Yahweh who is the "קְדוֹשׁ יִשְׂרָאֵל," the eternal source which inspires holiness in the covenantal history of Israel.

Third, in 60:14 Jerusalem is called "the City of Yahweh" (עִיר יְהוָה) as a lucid assertion that Jerusalem belongs to Yahweh. In the context of the passage, Yahweh promises a reversal as the descendants of those who oppressed and humiliated Jerusalem will come bending to her asking for favor from her. This resembles Abraham's bowing low before the Hittites (Genesis 23:7,12).[1146] That action of the nations does not necessarily imply "abject self-humiliation,"[1147] but it seems to signal the dignity and honor that Jerusalem holds and the pride of place she occupies in the hearts of the people, even her former adversaries and oppressors. It is another manifestation of how the transformation of Jerusalem shall happen.

The verse of 60:14 is the only occurrence of the phrase (עִיר יְהוָה) in the book of Isaiah, whereas the expression appears only in Psalm 101:8, 46:4, and 87:3.[1148] In the context of the Psalms, the glory of Jerusalem is celebrated (87:3), and Yahweh's capabilities and potentials as the God of Zion are also emphasized (101:8, 46:4). This city of Yahweh is also built (Psalm 147:2) and inhabited (Psalm 9:11) by Yahweh.[1149] Thus, people who stream to Jerusalem appear to acknowledge that Yahweh has indeed acted to restore his city and she is indeed now Yahweh's city.[1150] For that purpose, the foreign nations shall stream to Zion to learn Yahweh's teachings (2:3) and also bring precious presents and gifts to Zion (18:7). In other words, the foreign nations now recognize the meaning of Zion in her unique relationship with Yahweh who wanted to remain the God of his people both in judgment and mercy.[1151]

The parallel expression in the image, "צִיּוֹן קְדוֹשׁ יִשְׂרָאֵל" (Zion the Holy One of Israel), emphasizes that Yahweh is Israel's restorer who fulfills all his promises of deliverance to Israel.[1152] For Koole, the genitive constructions of Zion with the Holy One of Israel indicate that

[1143] Williamson, "Book of Isaiah," in *Dictionary of the Old Testament: Prophets*, 373.
[1144] Ibid., 373.
[1145] Ibid., 374.
[1146] Goldingay, *Isaiah 56-66*, 271-272.
[1147] Ibid., 272.
[1148] Ibid., 272.
[1149] Koole, *Isaiah III*, 246.
[1150] Goldingay, *Isaiah 56-66*, 272.
[1151] Koole, *Isaiah III*, 246.
[1152] Goldingay, *Isaiah 56-66*, 272.

the nations recognize the stature of Zion in her unique relationship with Yahweh.[1153] Thus, the name is a theological assertion that Jerusalem is the restored city of Yahweh and it belongs to him. It is not only her temple which will be established above all lofty hills and called Yahweh's house, but the whole city of Jerusalem is affiliated with Yahweh since she is called "עִיר יְהוָה." In short, Yahweh's presence with all its holiness and sacredness embraces the entire landscape of Jerusalem and she is impressively called "עִיר יְהוָה."

Fourth, in 60:18 Jerusalem's walls are called Salvation, (וְקָרָאת יְשׁוּעָה חוֹמֹתַיִךְ) whereas her gates are named "Praise" (וּשְׁעָרַיִךְ תְּהִלָּה). The same passage declares to Zion that violence (חָמָס) and devastation (שֹׁד וָשֶׁבֶר) shall have no place in her land and will not exist within her borders. Thus, the passage in general expands the boundaries of Zion as "Zion's light now reaches the world via the renewed land, and in this way Zion becomes the center of earth, where the nations come to learn Yahweh's ways, 2:3."[1154] With walls and gates in place, peace now returns to prevail over Zion.[1155]

Koole remarks that the question in this image is whether the direct object of "קָרָאת" (you shall call) should be sought in "יְשׁוּעָה" or in "חוֹמֹתַיִךְ." He adds in the first case, "You will call salvation your walls," Zion does not have real walls as their place is taken by the protection which Yahweh graciously offers her. For him, there are sound arguments for the view of "יְשׁוּעָה" as object predicate: Zion can give the name Salvation to her walls so that instead of violence, salvation is heard as the name of Zion's walls.[1156]

Because personified Jerusalem is addressed at the opening of the image " לֹא-יִשָּׁמַע עוֹד חָמָס בְּאַרְצֵךְ" (Violence shall no more be heard in your land), and the references to real walls in 60:10 which shall be built by foreigners, it is plausible to think that Yahweh gives Jerusalem the privilege to name her new gates and walls. These walls and gates, with their new names filled with theological connotation, clearly indicate that Jerusalem's restoration and deliverance have been actualized as promised by Yahweh (40:1-2 and 44:28). Blenkinsopp says that the symbolic names could have been given at a ceremony of consecration with a solemn procession around the walls as described in Nehemiah 12:27-43. He adds that gates were and are named, and ten names are known from the account of Nehemiah's reconstruction of the city wall (Nehemiah 3:1-32). But instead of mundane names such as the Dung Gate and the Fish Gate, in the glorious city of the future all the gates will bear the name Praise and her walls shall have the name Salvation.[1157]

[1153] Koole, *Isaiah III*, 246.
[1154] Ibid., 252.
[1155] Watts, *Isaiah 34-66*, 297.
[1156] Koole, *Isaiah III*, 252. Related to that, Goldingay argues that the names raise questions: Will they call the divine deliverance and intervention the city's means of protection, and her praise of Yahweh the means of keeping trouble out? Or will they call the city's walls the means of her deliverance and her gates something that warrants her praise? Or will calling on divine deliverance be her means of protection and her gates an object of praise? Goldingay, *Isaiah 56-66*, 277.
[1157] Blenkinsopp, *Isaiah 56-66*, 217.

Like the references to faithfulness and righteousness in the context of the names of Jerusalem in 1:26, the references to salvation and praise are firmly connected with the realms of Yahweh. That is another indication and expression of the solid connections between Yahweh and the restored Jerusalem as he bestows upon her qualities attributed to him. The God of Israel is the God of salvation (Psalm 74:12),[1158] and he saves Israel from all troubles and does that repeatedly (1 Samuel 10:19, 14:39 and 1 Chronicles 16:35) as this paradigmatic act of salvation is recalled on numerous occasions (e.g. Joshua 24:6-7, Judges 6-9, 1 Samuel 10:18, and 2 Kings 17:36).[1159] The term salvation seems to be a favorite one in the book of Isaiah as it occurs eighteen times.

In 12:2 God is described as "my salvation" (אֵל יְשׁוּעָתִי), and in 25:9 the people will be glad and rejoice in Yahweh's salvation (בִּישׁוּעָתוֹ, his salvation). Zion is also connected with salvation because Yahweh dwells there. In this context, 62:1 speaks about Zion's salvation as a lamp that burns (שׁוּעָתָהּ כְּלַפִּיד יִבְעָר), whereas Psalms 14:7 and 53:6 speak about the salvation of Israel which came out of Zion (מִי יִתֵּן מִצִּיּוֹן). Considering all this, the salvation "יְשׁוּעָה" in the context of 60:18 can be understood, as Koole notes, as a divine protection against all calamities. This is true because Yahweh saves through intervening in a concrete situation of distress and suffering, hence guaranteeing an abiding and eternal salvation as expressed, for example, in 45:17 and 51:6,8.[1160]

As for the word praise (תְּהִלָּה), in 60:6 and 63:7 the word "תְּהִלָּה" means "praise" of Yahweh and this praise takes place in the gates according to Psalm 100:4.[1161] Then, it seems logical to regard these gates themselves as the object of praise when the praise is directed at Yahweh but via Zion.[1162] Because restoration is a redemptive action it theologically requires praise and the expression of gratitude to Yahweh for all his saving deeds. And so, the walls of Jerusalem are called Salvation because they testify in tangible terms for Yahweh's interventions for the sake of Jerusalem; the city's walls are re-built to protect and save Zion. When there is a lack of solid walls, Jerusalem's gates do not function at all for they are then mere openings (3:26).

Thus, these gates can praise this salvation because they see the deeds of Yahweh, and also see the people who can pass through these gates in peace. Because these gates have constant interaction with the people, they are named Praise. These gates constantly interact with the people and are named Praise; on that account, the theological message that connects the people and praise is that those who pass through the gates should not forget to praise Yahweh who will save Jerusalem, whose walls are called Salvation. In short, salvation and praise, which are connected to the realms of Yahweh and his encounter with his people, capture the theological

[1158] S. McKnight, "Salvation and Deliverance Imagery" in Tremper Longman and Peter Enns (eds.), *Dictionary of the Old Testament: Wisdom, Poetry & Wrtings* (Nottingham: Interp-Varsity Press, 2008), 710.
[1159] E.A. Seibert, "Salvation and Deliverance," in *Dictionary of the Old Testament: Historical Books*, 852.
[1160] Koole, *Isaiah III*, 253.
[1161] Ibid., 254.
[1162] Ibid., 254.

significances of Jerusalem as the place where the savior of Israel shall dwell. For that reason, Yahweh's saving interventions and his praise are central to Jerusalem's theological identity in the book of Isaiah.

Fifth, in 62:2 Jerusalem shall be called by a New Name (שֵׁם חָדָשׁ) which directly comes from the mouth of Yahweh (פִּי יְהוָה) and the nations shall see her "צִדְקֵךְ" (vindication) and "כְּבוֹדֵךְ" (glory). The next passage proclaims that Jerusalem will be "a crown of beauty in the hand of Yahweh," and "a royal diadem" in his hand. J. Fischer says that the change is so immense that a new name must be coined for Jerusalem,[1163] and Childs says that the new name symbolizes the dramatic change occurring in Zion.[1164] Like 60:18, the naming of Jerusalem occurs within a broader context which extends far beyond her boundaries, and so is another indication of the universal appeal of the restored Zion. Koole says that one can interpret this "new name" as a general term for the new situation of the delivered Jerusalem which shall be acknowledged by all.[1165]

A new name can also be an indication that Yahweh has disconnected Jerusalem from her past times of misery so that she will welcome the *new* age of deliverance with a new name. The image begins with a reference to people who will see at the outset Zion's glory and vindication. It then moves to speak about the "new name" coming from Yahweh's mouth. This indicates that the naming is grounded in actual experience of the people; something they can relate to and see in Zion. Yahweh's promise shall be fulfilled! The earlier references to faithfulness, righteousness, salvation, and praise seem to be part of context of a new age in Jerusalem. The references to Jerusalem's vindication and glory in the verse then render a perspective on the contents of this new name which consists of glory and vindication. The expression "שֵׁם חָדָשׁ" appears only here in the Old Testament, though the idea of the city having a new name is taken from 60:14 and 65:15 since the new name is not merely a new label; it corresponds to and recognizes "a new reality."[1166]

Andersen points out that, in the context of 62:2-3, Zion is the bride at a royal wedding. And so, the renaming that appears here may be the renaming of a bride associated with marriage. He adds that since it is a royal wedding the renaming is associated with being installed as a queen; the fact that the new names of 62:4 make reference to being married, and to the delight of a bridegroom in a bride, supports this interpretation.[1167] Metaphorically, the context of royal wedding can be appropriate here since Zion is going to be united with her husband, Yahweh; who was one his forsaken wife (אִשָּׁה עֲזוּבָה) in 54:6. Thus, this new name can be perceived as a celebration of the glorified unification and reconciliation between Yahweh and his previously forsaken wife; and now she is his bride.

[1163] As quoted by Goldingay, *Isaiah 56-66,* 183.
[1164] Childs, *Isaiah,* 512.
[1165] Koole, *Isaiah III,* 305.
[1166] Goldingay, *Isaiah 56-66*, 332.
[1167] Andersen, "Renaming and Wedding Imagery in Isaiah 62," in *Biblica*, 78-79.

The people do not invent this name in 62:2, nor does Zion herself; it is Yahweh who designates this new name, and does that in order to convey the intimate fellowship that he wishes to have with Jerusalem.[1168] As this designation is described as "יִקְּבָנּוּ," scholars remark that this term is derived from the verb"נקב" which mean 'to establish' in Genesis 30:28, whereas in the niphal form with an added "בשמות" (with names) it refers to a recording or registration.[1169] Koole says that this meaning goes back to the custom of marking animals with a hole in their ears to distinguish them from others. He also mentions that the meaning here is that Yahweh chisels or engraves the name Zion with artful care and warm love in a gemstone, just as the names of Israel and her tribes are engraved in the precious stones of the high priest's robes according to Exodus 28.[1170] Yahweh asserts in this way that Jerusalem is very close to him in a way similar to 49:16 where Yahweh declares that he has inscribed Jerusalem on the palms of his hands and her walls are continually before him.

The subject "פִּי יְהוָה" (mouth of Yahweh) precedes the verb "יִקְּבָנּוּ." This underlines the fact that Yahweh gives a new name to Zion without revealing the name as an expression of sovereignty.[1171] This sovereignty seems to be tied to the unique status of Zion as the residence of Yahweh on earth. The image confirms that Yahweh alone has the full authority and legitimacy to give Jerusalem a new name, and he does that so that Jerusalem can celebrate her restoration. In short, Jerusalem's new name effectively captures the city's transformation from a former misery to a new glory where Yahweh himself is wholeheartedly involved in the process of transformation and naming. The theme of a new name alerts the reader that he or she encounters now the delivered Jerusalem par excellence, as the old Jerusalem with all her miseries and sinfulness has been eclipsed.

Sixth, in 62:4 Jerusalem is called "My Delight is in Her" (חֶפְצִי-בָהּ) and "Your Land will be Possessed/Married" (לְאַרְצֵךְ בְּעוּלָה). The same image also says that Jerusalem will not be termed as Abandoned/Forsaken,[1172] and her country will not be called Devastation.[1173]

[1168] Koole, *Isaiah III*, 305.
[1169] Ibid., 305-306.
[1170] Ibid., 306
[1171] Goldingay, *Isaiah 56-66*, 332.
[1172] Halpern notes that "עֲזוּבָה" is related to the contexts of 54:6 and 60:15, but he adds "as the rescinded negative names occur together in Jeremiah 4, and the active verbal form of the positive name for Judah (בָּעַל) is present in Jeremiah 3:14, along with a renaming of Jerusalem, the likelihood is that (Trito-) Isaiah is working under Jeremiah's influence and, in fact, with reference to that prophet. The wedding reference in 62:5 reinforces this impression." Halpern, "The New Names of Isaiah 62:4: Jeremiah's Reception in the Restoration and the Politics of Third Isaiah," in *Journal of Biblical Literature*, 629.
[1173] Halpern argues that the name Hephzibah is that of Manasseh's queen mother, whereas Azuba also occurs as a name in two other texts. The first occurs in 1 Chronicles 2:18-19, in which she appears as the first wife of Caleb, and the second in 1 Kings 22:42 (2 Chronicles 20:31): Azuba" is the name of Jehoshaphat's queen mother. For him, the conclusion seems unavoidable: "Isaiah has actually had the temerity to use the list of the mothers of Judah's pre-exilic kings as the basis for an elaborate pun; more specifically using the accession formulae of the kings of Judah found in the books of Kings and not in Chronicles, where the names of Manasseh's mother and of the mothers of subsequent kings are omitted." He also remarks that the "personification of Jerusalem as an (archetypal) queen

Goldingay remarks that the image promises a reversal of the devastation described in 1:7, 6:11, and 17:9,[1174] whereas Koole observes that Zion's new glory is described as the opposite of the sorrowful present which will exist no more (לא...עוד).[1175] Thus, these names capture the impressive transformation of Zion from negligence to fame, from forsaking to embracing. They also convey the solid connections between Yahweh and Jerusalem as Yahweh intimately and passionately embraces Zion. It is no wonder that Yahweh is behaving in this way since he is Zion's husband and her redeemer (54:5).

Goldingay says that "חֶפְצִי-בָהּ" is a real name in 2 Kings 21:1, but in this context it takes up the import of the root "חפץ" in Isaiah 40-66 which has significances in these chapters. First, in passages such as 44:28, 46:10, 48:14, and 53:10 the noun suggests what Yahweh wishes to do. Second, in passages such as 42:21, 53:10, and 55:11, the term refers to Yahweh's plans. Third, in passages such as 54:10 and 58:3,13 the root suggests something emotionally pleasing and hence it gives an inkling of the feeling that Yahweh has for Zion.[1176] In 44:28 and 46:10 Yahweh's pleasure relates to the rebuilding of Zion, and here it insists on his approach to Zion: his love and care for her.[1177] The term seems then to capture the solid connections between Yahweh and Zion as in Genesis 34:19 where the term "חפץ" refers to "a man's feeling for a particular woman."[1178]

Thus, the חֶפְצִ points out the positive purpose of Yahweh for Zion,[1179] and Yahweh's concern for the plight of Zion. That is solidified by the first person suffix as Yahweh is apparently the speaker here. In other words, the name asserts that the Jerusalem of the future would be the one in whom Yahweh will delight, not the Jerusalem of the past whom he rejected divorced, abandoned.[1180] Thus, Yahweh conveys that the whole plan of Zion's restoration is associated with the divine delight: it is Yahweh's delight that he will interact with his people and the nations of the earth who will stream to Zion to learn his ways and worship him there (2:3).

As for the second name, Your land will be Possessed, the passive participle "תְּבֻעֵל" comes from the verb "בָּעַל" which can be translated "to marry" in a patriarchal understanding of marriage which pictures marriage as involving ownership and ruling (i.e. possessing).[1181] In this context, the term seems to reassure Zion that Yahweh regards the land as personal property with whose destiny Yahweh is involved, hence theologically asserting that to be "owned is be secure and protected."[1182] Koole remarks that the idea here is about a union between Yahweh himself

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mother fits not just with the city's typification as female but also with the role of the queen mother in the cult, where she was likely equated with YHWH'S consort." Ibid., 638-639.

[1174] Goldingay, *Isaiah 56-66*, 335.

[1175] Koole, *Isaiah III*, 307.

[1176] Goldingay, *Isaiah 56-66*, 335-336.

[1177] Koole, *Isaiah III*, 308.

[1178] Ibid., 309.

[1179] Goldingay, *Isaiah 56-66*, 335.

[1180] Halpern, "The New Names of Isaiah 62:4: Jeremiah's Reception in the Restoration and the Politics of Third Isaiah," in *Journal of Biblical Literature*, 641.

[1181] Goldingay, *Isaiah 56-66*, 336.

[1182] Ibid., 336.

and the land.[1183] The noun "בַּעַל" in Judges 9:2 (כָּל-בַּעֲלֵי שְׁכֶם) means an "owner," hence the passage can mean that Zion's land will return to the possession of the lawful owners as 62:8 says the people will be able to enjoy its produce.[1184]

The expansion of Zion's boundaries which embraces the land is an indication that Yahweh's scheme of deliverance will not be restricted to Jerusalem herself but shall also include her land. Her land is also quite pivotal because Jerusalem has been the capital city of the land of Judah. Thus, the restoration of her land also affirms the revival of the centrality of Zion in political and religious terms. And so, the land of Jerusalem which was desolate in 1:7 and overthrown by foreigners will be restored and possessed by Yahweh. To be possessed by Yahweh means to be transformed from desolation into life, from peril into stability, from agony to delight. The two names seem to be greatly influenced by the personification of Zion in her different feminine roles and the verse uses these roles to show the solidity of the relationship between Zion and Yahweh. He comes now to embrace and protect Jerusalem which he has formerly neglected and repudiated. For that reason, these names communicate the divine presence and its firmness and solidity in Zion.

Last, in 62:12 Jerusalem is called Sought After (דְּרוּשָׁה) and City not Forsaken (עִיר לֹא נֶעֱזָבָה). The first part of the passage remarkably asserts that the people of Zion shall be called "Holy People" (עַם-הַקֹּדֶשׁ)[1185] and the Redeemed of Yahweh (גְּאוּלֵי יְהוָה). Jerusalem has also been called the City of Yahweh (60:14) and the "Holy City" (48:2 and 52:1). Thus, both the people and the city share this element of holiness which apparently comes from Yahweh, the Holy One of Israel, who dwells and resides in Zion. Concerning the first name "דְּרוּשָׁה," it seems that the intention here is to say that Jerusalem is the one "sought out" by the divine favor as the holy city is not forsaken anymore by her ancient deity, Yahweh.[1186]

Koole notes that the name is related to the name "חֶפְצִי" of 62:4 as the verb "דרש" and "חפץ" occur in juxtaposition in 58:2. He adds that the verb "דרש" means here to "look after something, care for something, or consider something important" as in Jeremiah 30:14, Psalm 142:5, and Proverbs 31:13.[1187] Scholars remark that the declaration in Deuteronomy 11:12 that the land of Canaan is the one Yahweh seeks after, in the sense of looking after its welfare, supports the implication that Yahweh is the implied agent of the passive verb.[1188] Thus, the name

[1183] Koole, *Isaiah III*, 309.
[1184] Ibid., 308.
[1185] Goldingay remarks that Israel's being the holy people means she is Yahweh's special people granted a special relationship with and by him, and it is a statement about something that comes about through Yahweh's association with it. He adds that the reference to Yahweh parallels the reference to "holiness" in the first colon of the passage and thus "suggests recognizing the people as a holy people implies recognizing that they are indeed a people belonging to the holy one." Goldingay, *Isaiah 56-66*, 350-351.
[1186] Watts, *Isaiah 34-66*, 321.
[1187] Ibid., 326.
[1188] Goldingay, *Isaiah 56-66*, 351.

captures the amount of passion and compassion that Yahweh possesses for Zion and his strong attachment to her as he seeks her out as a signal of his commitment, care, and regard for her.

Regarding the other name "עִיר לֹא נֶעֱזָבָה," the universal recognition of Zion is linked up with 62:4 where it has been promised that Zion would no longer be called Forsaken and precisely using the same construction: קָרָא niphal is preceded by לָךְ.[1189] The passage uses the nephal verb here (נֶעֱזָבָה, similar to 27:10), and based on other occurrences of the verb in Isaiah, it is quite clear, Goldingay remarks, that Yahweh is the implied agent of the passive and the niphal verb.[1190] However, in the narration of Isaiah, Jerusalem has been abandoned also by her people in 60:15, 27:10, and 32:14, and also by Yahweh himself in 49:14. In addition to that, in 1:8 the Daughter Zion has been left "נוֹתְרָה" alone to encounter an unpredictable plight.

One may then infer that Zion suffered the harshest form of abandonment in her relationship with Yahweh, when she lost her solid protector. Thus, naming of Jerusalem a City not Forsaken closes a former, grim, and gloomy chapter in her previous encounter with Yahweh characterized by abandonment, desert, and neglect. Because Zion will be sought out again by Yahweh, he conveys that Zion's abandonment will not endure: his passion and love shall be resumed uninterrupted. As for the people, their return to Zion and her rebuilding will provide tangible evidence that the holy city will be sought out again and not abandoned.[1191] Because Zion is also sought out by her people and her God, Yahweh, she can fulfill her mission as the City of Yahweh on earth.

In short, these two names seem to reassure Zion that Yahweh is robustly committed to her causes of life, restoration, and deliverance as a devout and faithful husband or a faithful master. The whole theme of seeking and not abandoning eloquently captures the closeness and intimacy between Yahweh and Zion who is called Yahweh's wife in 54:6 or Daughter Zion in 1:8. Employing that pattern of complex personal, familial relationships, Yahweh asserts that he desires her. He loves her because she belongs to him. Time may go out, but Yahweh's love indeed remains since Jerusalem is the pivotal point which brings together earth and the heavens in peace and harmony.

In concluding these deliberations on the naming of Jerusalem in her new times, some observations are worth making. In her former times, Jerusalem has been explicitly called three names: Whore, City of Chaos, and Forsaken Wife. However, in her new times she will bear a wealth of names such as: the City of Righteousness, Faithful City, City of Yahweh, Holy City, My Delight in Her, Your Land Married, Sought After, and City not Forsaken. Her walls are also called Salvation and her gates are named Praise. In addition, she will have a New Name given to her by Yahweh himself. This abundance in the new names, in contrast to three names of the

[1189] Koole, *Isaiah III*, 326.
[1190] Goldingay, *Isaiah 56-66*, 351.
[1191] Ibid., 352.

former times, emphasizes the impressive implications of the city's deliverance. Thus, these new names are utilized to capture that marvelous deliverance and transformation of Zion.

The set of names belonging to the past, grim times seem to concentrate on the abuse, neglect, and loss of Jerusalem's status when she becomes a whore and a forsaken wife. Due to that grim situation, Zion is no longer under the protection of Yahweh so that she becomes the City of Chaos. Tellingly, the names belonging to the new age seem to respond to and transform all the gloom by proclaiming that Zion shall become again the Faithful City, City of Righteousness, and Holy City. Arguably, these names are theologically motivated since they primarily concentrate on the new theological status and character of the restored Zion as Yahweh's dwelling place (i.e. Yahweh is the God of Righteousness and the Holy One of Israel).

For that reason, these new names highlight Yahweh's solid connections with the holy city also called the City of Yahweh; she is the city "sought after/out" by Yahweh. Theologically speaking, Zion as the redeemed city of Yahweh obviously bears the attributes and qualities of her king and ruler, Yahweh, in her new age of restoration. Thus, one can notice a sort of intrinsic unity between Yahweh and his holy city in this context. Interestingly, in the past times, Zion's gates and walls have not been named at all, but they shall bear new names in these new times of deliverance and restoration. This particular concern with the city's walls and gates appears to indicate that Jerusalem will be established again as a vibrant and flourishing city under the complete protection of Yahweh. The presence of gates and walls indicate that the former state of danger and peril has not been completely eliminated, but Jerusalem can be assured now that Yahweh is her solid, eternal savior and protector. For that reason, she shall have no worries, concerns, and fears whatsoever she will be destroyed again.

Who shall call Zion these marvelous names according to these narrations? The passages of 1:26 and 62:4,12 use the passive form of the verb "קָרָא"(to call) in which the activant of this calling is not explicitly mentioned. One may infer that Yahweh, the people Israel, the nations, or all of them are collectively involved as the intended subject here. Due to the use of the passive form of the verb the focus is on Jerusalem, the recipient of these new names, not the entities who shall render these names. In 60:14 the actors are quite obvious: they are the descendants of those who oppressed Jerusalem. It is also the case in 48:2 because the exiled people of Israel shall call Zion the Holy City. Significantly, in 60:18 Zion herself calls her gates and walls with the new marvelous names, and in 52:1 Jerusalem is described as the Holy City by the prophetic voice speaking there. The engagement of Zion in the naming of her walls and gates can be perceived as a token of appreciation for Zion which is given a voice and presence here.

It is only in 62:2 that Yahweh himself is mentioned as the giver (the bestowing agent) of the name; this passage speaks about a new name without specifying it. It is then probably left to the imagination of the reader (hearer) to reflect on the importance of this new name considering the overall context of the chapter and the rest of chapters dealing with the transformation of Zion. Thus, the reader is also invited to take part in the process of naming. The new names of

Zion seem to naturally emerge as a direct and natural consequence of the deliverance and restoration of the holy city. As the interest is not primarily about *who* gives these names, but *who* will receive them, Zion appears to receive more attention, regard, and consideration. It is thus an affirmation that Zion's plight and her transformation are central themes of the book of Isaiah as the longing for her restoration firmly touches pivotal chords of the theological experience of Israel as well as the theological encounter of all the nations of earth with Yahweh.

3.3.5 Zion: From Deportation to Return

The verses of 3:1-3 speak about the people and leaders who had been deported from Jerusalem. As a result, the holy city had been emptied of her inhabitants and leadership. However, this situation will not endure since Jerusalem will be reunited again with her exiled people (i.e. these deportees or their descendants) in the new times of deliverance. There are two verses appearing in 27:13 and 66:20 which respond to the grim situation of deportation and transform it into reunification and return. First, the scene in 27:13 depicts the glorified return of the exiled Israelites in other foreign lands, especially Egypt and Assyria, as devout worshipers to Zion. Sweeney remarks that the purpose of this depiction is to encourage Israel and to convince the people that "all is not lost in their present situation of defeat."[1192]

Sweeney observes that the return to Zion is described in this image in a three-part sequence determined by the *waw*-consecutive verbal structure: first, the great shofar will be blown; second, the exiles will come from Assyria and Egypt; and third, these exiled people will worship Yahweh in Zion.[1193] That structure appears to create a rhythm which is filled with activity, energy, and transformation in this verse. The exiled people will be reunited with the place which they theologically and spiritually belong, and which they venerate. It is then a structure which fosters reunification with an energetic movement towards Zion. It thus confronts the former actions of emptying and deportations as grimly described in 3:1-3.

The image speaks about two groups who will return to Zion. They are namely the "הַנִּדָּחִים" (the scattered) and the "אֹבְדִים" (those lost). Scholars remarks that the "הַנִּדָּחִים" in Egypt (אֶרֶץ מִצְרָיִם) is a common expression describing the *Gola* and this is parallel to "אֹבְדִים" (those lost) in Assyria (אֶרֶץ אַשּׁוּר).[1194] Wildberger remarks that one should not presume from the way it is stated here that Israelites in Egypt were scattered whereas those in Babylon were threatened by destruction; these are simple variations required by the parallelism of the image.[1195] Redditt observes that the two locations are mentioned here because they stand at opposite poles of Israel's environment and also share the ideal boundaries of the land of Israel. Thus, the image

[1192] M. Sweeney, "New Cleanings from an Old Vineyard: Isaiah 27 Reconsidered," in Craig A. Evans and William F. Stinespring (eds.), *Early Jewish and Christian Exegesis: Studies in Memory of William Hugh Brownlee* (Atlanta: Scholars Press, 1987), 62.
[1193] Ibid., 62.
[1194] Wildberger, *Isaiah 13-27*, 600.
[1195] Ibid., 600.

intends to include all the diaspora just as 24:15 does by its summons from west to east.[1196] It is an affirmation that the entire diaspora remains connected to Zion and the collapse of the city did not diminish that link.

It is worth noting here that the word "אֹבְדִ" does not mean only to "go to ruin" but also to "wander around, lose one's way" (1 Samuel 9:3,20), so that the meaning here is that it was dangerous to "lose one's way" within the surrounding heathen culture.[1197] Motyer notes that the reference is to exiled people who were distraught and harassed in their spirituality in an alien environment.[1198] Such a situation may be perceived as the grim result of the deportation, as pictured in 3:1-3, when the scattered and lost people of Israel in the foreign lands spiritually and theologically suffered since they were remote from Zion, the dwelling place of Yahweh. One can then understand the specific references to Egypt and Assyria to represent foreign contexts where these deportees temporarily settled down, and which convey by their location the physical remoteness from Zion involved. However, that situation of distance and separation would come to a dramatic end as the strong call to return shall resound, embracing these exiled people in remote lands. This is very compatible with the large sound from the one horn which fills all ears and surrounds the people with the sound it produces.

How would these two groups be called? The image interestingly speaks about the " שׁוֹפָר גָּדוֹל" (a great horn, a big trumpet) which would be blown. It is apparently a signal for these exiled Israelites to make preparations to return to Jerusalem. For Wildberger the horn would be blown as a sign that the eschatological era would be breaking in (Zechariah 9:14).[1199] He adds that in the biblical context, one would usually blow the horn to gather an army (Jeremiah 51:17) or when people were called to take flight (Jeremiah 4:5).[1200] It seems though that the trumpet functions differently: it is a proclamation of a transformation of Yahweh's attitudes toward his exiled people and his decision to rebuild Jerusalem. In this regard, this trumpet can be reminiscent of the trumpet blast summoning Egypt's escapees to meet Yahweh on Mount Sinai (Exodus 19:16-19),[1201] but it has been utilized in a new context.

Thus, the blowing of the trumpet could signal the inauguration of a new exodus to the holy sanctuary in Jerusalem as Yahweh reconciles with his exiled people. Notably, the passage speaks about large horn and only one horn for different and vast lands. Arguably, the "largeness" of the trumpet seems to indicate that it will be an incomparable and a grand event being set in motion, so it would be loud so that those who are scattered would be able to hear it and join in

[1196] Paul Lewis Redditt, "Isaiah 24-27: A Form Critical Analysis" (PhD Dissertation, Vanderbilt University, 1972), 389. Redditt adds that by contrast, the passages of 19:19-25 appear to envision people worshiping Yahweh in three centers: Egypt, Assyria, and Jerusalem.
[1197] Wildberger, *Isaiah 13-27*, 600.
[1198] Motyer, *The Prophecy of Isaiah*, 226.
[1199] Wildberger, *Isaiah 13-27*, 600.
[1200] Ibid., 600.
[1201] Tull, *Isaiah 1-39*, 413.

responding to the call of return.[1202] Since the image refers to one trumpet to be heard in these different lands, one may infer that it is a very special trumpet blown by Yahweh himself so that these people scattered in these lands can be gathered.

Because this trumpet is blown by Yahweh no authority or power can stop this grand movement of the exiled people towards the new Zion. Thus, the use of the "שׁוֹפָר" may then be considered as strongly emphasizing the unique character of the situation[1203] as Yahweh himself is directly involved in this return and reunification. It is no wonder that Yahweh blows the horn because these people will head to his holy sanctuary to worship him there. In short, Yahweh blows the horn to convey (a) a sign of reconciliation and forgiveness as he directly is involved in this reunification, (b) a signal of warm welcoming to his holy place in Zion, (c) an affirmation of the importance of Zion where the hearts of the faithful can be united with Yahweh there.

The image also explicates the mission of these exiled returnees and affirms that Yahweh calls them to return to Zion for a purpose. These exiled people will be returning home for one thing, namely to worship Yahweh on his holy mountain (וְהִשְׁתַּחֲווּ לַיהוָה בְּהַר הַקֹּדֶשׁ). The image concentrates on Zion's role and celebrates her status as the dwelling place of Yahweh and the place where his name dwells and where his glory, from the very foundation of the temple, filled the temple and came to rest (1 Kings 8:11).[1204] Redditt says that this emphasis is driven by the failure of Israel to purify her worship in the former times.[1205] For that reason, one can understand that the passage specifies that these exiled people will come to "worship Yahweh" in Zion and not other deities or idols. All in all, the passage seems not to comment on the failures of the past times (1:11-15), but it is passionately interested in the prospects of the future as characterized by closeness, reconciliation, and intimacy between Yahweh and his people in the restored Zion. Thus, it would be an incomparable advantage when these exiled people could worship Yahweh on the mount in Jerusalem where the holy sanctuary is located and where he dwells.[1206]

The passage does not speak about the temple or house of Yahweh but it speaks about " הַר הַקֹּדֶשׁ." Wildberger remarks that the "קֹדֶשׁ" can be used all by itself as a designation for the temple.[1207] But the passage may also suggest that the temple has not yet been rebuilt and, at this juncture, Yahweh returns to dwell on the holy mountain in Jerusalem. Considering the other references to the holy mountain in the book of Isaiah (11:9, 56:7, and 65:25), the expression mainly appears in contexts pertaining particularly to the installment of a new order of creation (11:9 and 65:25) or to the idea of bringing the nations to Yahweh's house of prayer there (56:7).

[1202] Wildberger, *Isaiah 13-27*, 600.
[1203] Konrad D. Jenner, "The Big Shofar (Isaiah 27:13): A Hapax Legomenon," in Hendrick J. Bosman and Harm van Grol (eds.), *Studies in Isaiah 24–27: The Isaiah Workshop–De Jesaja Werkplaats* (OtSt 43; Leiden: Brill, 2000), 173.
[1204] Wildberger, *Isaiah 13-27*, 600.
[1205] Redditt, "Isaiah 24-27: A Form Critical Analysis," 389.
[1206] Wildberger, *Isaiah 13-27*, 600.
[1207] Ibid., 600.

One may infer that the specific reference to "הַר הַקֹּדֶשׁ" has been employed within contexts which are expressing a transformation remarkably occurring at a large and influential scale. This transformation can also be related to the image of 27:13 as Zion welcomes these exiled people on a massive scale while the dark chapter of exile is sealed shut. Moreover, the expression deals with a concept of holiness in Zion. It hints that holiness is going beyond the walls of the temple/house to embrace the whole vicinity of Mount Zion and maybe the whole city. The image shows that these exiled people will be united with Yahweh in worship as full participants in the holy community in Zion.[1208]

Unlike 2:2-3, the image does not have any reference to foreign nations streaming to Zion but only refers to the exiled people of Israel. Tull points out that this vision by no means contradicts the universal message found elsewhere.[1209] Cunha remarks that the passage's shared ideology with 24:13 precludes any conclusion that the passage shows any particularism. For him the judgment upon the world (24:4) must be seen as a means to forge a renewed community for Yahweh based on the gleanings that are left over after the harvest. He also adds that in chapters 24-27 of Isaiah this new community must be identified with 'the righteous nation' of 26:2 that is allowed to enter the 'fortified' city in 26:1.[1210] Johnson makes a good case as he remarks that the attention of the writer here is mainly focused on the restoration of the devastated country and the return of those who had been taken from Jerusalem and Judah.[1211]

Considering all that, this particular interest should not contradict the universal appeals of Jerusalem as impressively expressed in 2:2-3. Therefore, particularism and universalism seem to complement each other in Isaiah's narration regarding Zion. The concern of 27:13 is to respond to the deportation of Jerusalem's people (3:1-3) so that one of the major and painful wounds of Jerusalem's fall (i.e. exile and deportation) can be accordingly healed. Arguably, this particular interest in Zion as Yahweh's dwelling place is developed in Isaiah so that particularism begets universalism, not mere isolation, and rejection. In this context, the inclusion of Egypt and Assyria in 27:13 may also hint in this direction as these nations are implicitly invited to watch this massive movement of Yahweh's people to Zion and they hear his holy trumpet. Given what they see and hear, they would be motivated to go to Zion to learn Yahweh's ways (2:2-3). So, the call of the trumpet does not utterly exclude them, but motivates them to reflect Zion's significance.

The theme of return and reunification is also tackled again in 66:20. In this passage there is no trumpet, but the nations voluntarily bring the exiled people of Israel to Zion as an offering. The activity of the nations becomes so conspicuous here as an assertion of the universal appeal of Zion. To capture the range of this movement towards Zion, the passage begins with "וְהֵבִיאוּ"

[1208] Motyer, *The Prophecy of Isaiah*, 226.
[1209] Tull, *Isaiah 1-39*, 413.
[1210] Wilson de. A. Cunha, "Kingship and Kingdom: A Discussion of Isaiah 24:21-23; 27:12-13," in *Formation and Intertextuality*, 74.
[1211] Johnson, *From Chaos to Restoration*, 94.

(they will bring). Koole remarks that it is better to consider the nations as the subject hence linking up with the last word of 66:19; they are also the subject in 60:9, 43:6, 49:22, and 14:2, and the object of 'the cause to come' is 'all your brothers' (כָּל-אֲחֵיכֶם).[1212] Interestingly, these nations shall bring these exiled Israelites as "מִנְחָה" (offering).

Scholars say that the term is the most widely used word in the offering vocabulary and has the broad meaning 'gift.'[1213] Koole remarks that the nations accept the glory of Yahweh's kingship as announced to them by the survivors, and do this in the first place by recognizing Yahweh's right to his people. He adds that the word gives "a sacral meaning" to the coming to Jerusalem called My Holy Mountain.[1214] Goldingay notes that the idea that the people are an offering to Yahweh is quite novel as Exodus and Leviticus, for example, give prescriptions concerning the way people will bring an offering to Yahweh's house and the vessels so that offerings are made in a pure fashion. He says that the passage combines this complexity of ideas in such a novel way.[1215]

For Motyer, coming to the holy place these people will be as acceptable to Yahweh as one of the offerings he himself authorized his own people to bring and brought "with full attention to the rules of cleanness."[1216] He also says that the passage may suggest a link between literal sacrifices and metaphorical giving of the whole people to Yahweh which "it would close off from the Judahites themselves the idea that they can give literal sacrifices to God without giving themselves in everyday life to God."[1217]

The image compares the bringing of the exiled Israelites by foreigners to the way that the people of Israel bring their offering in a clean vessel (כְּלִי טָהוֹר). For Koole, the idea of "כְּלִי טָהוֹר" is that the world inhabited by the nations will no longer be unclean (Amos 7:17) and polluted by idolatry (Leviticus 18:25).[1218] Considering all these interpretations, it seems that the employment of the language of "מִנְחָה" and "כְּלִי טָהוֹר" highlights the sacred status of Zion and the values of the return to Jerusalem as a form of offering and sacrifice.

The children of Israel are not offered to be sacrificed or slaughtered, but to be in Yahweh's company at his own dwelling place in Zion. The foreign nations give these offerings in Zion as a sign of acceptance for Yahweh's authority and submission to his divine will. Thus, the whole theme of offering is utilized to indicate that Yahweh, his holy people, and all the nations of the earth are brought together in Zion in such a reconciliatory and sacred atmosphere after these years of exile and separation. The acceptance of these offerings as manifested by reference to the "כְּלִי טָהוֹר" seems to indicate new terms of citizenship and engagement in the

[1212] Koole, *Isaiah III, 522.*
[1213] Motyer, *The Prophecy of Isaiah*, 542.
[1214] Koole, *Isaiah III*, 523.
[1215] Goldingay, *Isaiah 56-66*, 517.
[1216] Motyer, *The Prophecy of Isaiah*, 542.
[1217] Godlingay, *Isaiah 56-66*, 517.
[1218] Koole, *Isaiah III*, 524.

restored Jerusalem by which the people are in full companionship and pure partnership with Yahweh.

Interestingly, diverse means of transport will be employed to serve the glorified return to Zion: horses, chariots, litters, mules, and dromedaries are all utilized.[1219] Horses and chariots are instruments of war in 43:17 and 31:1, but they have the opposite meaning in the journey to Zion.[1220] Thus, the military transport (chariots) will be transformed to serve the works of peace and restoration.[1221] That can be seen as an impact of the transformation of Zion where the instruments of war and destruction are used to bring the offering and serve Yahweh's purposes of reconciliation, concord, and amity (2:4). As for the term "כִּרְכָּרוֹת," the traditional explanation identifies them with the rhythmical movement of camels or dromedaries.[1222] The involvement of camels here appears to indicate that the returnees and those of foreign nations who bring them will also carry material things as camels were used in ancient times to transport many commodities. In other words, they are bringing wealth and welfare to Jerusalem (60:11).

The multitude and variation of the means of transport may also indicate the great number of those returning and the many areas or lands from which they come.[1223] Goldingay remarks in this context that the various forms of transport emphasize the honor conveyed on the Israelites by the nations who arrange their return to Zion.[1224] This list of diverse means of transport here can be paralleled with the list in 3:1-3 where means of transport have not been mentioned but only the titles of these deportees. Now, these returnees have one identity as they come to Zion as "מִנְחָה" (offering) as Yahweh is employing the major means of transport known in the ancient world to bring them to Zion. These diverse means of transport create a massive movement toward Jerusalem and affirm that the deportation which occurred on a large scale shall be accordingly answered by the employment of powerful and large scale means of transport to bring the exiled people of Israel to the restored Zion.

As a conclusion of these examinations of 27:13 and 66:20, it is worth making some observations. In both images under examination there has been a reference to "הַר קָדְשִׁי" in Jerusalem, and not the house or the temple of Yahweh. That may communicate both the theological significance of Jerusalem as the place where Yahweh dwells and that the presence of Yahweh extends beyond the boundaries of the temple (66:1). As Koole points out, this expression has antithetical value as the holy mountain is the opposite of any idolatrous practice, and this contrast is connoted in 66:20 inasmuch as the divine speech does not say 'an offering to

[1219] Motyer, *The Prophecy of Isaiah*, 542.
[1220] Koole, *Isaiah III*, 523.
[1221] Motyer, *The Prophecy of Isaiah*, 542.
[1222] Koole, *Isaiah III*, 523.
[1223] Ibid., 524.
[1224] Goldingay, *Isaiah 56-66*, 518.

me' but 'an offering to Yahweh' (מִנְחָה לַיהוָה) so no longer brought to the idols as in 66:3.[1225] Thus, the whole mountain is Yahweh's sacred territory.

Both images show the means to achieve the aims of the return, namely trumpet, horses, camels, etc. These means are effectively used in a transformative context so that the exiled people can reach the restored Zion and worship Yahweh there. The message of these images is that Yahweh proclaims and executes, says and does, and utters and acts for the sake of his people in Zion. Moreover, these earthly instruments are transformed to be used in a new context which promotes transformation towards peace and reunification.

Remarkably, both images use the theme of foreign nations so that the boundaries of Zion's significance and magnificence are massively expanded in that all the nations of the earth are involved in the celebration of Zion's deliverance. This massive and universal engagement seems to respond to the fall of Zion and the exile of her people as Yahweh now opens his arms to welcome his exiled people as well as all the nations in Zion. Yahweh wanted his people to overcome the massive wounds of deportation, separation, and exile. He employs all means of transport at his disposal because he has a burning passion to interact and mingle with his people at his dwelling place on earth in the restored Zion.

3.3.6 Desolate Gates Become Vigorous Ones in Jerusalem

In 3:26 the holy city's gates are grimly pictured as they sit upon the ground in a state of desperation and sorrow lamenting and mourning their utter destruction and desolation. A city's gates symbolize its presence, visibility, and viability. Though Jerusalem's gates – and so the city - have experienced desolation and ruination, that will change into a time of promise. What was grim and cause for lament will be replaced by rebuilding, prosperity, and activity in Jerusalem. This becomes lucidly evident in 60:11 as Jerusalem's new gates shall "always" (תָּמִיד) remain open "day and night" (יוֹמָם וָלָיְלָה) to welcome the wealth of nations arriving to Jerusalem.

Thus, the new gates which have been called mere "openings" in 3:26 (פְּתָחֶיהָ, her openings) become now the "שערים" (gates) witnessing new life flourishing and evolving in the restored Jerusalem. When Zion tragically fell, the gates, if they were not fully destroyed, remained open so that the booty could be carried out of the plundered city, but they open now to receive the wealth of nations.[1226] Thus, Zion moves from former dread and gloom to a new reality replete with prosperity and welfare, and the depiction of her new gates brings new life and new energy in the new age to Zion.

Low observes that the portrayal here is consistent with Zion's theology which ensures the security of the city against all her enemies.[1227] Blenkinsopp remarks that the city's gates have a religious significance as the point of entry for the procession that will end in the temple

[1225] Koole, *Isaiah III*, 523.
[1226] Ibid., 240.
[1227] Low, *Mother Zion in Deutero-Isaiah*, 179.

according to 62:10 and through which "the king of glory" will pass (Psalm 24:7-10).[1228] But the passage here states a mundane purpose for the wide-open gates which is to allow the steady flow of merchandise into the holy city.[1229] It is affirmation that Jerusalem will not be only restored as a theological and religious center, but she will become a prominent, leading commercial center receiving the wealth of nations within a very safe and secured atmosphere. For that reason, her centrality is more fully realized not only in theological terms but in economic and political realms, too. The bringing of the wealth of nations to Zion is an affirmation that Jerusalem's stature and influence shall indeed exceed cities of major powers, and her power will be unrivaled.

What is the role of Jerusalem in this age of transformation in these passages? In 60:11 Jerusalem is directly addressed (שְׁעָרַיִךְ, second person feminine singular form), whereas the image 3:26 speaks about her openings (פְּתָחֶיהָ, third person feminine singular form). In 3:26, the city's gates are personified as a bereaved woman lamenting her loss, whereas 66:11 has no explicit personification of the gates themselves but the city herself is personified. It seems that Jerusalem is personified in 66:11 in order to be directly addressed and this personification is utilized to highlight the significance of the transformation impacting her life. This boosts her morale; she will not feel any more like a forsaken, lonely, deserted wife.

By the same token, the personification of the gates in 3:26 makes evident their misery and agony as desolate openings so that the reader can relate to their experience. Jerusalem is not personified there because she has apparently lost her identity and presence as a living and functioning city and only her opening/gates are left to be seen from the city or speak for her tragic loss. As this state of sorrowful, utter loss is removed, the gates of 60:11 would return to function as the gates of a prosperous city. Zion is directly addressed by the gates and personified by them. In short, Jerusalem has restored her visibility and presence as a city now so that her gates now function to promote that end.

Zion's gates are not only left open during the day, but also at night when it grows dark with all the hazards involved.[1230] Therefore, the image paints a picture of complete security with the ceaseless stream of those who are carrying presents and gifts.[1231] In this regard, the reference to "פְּתֻחוּ שְׁעָרַיִךְ" (your gates shall be open) seems to indicate the act of opening, not the state of being open, implies rather vividly that the gates keep having to open because new groups keep arriving to Zion.[1232] The city's gates which remain open seem to answer the conditions of the gates which became mere "openings" in 3:26. The desolation and dread associated with these "פְּתָחֶיהָ" is remarkably transformed into the activity of gates where shall remain open. Thus, the verb "פְּתָחֶיהָ" (open) has been employed in both images but to serve different contexts; tracing the

[1228] Blenkinsopp, *Isaiah 56-66*, 214.
[1229] Ibid., 215.
[1230] Koole, *Isaiah III*, 241.
[1231] Motyer, *The Prophecy of Isaiah*, 496.
[1232] Goldingay, *Isaiah 56-66*, 267.

transformation of the desolate gates which became openings into functioning gates which would remain open to welcome people and the wealth of nations.

To give more magnificence to this activity at Zion's gates, the kings of nations shall lead the whole procession. The verb "לְנָהוֹג" (lead) expresses the idea of bringing, and it is taken from 49:10 where it refers to Yahweh leading the Israelites back to Jerusalem, and in this context it refers to Yahweh's leading of the kings and the nations themselves in all their strength to Jerusalem.[1233] The word also means the shepherd's care for his flock (11:6), and in 20:4 the verb is used of leading away captives.[1234] Blenkinsopp argues that "the caravan of pack animals loaded with goods has in its turn conjured up the image of foreign rulers leading animals into the city like common drovers."[1235]

Koole argues for active vocalization of the word and so reading "נוהגים," which means that the kings lead their nations and their wealth into Zion and in this way fulfill their kingship for the benefit of Zion.[1236] Based on this reading, the image precisely emphasizes the "surprisingly voluntary manner" in which Zion is honored by these kings.[1237] The involvement of kings is quite remarkable and adds more magnificence, royalty, and grandeur to the whole journey of nations to Zion since the kings of the nations are directly involved in all these pursuits.

The kings leading can be paralleled with the reference to nations who stream to Zion in 2:2-3. The idea in both contexts is that no one is apparently coerced to come to Zion. But the unique status of Zion attracts the nations and their kings to come to Zion to learn new ways of life from Yahweh who dwells there. These positive attitudes regarding the kings and nations are caused by the spirit of the new age as "swords" shall be transformed into "ploughshares" (2:4). Interestingly, Jerusalem shall be the theater and platform to witness this marvelous transformation of hearts and perspectives so that new terms would regulate the relationships and connections between people (2:4).

In concluding these discussions, it is quite obvious that the voices of sorrow and mourning in 3:26 disappear in 60:11 and are impressively replaced by the flow of people and things through the new gates into the restored Zion. The presence of people in 60:11 can be contrasted with the grim atmosphere in 3:26 where Zion's gates were pictured desperately and lonely. But in the new age, the new gates of Zion shall not be lamenting and moaning any longer and they will not be alone since they now function to connect Jerusalem's interior spaces with her exterior ones. Through these gates more life and prosperity continue to flow into Zion. It is a depiction of another triumph of life over death in Isaiah, prosperity over ordeal!

[1233] Ibid., 267.
[1234] Koole, *Isaiah III*, 240.
[1235] Blenkinsopp, *Isaiah 56-66*, 214.
[1236] Koole, *Isaiah III*, 241.
[1237] Ibid., 241.

3.3.7 End of Divine Resentment; Prevalence of Reconciliation in Zion

In 1:12 Yahweh asks the worshipers not to trample the courts (רְמֹס חֲצֵרָי) of his temple in Jerusalem whereas in 1:13-14 he makes it clear that his soul hates (שָׂנְאָה נַפְשִׁי) the religious activities performed there because they are mixed with great amounts of iniquity and injustice. These references obviously indicate a high degree of remoteness and tension between Yahweh and his people. The courts of the temple, the sacred spaces of Jerusalem, have been utilized to convey this stark message of divine rejection, repudiation, and resentment. However, the new age of Zion shall have new terms for conducting and regulating the encounter between Yahweh and his people and all the nations of the earth, and Mount Zion itself shall be the witness for the inauguration of this musing era par excellence with all its gracious and pleasing implications.

This new era shall be primarily characterized by the prevalence of intimacy, reconciliation, concord, and amity between heaven and earth while the former repudiation shall dramatically fade away. These positive sentiments are clearly expressed in two scenarios in Isaiah's narration, namely in 24:23 and 25:6. In these two interrelated scenes, Yahweh, who shows his "glory" (כָּבוֹד) to his elders (24:23), also arranges a grand "banquet" (מִשְׁתֵּה) for all peoples on his holy mountain in Jerusalem (25:6). The occurrence of these marvelous developments in Jerusalem is quite significant and theologically provoking. This adds great meanings to the central position of Jerusalem and her holy mountain within the narratives of Isaiah by shedding light on both the particular and universal importance of Zion and Jerusalem. Yahweh confirms in both contexts that his new gracious presence on Mount Zion and in Jerusalem shall have great impacts filled with peace and tranquility.

After the elimination of the state of chaos which pervaded over the whole earth as well as the collapse of the City of Chaos (קִרְיַת-תֹּהוּ) according to Isaiah 24, a new and promising era looms on the horizon of the same chapter. In this context, the last passage of the chapter, 24:23, announces that the "Yahweh of Hosts" (יְהוָה צְבָאוֹת) will reign (מָלַךְ) on Mount Zion and in Jerusalem (הַר צִיּוֹן וּבִירוּשָׁלַם), and he will show his "glory" (כָּבוֹד) before "his elders" (זְקֵנָיו). Within these dramatic developments, the moon shall be confounded, and the sun shall be ashamed, as the opening words of the same image clearly announce. Thus, the text of 24:23 proclaims the happening of all-embracing cosmic event to be markedly culminated by "the establishment of Yahweh's rule as a king on Mount Zion."[1238] His rule apparently occurs within a new creation and a new cosmic order centered in Zion (2:2-4).

Brueggemann points out that 24:23 asserts that Jerusalem is the pivotal point of Yahweh's presence and the locus of hope for those who are gladly rid of the old system, since Yahweh will begin new governance in Jerusalem.[1239] Wildberger remarks that Zion emerges as the source of salvation for the world which will come as soon as it is freed from the powers who

[1238] Wildberger, *Isaiah 13-27*, 510.
[1239] Brueggemann, *Isaiah 1-39*, 195.

controlled and oppressed everyone.[1240] That old system or the former oppression has been characterized by the prevalence of the people's transgressions as well as their drastic failures to live according to the demands and requirements of Yahweh and his ways. For that reason, Yahweh expresses his rejection and resentment in 1:11-14 while seeing the violations and transgressions permeating his holy site and holy city. Due to that divine dissatisfaction with and rejection of that old system, it shall be doomed for elimination as Yahweh embarks on a large scale, forceful scheme for purging and cleansing which will affect Jerusalem and the whole earth.

Because Yahweh is a God of life and because he also founded Zion for the purpose of life and well-being (14:32 and 28:16), he seeks again from Mount Zion and Jerusalem to reconnect with Israel and the other nations of earth following that forceful purging. Subsequently, he appears on Mount Zion and in Jerusalem to *manifest* his glory and not to *show* his wrath or resentment for the elders. He appears to embrace people not to lash out with any critique against them since his current attitude is quite the opposite of his resentful reaction in 1:11-15. By appearing again on Mount Zion and in Jerusalem he confirms that he is discharging all his former negative sentiments since he is creating a new possibility and fresh start in Zion, his dwelling place, for the celebration of a new phase of reconciliation, peacefulness, and harmony.

To understand the theological implication of this pivotal transition and what appears to the Israelites to be a new divine attitude, a look at the references to glory which will be shown to the elders of Israel on Mount Zion is necessary. Wildberger argues that the glory (כָּבוֹד) of Yahweh is mentioned numerous times in the priestly writings, especially in contexts pertaining to the establishment of the cult at Sinai (Exodus 24:16, Leviticus 9:6). He also says that the main topic there deals with the tabernacle, but it is obviously intended as a discussion about the temple in Jerusalem in 24:23 where the glory ensures the holiness of this holy location, indicates the presence of the holiness of the holy God, and makes it possible to carry out all actions connected with worship. This guarantees the holiness and the salvation of the people of Yahweh.[1241]

This glory is tied to the presence of Yahweh which will be felt by the people attending at Mount Zion and in Jerusalem as they meet and come closer to him at the holy site during this new era of restoration. That does not necessarily mean that elders will "see" Yahweh himself on Mount Zion, but his presence (glory) shall create such conditions to nourish their spiritual growth and their inner tranquility and peace that these elders will feel in the presence of Yahweh. Like the prophet Isaiah who met Yahweh at the temple in chapter 6, these elders will also interact with Yahweh but in another context which promotes harmony and delight. The prevalence of this glory in 24:23 in Zion can then be contrasted to the trampling and noise at Yahweh's temple in 1:12. In the latter Yahweh shall hide his eyes and he will not listen to these noises (1:15), whereas in the earlier he shall gracefully embrace the people as he manifests his

[1240] Wildberger, *Isaiah 13-27*, 513.
[1241] Ibid., 512.

glory before them; these actions declare that the former remoteness between Yahweh and his people would be replaced by new closeness and intimacy.

This glory emerges with the conspicuous involvement of the sun and moon. Smith remarks that the image explains that when the glory of Yahweh appears the light from the sun and moon will be irrelevant because it will pale in comparison to the glorious everlasting light from Yahweh. He also adds that the contrasting comparison between Yahweh and the sun and moon only increases the mystery and majesty of the glory of Yahweh when it appears in its full radiance.[1242] Moreover, one can infer that the inclusion of both the sun and moon as symbols of cosmic, powerful identities seem to place the whole transformation occurring in Zion within a broad cosmic context that is both impressive and holds universal appeal. That can be paralleled with the references in 2:2-4 as Zion's transformation is positioned within a universal milieu since the whole world is included. All in all, that highlights, in strong poetic terms, the centrality of the restored Jerusalem and robustness of her message which shall be trans-boundaries, and the whole cosmos shall be a witness and also be involved in these developments evolving out of Zion.[1243]

What is the biblical context of the image and how does it function in this passage? Motyer argues that the scene here looks back to Exodus 24:9-11 as the Sinai Covenant was consummated by a theophany with Yahweh among the elders of Israel, but the scene perceives in this context Zion to-be as the fulfillment of "Covenant implied."[1244] Wildberger also says that the passage uses the concepts linked to the covenant at Sinai (Exodus 24:9-11) to highlight that unhindered cultic activity could be reinstituted on the mount of Yahweh, that is Zion, once the restoration had occurred.[1245] Johnson also observes that the mentioning of the elders serves to recall the covenant ratification between Yahweh and Israel as the new appearance of Yahweh before his elders in Zion dramatizes the fact that he has extended to his people, once again, the covenant which has been broken in 24:5.[1246]

The employment of the language which connects Zion with Sinai traces the historical roots and background of the encounter between Yahweh and his people of the covenant. The Yahweh of Sinai again accompanies his people in their journey after the purging and cleansing of Zion. His appearance on Mount Zion and in Jerusalem reveals the closeness, reconciliation, and intimacy which characterize the indissoluble relationship between Yahweh and his people of the covenant which has not been damaged by former transgressions or the subsequent judgment. Here he is again dwelling in the midst of his beloved people!

[1242] Smith, *Isaiah 1-39*, 425.
[1243] Since the sun and moon were also considered in some ancient cultures deities to be worshiped and venerated, the passage seems to assert that Yahweh alone who resides in Jerusalem and on Mount Zion has the unrivaled power to determine the courses of history and also control the natural phenomena of the universe or cosmos.
[1244] Motyer, *The Prophecy of Isaiah*, 206-207.
[1245] Wildberger, *Isaiah 13-27*, 512.
[1246] Johnson, *From Chaos to Restoration*, 57.

It is worth noting that the image of 24:23 speaks about "הַר צִיּוֹן וּבִירוּשָׁלַם" (Mount Zion and Jerusalem). Mount Zion is the place where Yahweh dwells (8:18) and 18:7 speaks about it as the place where the name Yahweh of Hosts is located. Thus, the combination of the two separate, but interrelated, entities assert that Yahweh's presence with the radiances of his glory shall not be restricted to the holy mountain (interestingly, the temple or its courts are not mentioned here!),[1247] but it shall also embrace the city herself. This expansion echoes the whole reconciliatory atmosphere and spirit of the image and its new age in which Yahweh's promises for restoration and glory includes Jerusalem as a city. This expansion becomes even more obvious in 25:6 as the whole peoples of the earth are invited to Yahweh's feast/ banquet on Mount Zion in Jerusalem. Thus, in this new age, Yahweh declares from Zion and Jerusalem that the ranges of his authority and the spheres of his glory should be perceived far beyond the gates or walls of the temple.

In addition to describing Yahweh's grace towards his people in Zion and his special gifts to them, the image of 25:6[1248] expands the sphere of this grace through speaking about the Yahweh of Hosts (יְהוָה צְבָאוֹת) who shall arrange for all people (כָּל-הָעַמִּים) a banquet with rich foods (מִשְׁתֵּה שְׁמָנִים) and "wine" at his holy mountain, called here this mountain (הָר הַזֶּה). The reference to "הָר הַזֶּה" picks up "הַר-צִיּוֹן" in 24:23 and this is solidified by the points of contacts between 24:23 and 25:6.[1249] Thus, the celebratory banquet on Zion can be interpreted in light of Yahweh establishing his rule on the mount of God.[1250] In this regard, Wildberger observes that there is no question where the banquet would take place: Zion functions as the focal point of Yahweh's role.[1251]

The theme of banquet is referenced in many contexts in ancient and contemporary Near Eastern cultures. The god Baal made a feast for other gods,[1252] and it was customary for a king to invite people at his banquet to demonstrate his power for a heroic act.[1253] In the Bedouin cultures of the Middle East, the chief of tribe has the responsibility to arrange a grand banquet (**وليمة**) to welcome new visitors to his tribe so that they feel peace and security, as they do at home. It also a tradition that a large banquet is to be arranged when a long-standing feud between two tribes or

[1247] The lack of any reference to the temple in this context seems to emphasize that Yahweh's presence should not be confined to the temple itself since it embraces Mount Zion and Jerusalem. That does not cancel the role and functions of the temple but it seems to give more emphasis to Jerusalem herself as a city of worship, pilgrimage, and feasts. In this spirit one can understand why Zion is called the city of appointed festivals, for example, in 33:20.
[1248] M. Maier remarks in his essay on 25:6-8 that in biblical scholarship these passages are often considered as one of the most universal salvation oracles. He adds that not only the old translations, but also Jewish exegetes of the Middle Ages, understood these passages as "an announcement of doom." He says that a look at the inter-textuality of some of the key words gives new credibility to such an interpretation by which, for example, a banquet may be aan occasion of judgment, oil can hint to extravagant ointment, new wine may intoxicate, and the covering which is pulled away is sometimes a metaphor for military protection. Michael P. Maier, "Festbankett oder Henkersmahl? Die zwei Gesichter von Jes 25:6-8, " in *Vetus Testamentum* 64 (2014), 445.
[1249] Wildberger, *Isaiah 13-27*, 525.
[1250] Ibid., 525.
[1251] Ibid., 530.
[1252] Johnson, *From Chaos to Restoration*, 62.
[1253] Watts, *Isaiah 1-33*, 331.

more is settled. The arrangement of the banquet within that context is a declaration of reconciliation, solidarity, concord, and harmony between the conflicting sides.

Scholars have diverse interpretations regarding the theological meaning of the "banquet" as expressed in this image. Hagelia, for instance, argues that it is "a universal covenantal meal" where the people would profess the spiritual surrender to Yahweh as a king. He is basing his argument on texts within Isaiah such as 24:5, 25-6-8, 28:15,18, and 55:1-5.[1254] Millar remarks that the banquet is "a victory feast" which apocalyptically communicates Yahweh's triumph over the threats of the treacherous (24:16b-18) and culminates with his swallowing of death.[1255] Other scholars argue for an "an enthronement feast" by showing how the "enthronement Psalms" (47; 93; 96-99) exhibit strong thematic connections and similarities with 24:21-23 and 25:6-8.[1256] Abernethy argues that the feast in the passage promotes Yahweh's kingship "while also declaring that many nations will be in relationship with the sovereign king, though with Israel retaining a special place" when they will all have a spot at the king's table.[1257]

Considering the cultural context of banquet, and the appearance of Yahweh on Mount Zion and in Jerusalem immediately after the end of the state of chaos which affected Zion and the earth, one may infer that Yahweh, who can be perceived here as the chief ruler of the cosmos, now takes this role to arrange this grand banquet for all peoples of earth so that a new atmosphere of reconciliation, harmony, concord, and amity can be celebrated in Zion. Thus, as Wodecki rightly points out, this banquet is an image of intimacy and familiarity with Yahweh.[1258] The image speaks about "מִשְׁתֵּה" (banquet) which in the biblical tradition is a feast held on the happy occasions with the rich foods of one's life (Genesis 21:8, Job 1:4).[1259] It is also an important concern in Deuteronomy that everyone would be happy when a cultic festival was held at the sanctuary.[1260]

Thus, the arrangement of this banquet on Mount Zion opens a new chapter in the encounter between Yahweh and humanity to be henceforth marked by forgiveness and compassion and reconciliation on the part of Yahweh as the organizer of this meal. Therefore, this banquet is the gracious gift of Yahweh to his peoples of the earth so that happiness, tranquility, and delight can inhabit their hearts again after the ending of the former of periods of

[1254] Hagelia Hallvard, "Meal on Mount Zion: Does Isa 25:6-8 Describe a Covenant Meal?," in *Svensk Exegetisk Årsbok* 68 (2003), 73-95.
[1255] Millar, *Isaiah 24–27 and the Origin of Apocalyptic*, 67.
[1256] Hibbard, *Intertextuality in Isaiah 24–27*, 85.
[1257] Andrew Abernethy, *Eating in Isaiah: Approaching the Role of Food and Drink in Isaiah's Structure and Message* (Biblical Interpretation Series 131; Leiden: Brill, 2014), 85-86. Abernethy adds that the use of the theme of feast as an occasion to display political power also occurs throughout the Hebrew Bible such as in Genesis 40:20, 1 Kings 1:5-49, 2 Kings 25:28-30, Daniel 5:1-10, etc.
[1258] Bernard Wodecki, "The Religious Universalism of the Pericope Is 25:6-9," in Kalus-Dietrich Schunck and Mattias Augustin (eds.), *Goldene Äpfel in silbernen Schalen: Collected Communications to the XIIIth Congress of the International Organization for the Study of the Old Testament, Leuven 1989* (Beiträge zur Erforschung des Alten Testaments und des Antiken Judentums 20; Frankfurt am Main: Peter Lang 1992), 42.
[1259] Wildberger, *Isaiah 13-27*, 529.
[1260] Ibid., 530.

misery, agony, and torment; the former state of chaos. Tull traces the biblical roots of the theme of the banquet tradition. She notes that the banquet's scene seems to refer to the traditions of Exodus 24 where seventy elders were invited with Moses and Aaron to eat and drink in the presence of Yahweh just before the stone tablets containing the Ten Commandments were given to Moses.[1261]

Like the reference to the elders in 24:23, the image of "banquet" appears to bring to the fore an abundant tradition of encounter and interaction between Yahweh and his people. Theologically speaking, the presence of Yahweh in Zion robustly builds on that historical tradition hence adding more pivotal purports to the relationship between Yahweh and his people. Yahweh's image emerges again as the God who generously offers and graciously gives to his people. He is also "a loyal God" who never relinquishes or abandons his own people or the rest of humanity.

In concluding these discussions, the final thoughts included here are helpful for further reflections. Abernethy remarks that by having an identity oriented toward Yahweh through the table, there is ample reason for the people to celebrate Yahweh as their savior and redeemer (25:9).[1262] Thus, the passage marks the new terms of relationship between Yahweh and the rest of humanity based on the theme of the banquet in Zion. In the former times, the wine dried up in the "City of Chaos" (24:7) whereas it has been excessively abused by the people of Zion who became drunk (5:11). But the new wine in 25:6 at Yahweh's banquet/table obviously serves another function and purpose: it brings true joy and delights since it comes from Yahweh and is served at his holy table. The divine glory nurtures the souls and bodies of the elders and his rich food and wine shall also nourish the bodies and souls of the nations. Thus, Yahweh's grace and delight shall be indeed transformational and inclusive, embracing both Israel and all of the nations of the earth through touching both the soul and body.

As in 24:23, Yahweh is also identified in 25:6 more specifically by means of the epithet "צְבָאוֹת" (of Hosts) which, as Wildberger argues, has its roots in the Jerusalem cultic tradition.[1263] The epithet has been used in 8:18 and 18:7 along with the references to Mount Zion (הַר-צִיּוֹן). One may then infer that the use of the epithet strongly confirms that Yahweh is indeed present on Mount Zion in his role and function as the true savior and redeemer of Israel and the whole world. His return is an affirmation of his effective presence as he continues his mission and role which he has begun in Sinai. Thus, both passages use the images from the tradition of Exodus to theologically emphasize that the Yahweh of Sinai remains an active God in the history of Israel and the whole of humanity. He is not only an active God; he continues to be a generous, compassionate, and gracious God who passionately embraces his peoples and the nations from his dwelling place in Zion and Jerusalem after the end of his judgments and purging.

[1261] Tull, *Isaiah 1-39*, 384.
[1262] Abernethy, *Eating in Isaiah*, 86.
[1263] Wildberger, *Isaiah 13-27*, 530.

Both images use the future tense ("מָלַךְ" will reign; "עָשָׂה" will make) to describe the occurrence of these marvelous things in Jerusalem. In this envisaged future, the nations shall gather in Zion neither to make offerings nor to serve, but to enjoy what Yahweh has provided, the covenant sealed in the banquet[1264] and to see Yahweh's glory. The apparent theological message here is that Zion and Jerusalem shall indeed have a promising future in the aftermath of the eradication and alleviation of all former pain, sin, and misery by Yahweh. She will not be the place alone to *offer* sacrifices or offerings but she will be the place to remarkably *receive* Yahweh's grace, glory, and gifts. The encounter with Yahweh is envisioned in new terms in the restored Jerusalem: the people are encouraged to theologically perceive the Jerusalem of the future in more hopeful and promising prospects.

As a result, the early references to the pilgrimages of nations in 2:2-3 can take another pivotal dimension in these two images. These people will not only learn Yahweh's ways in Zion, but they will also meet and interact with the generous Yahweh as dignified and esteemed guests at his table. They will also be a witness to his glory which he has shown to his people (elders) on Mount Zion and in Jerusalem. Thus, Zion and Jerusalem become, according to these images, the place where Yahweh renewed grace, attention, and compassion and the whole humanity is manifested. The images then provide another indication that Yahweh's theology of life in the restored Zion shall be triumphant as his grace and blessings continue to overwhelm his people in Jerusalem and the rest of humanity.

3.3.8 Yahweh: From Distressing Jerusalem to Protecting Her

In 29:2 Yahweh declares that "I will distress" (הֲצִיקוֹתִי) Ariel/Jerusalem, and in 10:11 he threatens the holy city and her idols with severe consequences. In the overall context of Isaiah, Jerusalem has been threatened and intimidated because her people and leaders had neglected Yahweh and negated his teachings (1:11-15; 3:8; 22:11; 28:14-15). For that reason, she had to suffer due to these transgressions. However, Yahweh shall have another position in the future which corresponds to the overall reconciliatory atmosphere of the forthcoming promising times of deliverance. That reconciliatory spirit conspicuously appears in 31:5 and 4:5 as the threatening utterances are drastically morphed and altered. Yahweh is depicted in these images not as a threatening/intimidating God but as a passionate protector and an ardent defender of Jerusalem and her holy sites. This change of images conveys a strong message to Jerusalem and her people that Yahweh shall usher a new phase in Jerusalem as Yahweh moves from his former judgment to his new deliverance.

The image of 31:5 provides a new concept about how Jerusalem will be protected and saved by Yahweh.[1265] Precisely, Yahweh will protect and save in the same way like hovering birds (כְּצִפֳּרִים עָפוֹת). Brueggemann remarks that the image explains in general terms that Yahweh is deeply rooted in Zion and this is evidenced by the use of the four verbs in the passage: protect

[1264] Motyer, *The Prophecy of Isaiah*, 209.
[1265] Wildberger, *Isaiah 28-29*, 223.

(גָּנוֹן), deliver (הִצִּיל), spare (פָּסַח), and rescue (הִמְלִיט).[1266] It is worth noting that one verb has been used to capture the realms of divine threats both in 10:11 (עשה) and 29:2 (מְצוּקָה), but 31:5 remarkably uses four verbs which connect to deliverance and restoration. Arguably, the usage of four verbs in the future tense in the same image is probably intended to emphasize the positive stance of Yahweh towards Zion in the new age and his solid determination to *deliver* Jerusalem and *protect* her.

Wildberger says that Yahweh is the subject every time the term "גנן" is used in the Hebrew Bible. He adds that the verb almost always describes the protection that Yahweh gives a city, usually Jerusalem and her inhabitants, where Yahweh is also frequently praised as a "מגן" (shield) in Genesis 15:1 and 2 Samuel 22:3.[1267] As for the term "פסח," it is used elsewhere to mean "spare" which is the assumed meaning in this image; only in the etiology of the Passover festival (Exodus 12:13, 23, 27).[1268] Based on this, Wildberger wonders if the image places the deliverance of Jerusalem right next to the description about how Israel has been spared during the night of the Passover.[1269]

Smith argues that these concepts are reminiscent of Yahweh's great acts of delivering his people from Egyptian control (Exodus 12-13) when he "spared, and passed over" the Israelites and defeated the Egyptians. He adds that Yahweh, who has delivered the Israelites in the past, would deliver them and Jerusalem again.[1270] That use has been discussed in investigations about 24:23 and 25:6. Like these images, the image serves the same purpose. It asserts that Yahweh remains actively engaged in the experiences of his people of the covenant which goes back to their experience in Egypt and Exodus. His continuous engagement is an indication of his capability, care, belonging, and commitment so that the people are called here to trust and rely on him alone.

Wildberger notes that the term "נגן" (protect) is apparently given more specificity when the term "פסח" (spare) is used with it; as in, Yahweh's deliverance of Jerusalem happens as he passes over her to spare her at the very moment where there have been good reason that he would pour out his wrath upon her inhabitants without sparing any one.[1271] In the context of Jerusalem as a collapsed city (3:26; 64:9-10), the verbs"נגן" (protect) and "פסח" (spare) combined together convey how Yahweh shall powerfully intervene to restore and spare the city when the scenes of ruination are overwhelming and the envisaged hopes for her deliverance would be quite scant. Thus, the use of these verbs affirms that the devastated Jerusalem shall be disconnected from her sorrowful past to celebrate a new life of rebuilding and stability under the complete protection and security of Yahweh. Yahweh's commitment to spare, and protect

[1266] Brueggemann, *Isaiah 1-39*, 251.
[1267] Wildberger, *Isaiah 28-39*, 223-224.
[1268] Ibid., 224.
[1269] Ibid., 224.
[1270] Smith, *Isaiah 1-39*, 534.
[1271] Wildberger, *Isaiah 28-39*, 224.

Jerusalem is an assurance to both Jerusalem and her people that they should have no fears after the deliverance since the city's future shall be secured and guaranteed by Yahweh.

According to 31:5 Yahweh is compared to hovering birds. Scholars remark that this image has been used in Deuteronomy 32:11 to denote Yahweh's saving deeds towards Israel: "As an eagle stirs up its nest, and hovers over its young; as it spreads abroad its wings, takes them (Israel) up, and bears them aloft on its pinions."[1272] In the Bedouin culture of the Near East, the presence of hovering birds, especially over a certain spot in the desert, is an indication of the availability of water or the presence of a stream of water. Metaphorically, the presence of these hovering birds can be seen by Bedouins as a sign of life and hope existing side by side with the challenges and the hardships of desert.

Scholars argue that whether the "כְּצִפֳּרִים עָפוֹת" refers to Yahweh or to the people of Jerusalem.[1273] In an attempt to tackle this issue, Eidevall suggests that in either case one should probably conceive of both Yahweh and the people as being metaphorically portrayed as birds. He also adds that the problem is that the vehicle field is so briefly stated so that it might be reconstructed in different ways: (a) as mother birds protecting their young in the nests, (b) as frightened birds, fleeing away from the danger, and (c) as birds of prey defending their prey.[1274] If one positions the image within other images illustrating intimacy between Yahweh, Jerusalem, and Israel (i.e. 1:2, 54:7, 49:15-16, etc.), the employment of the four verbs about protection in 31:5, and the symbolism of hovering bird in a desert, it appears that the image of hovering bird poetically refers to Yahweh himself who is present above Zion.

Jerusalem can be considered like Yahweh's nest and his mission as a hovering bird is to keep an eye on the holy city even as it is desolate because "there is a river whose streams make glad the city of God" (Psalm 46:4). Due to this, Yahweh remains attracted to Zion like these hovering birds which are attracted to water in desert. These flying birds will not remain hovering in the sky the entire time but will eventually return to their nests, their homes. The same concept can be applied to Yahweh who would return again to be united with Jerusalem (his nest), his dwelling place on earth, where the river of life is located. This nest (Jerusalem) is also quite special as it is the home keeping the fledglings of this bird (i.e. the children whom Yahweh has reared in 1:2). Thus, Yahweh has more than one good reason to be reunited with Jerusalem, his nest and his dwelling.

[1272] Ibid., 224.

[1273] In his essay, Barré shows how the picture of "flying birds" has been transformed to connote a positive meaning in the passage. Michael L. Barré, "Of Lions and Birds: A Note on Isaiah 31:4-5," in Philip R. Davies and David J. A. Clines (eds.), *Among the Prophets: Language, Image and Structure in the Prophetic Writings* (JSOTSup. 144; Sheffield: Sheffield Academic Press, 1993), 55-59. For more discussions about the different scholarly interpretations and understanding of this imagery as well as the lion imagery in 31:4, see also Smith, *Isaiah 1-39*, 532-533.

[1274] Göran Eidevall, "Lions and Birds as Literature: Some Notes on Isaiah 31 and Hosea 11," in *Scandinavian Journal of the Old Testament* 7 (1993), 82.

Interestingly, the image speaks about hovering birds not one hovering bird. The use of the plural is apparently intended to emphasize the magnificence and grandeur of Yahweh and his vast potential for protection and intervention. A depiction of a single flying/hovering bird probably cannot capture the extent of that divine greatness and magnificence.[1275] Thus, like the use of four verbs, the use of the plural form emphasizes Yahweh's potential for efficient and effective intervention for the sake of Jerusalem.

It is quite obvious that Yahweh is not dwelling in Jerusalem, according to this image, but he is hovering overhead of her. This portrayal, although distinct, does not contradict other references in the book of Isaiah where Yahweh's presence is strongly attached to the inner spaces of Jerusalem (i.e. Mount Zion and the holy temple) and where he had laid a foundation stone in 28:16 and 14:32, and where he reigns in 24:23. In fact, it is a complimentary image of Yahweh's presence. However, it is quite important to consider the perspective on Yahweh that the image of the hovering birds provides; Yahweh as a reliable deliverer of Jerusalem when the city was still laid in ruins awaiting the good tidings of her deliverance and restoration. For the compiler of the verse, the depiction of the flying/hovering birds has inspired a vision about Yahweh and his special connection to Zion at this critical time in her life.

The compiler probably understood that the hovering birds remain close when an intervention would be necessary to protect and save the nests and fledglings. They can act instantly. Thus, the hovering bird can be understood as a poetical way of speaking about the divine presence and divine activity in history. The fall of Jerusalem and destruction of Yahweh's dwelling should not theologically indicate that Yahweh's activity in history has been utterly paralyzed or fully hindered. To the contrary, Yahweh remains an active and engaged God like these hovering birds roaming the sky (heaven) and keeping an eye so over the nests, ready for intervention at any time. The same can be theologically said about Yahweh who shall "rush" to save and protect Zion from her misery and desolation.

The image of 4:5 also deals with the topic of Jerusalem's protection by Yahweh. In this context, the passage speaks about Yahweh who shall create a cloud by day and smoke by night and the glow of the flaming fire over every single dwelling upon the Mount of Zion and over all of its assemblies.[1276] Williamson argues that the image asserts that Zion will be in a fit state to enjoy the benefits of protection by the overshadowing presence of Yahweh himself.[1277] As for the employment of the images of cloud, fire, and smoke, scholars remark they were fixed elements in the ancient traditions concerning the exodus from Egypt.[1278] Exodus 19:9 describes Yahweh as coming in a thick cloud. Yahweh also was ahead, pulling Israel along "by day in a

[1275] Eidevall argues that the ancient reader might have associated the metaphorical language with the prime symbol of divine presence in the temple: the cherub throne. He also adds that the cherubs were probably winged sphinxes. In other words, in their iconographic gestalt they visibly combined the strength of the lion's body with the protective function of the bird's wings. Ibid., 83.
[1276] Wildberger, *Isaiah 1-12*, 171.
[1277] Williamson, *Isaiah 1-27: Volume I*, 313.
[1278] Wildberger, *Isaiah 1-12*, 171.

pillar of cloud…and by night in a pillar of fire" (Exodus 13:21)[1279] Wildberger notes that the motif of cloud in which Yahweh makes an appearance attached itself over a matter of time to the temple of Jerusalem and its ideology.[1280]

Tull observes that the passage brings "the wilderness tradition" to rest upon Yahweh's place, the permanent tabernacle on Mount Zion. She adds that the passage expands the vision with "smoke" which was not associated with the tabernacle or the pillar of cloud but with Mount Sinai (Exodus 19:18) and with the temple itself (6:4).[1281] As examined earlier, Isaiah has employed in more one occasion the references to Exodus and the past experience in Egypt in the context of Jerusalem. The purpose is apparently to portray Jerusalem's experience within the rich experience of the encounter and interaction between Yahweh and his people as he continues his engagement in history. Yahweh shall use his former means within new contexts to achieve the protection of Jerusalem and the security of her holy mountain. The employment of ancient instruments assure and confirm to his people that the same Yahweh of Sinai and the exodus is still indeed the active one in history, and he should not be mistaken for another deity.

To promote this prospective about Yahweh and his active engagement, the passage also uses the term "בָּרָא" (create) which has its own roots in the description of "Yahweh's creative activity."[1282] Wildberger points out that this indicates that Yahweh shall re-create in the eschatological future that which he had once provided for Israel in the former act of salvation in the past.[1283] Smith observes that the use of "בָּרָא" suggests that this activity is parallel to Isaiah's later elaboration on Yahweh's special act of recreating the new heaven and the new earth (65:17, 66:22) at some point in the eschatological era, as one of the primary new factors in that kingdom will be the glorious presence of Yahweh himself in Zion.[1284] In addition, the verses of 2:2-4, 11:9, 24:23, and 25:6, all seem to present the fate of the restored Jerusalem within the realms of a new creation and new universal order which emphasizes the pivotal role and functions of the restored Jerusalem as a center of worship and pilgrimage for all the nations of the earth (2:2-3).

The image under question also speaks about a canopy which will be over the glory. As examined in 24:23, this glory is intrinsically associated with Yahweh's holy presence in Zion. Thus, the passage seems to confirm that the divine presence demonstrates Yahweh's acceptance and nearness to his own holy people which will be like a canopy over the whole Zion (60:1-2), because all of Zion and her people will be holy.[1285] Williamson adds that Yahweh's presence, described as his glory, indicates that the passage here is moving in circles close to those

[1279] Ibid., 171.
[1280] Ibid., 171.Wildberger adds if one knew that pillars of cloud had come down upon the tent meeting so that Yahweh could appear, one could describe the cloud and the glory of Yahweh with it, filling the temple (1 Kings 8:10).
[1281] Tull, *Isaiah 1-39*, 114.
[1282] Wildberger, *Isaiah 1-12*, 172.
[1283] Ibid., 172.
[1284] Smith, *Isaiah 1-39*, 158.
[1285] Ibid., 158.

represented in Ezekiel's understanding of the temple of Jerusalem both past and future (Ezekiel 9:3, 10:4,18; 11:23; 43:2,4).[1286] If one considers the new boundaries as set up by this image, this glory seems to embrace not the temple itself but the "כָּל-מְכוֹן הַר-צִיּוֹן וְעַל-מִקְרָאֶהָ" (the whole habitation of Mount Zion and over its assemblies). Thus, the glory of Yahweh and his sacred presence will not be restricted to one particular spot in Jerusalem but will include all her vicinity and beyond her boundary. This expansion seems to correspond to the images of cloud and fire occupying vast spaces and cannot be restricted to one spot.

In conclusion, one may make the following observations. The compliers of the images of 31:5 and 4:5 have close connection to nature and the past experience of Israel in the exodus and in Egypt. In their prayers and contemplations on Jerusalem's destiny, they probably looked at the sky. They saw clouds, birds, and smokes from fire. They found hope and encouragement and this is evident in their use of these signs from the natural world, especially the hovering birds and clouds. Subsequently, they employed these elements to speak about Yahweh as the future savior and protector of Zion. It is worth noting that the images of threats (29:2; 10:11) use the first person singular as Yahweh (or his agent) is the speaker, whereas the two images under investigation use the third person singular in referring to Yahweh's activity in Zion. The images seem then to reflect what the people anticipated and hoped in their prayers and contemplations about Zion from Yahweh, the God who saved their ancestors in in Egypt and desert and who continued to accompany them in their journey after the fall of their beloved Jerusalem.

The two images have no implicit references to the holy temple in Jerusalem but they refer to Jerusalem (31:5) and the entire site of Mount Zion and its assemblies (4:5). In both contexts the focus is on Yahweh's presence overhead of Zion and not inside her. With this concentration, the reader can witness the expansion of Jerusalem's boundaries to be connected with the broader realms of heaven. The theological message can be that Yahweh's glory and presence cannot be restricted to one particular place on earth. This perspective could be linked to theological perceptions of Yahweh as creator of the heavens and earth (40:28; 42:5; 45:18) where the earth is his footstool (66:1). This view of how Yahweh is present does not contradict the view of Jerusalem as she remains the dwelling place on the earth. Zion's role can now be perceived in notably broader contexts. With this broader vision, enhanced by the images examined above, more of Yahweh's universal glory and Jerusalem's cosmic magnificence can be clearly revealed (2:2-3; 18:7; 51:3, etc.).

3.3.9 Zion's "חַטָּאִים" become the "פְּדוּיֵי" of Yahweh in Zion

In 33:14 the people of Jerusalem have been called the sinners in Zion (בְצִיּוֹן חַטָּאִים). They are depicted in that context as they are overwhelmed by fright and panic; they are also about to face Yahweh's wrath and judgment. The reference to sinners signals the people's remoteness from Yahweh's paths and their disobedience to his teachings in Zion (1:11-15, 21-23). However,

[1286] Williamson, *Isaiah 1-27: Volume I*, 314.

these transgressions and the presence of sinners will not permanently permeate the Jerusalemite scenery. Overwhelmed with the optimistic spirit for the restored Jerusalem, the passage of 35:10 speaks about "the ransomed of Yahweh" (פְּדוּיֵי יְהוָה)[1287] who shall return to *Zion* with all delight and joy.

Tellingly, the images of 33:14 and 35:10 concentrate on the plight of the city's people and not the fate of the city herself. This particular attention to the circumstances of Jerusalem's inhabitants either in the former times or the new times lucidly show how Yahweh who dwells in Zion seeks to interact with his people. Jerusalem, in her former or new times, is not only a city of walls, gates, temple, and mountain but a city with inhabitants who play a pivotal role in the encounter with Yahweh in Zion. In dealing with the plight of the people in the new times, Kleinig remarks that the image of 35:10 celebrates the return of Yahweh's people from physical and spiritual exile to the visible presence of Yahweh on Mount Zion.[1288] This new return is a tangible proof that Yahweh has indeed reconciled with his people in the newly restored Jerusalem and that Zion has been purified of sinners to receive now the new ransomed of Yahweh. All the grim consequences of sin, particularly the exile, shall be wiped out.

The image in question describes these returnees as the "פְּדוּיֵי יְהוָה" (the ransomed of Yahweh). The term "פדה" has also been used in 1:27, 29:22, 50:2, and 50:11. Scholars remark that the roots of the "פדה" show that this term is related to commercial law and "it can be used to describe the release of the first born in cultic settings" (Exodus 13:13, 15).[1289] Smith remarks that the "פדה" comes from the legal practice of making a payment to deliver someone from a debt, obligation, or punishment; "through the payment idea is rarely emphasized when referring to God's theological ransoming of his people."[1290] The term has been used to describe Israel's rescue in early history but, unlike "גאל" (ransom), it appears in the book of Deuteronomy (7:8, 9:26, etc.); and in the book of Jeremiah (31:11) both "גאל" and "פדה" are used when the return of Israel from the diaspora is depicted.[1291] The term has been commonly used in the Psalms when the deliverance of the individual from distress is mentioned (69:18, 26:11, 31:5, 71:23 etc.).

Theologically, the term takes on a new meaning in 35:10 within the framework of the hope for the future salvation of Israel.[1292] Smith argues that the term emphasizes that people's

[1287] It is worth noting that the preceding image (35:9) speaks about the "גְּאוּלִים" (redeemed) who will walk on the "holy way" (דֶּרֶךְ הַקֹּדֶשׁ) to Zion. Wildberger argues that in Isaiah (41:14, 43:14, etc.) Yahweh is the "גֹּאֵל" (redeemer) of Israel, which means the Israelites are the redeemed ones. He adds that initially the "גאל" (redeemer), as a religious term, refers specifically to Yahweh's actions of salvation when he delivered Israel at the time of exodus (Exodus 6:6, 15:13). He additionally notices that the concept was transformed from that original setting to the congregation assembled at the time of salvation hence corresponding to this pattern: salvation at the end of time = salvation in the far distant past. Wildberger, *Isaiah 28-39*, 355.
[1288] John W. Kleinig, "The Holy Way: An Exegetical Study of Isaiah 35:1-10," in *Lutheran Theological Journal* 17 (1983), 119-120.
[1289] Wildberger, *Isaiah 28-39*, 355.
[1290] Smith, *Isaiah 1-39*, 581.
[1291] Wildberger, *Isaiah 28-39*, 355.
[1292] Ibid., 355.

status as ransomed is based on an act of divine grace to free them from the bondage of an earlier obligation and this indebtedness is broader than the bondage to a personal sin as it includes all the effects of sin on the world.[1293] Watts remarks that the term "פדה" becomes a fixed religious term used to designate those whom Yahweh has released from the bondage due them from their sins.[1294] This meaning is also quite obvious when the same term is in 29:22 and 50:2. Yahweh is one who has redeemed Abraham (29:22), and he is the one who can "redeem" his people. Considering all that, calling the exiled people the joyful ransomed of Yahweh impressively bestows upon them a new identity, hence concealing all previous associations with the frightened sinners in Zion. This new identity is strongly tied to the return to the restored Zion which shall have no sinners or sinfulness but a new people who are not separated from Yahweh.[1295]

The image highlights the state of "שִׂמְחַת עוֹלָם" (eternal joy) which overwhelms these ransomed of Yahweh. This indicates that there will not be a short burst of joy or delight in a phase of time that quickly disappears,[1296] but an everlasting and continuous joy. It may also indicate that Yahweh shall apply new rules in Zion by which sin and sorrow will not be allowed to prevail over the restored Zion's milieu. The passage also speaks about "an everlasting joy" which shall be upon their "heads." Wildberger remarks that the background here could be rooted in the practice of placing crowns on heads at festivals held on Zion (61:3).[1297] In various Near Eastern cultures, the head symbolizes dignity and respect. Thus, this image seems to show that these ransomed who have suffered humiliation and indignity in the exile shall now return to Zion as dignified people (citizens) bearing a new and sacral identity. There is also a good reason for these people to be joyful returnees or delighted ransomed since Yahweh has reconciled with them and so has forgiven all former sins, especially the one they inherited from their ancestors. They are the generation who represent the actualization of reconciliation between Yahweh and his people.

To assert again the durability of this joy and its sustainability, the image additionally speaks about the departure of sorrow followed now by the arrival with singing which secures an experience of unbroken and unbreakable happiness.[1298] The image confirms that whenever joy is superabundant, suffering and sighing shall have no place: in the restored Zion they would flee immediately.[1299] The singing is an expression of happiness and delight which can be perfectly understood here as these ransomed shall return to Zion, the place where Yahweh dwells, while bearing a new identity associated with Yahweh himself. This delightful state also corresponds to the status of restored Zion as a quiet habitation in 33:20 wherein the city and her people share the

[1293] Smith, *Isaiah 1-39*, 581.
[1294] Watts, *Isaiah 34-66*, 16-17.
[1295] Wildberger remarks that the use of the term shows clearly that salvation in the Hebrew Bible describes not only a communal relationship with Yahweh but also thinks of the resulting material goods one can possess, and the two cannot be separated. Wilbderger, *Isaiah 28-39*, 355.
[1296] Ibid., 356.
[1297] Ibid., 356.
[1298] Motyer, *The Prophecy of Isaiah*, 275.
[1299] Wildberger, *Isaiah 28-39*, 356.

conditions of peacefulness, delight, and tranquility.[1300] A peaceful and tranquil city shall have delighted and joyful residents!

In tracing the transformation from being sinners to becoming the ransomed of Yahweh, one can notice that both passages capture the emotional conditions of Zion's people. The transformation from panic to delight can be considered as a triumph of the new reconciliation and forgiveness over the former judgment and punishment. Thus, both images go to the depth of the psychological experience of either the sinners or the ransomed to show how the differences between the former times and the new times could be lucidly marked. This comparison of the two states shows the difference between the people who chose to disobey and disregard Yahweh and the people who are forgiven by him.

The mention of the name Zion, not Jerusalem, in both images 33:14 and 35:10 highlights the gravity of the transgressions committed at Yahweh's place and the sacral significance of this return. This is solidified by calling these returnees "the ransomed of Yahweh" (פְּדוּיֵי יְהוָה) who shall return to Zion to continue the encounter with Yahweh. The transformation from "the sinners in Zion" to the ransomed of Yahweh who return to Zion asserts that Yahweh's plans for Zion remain rooted in his theology of life, reconciliation, and forgiveness which shall continue forever. For that reason, these returnees are assured the departure of sorrow and grief from Jerusalem's scenery because Yahweh is opening a new reconciliatory chapter is his dealings with his people in Zion.

3.3.10 Zion: From Threats to Yahweh's Deliverance

In 36:20 the Assyrian military commander, the Rabshakeh, claims that Yahweh would not be able to save/deliver Jerusalem (יַצִּיל יְהוָה אֶת-יְרוּשָׁלִַם) and that the holy city would tragically encounter the same dreadful plight as the other cities which the Assyrians' military power had utterly devastated.[1301] The Rabshakeh challenges Yahweh himself in this way; since Jerusalem is Yahweh's dwelling place on earth, she would be supposedly under his protectorate and

[1300] Childs says that the image here picks up the theme of 65:17-18 which asserts that salvation is not merely deliverance from captivity but rather sharing in Yahweh's new creation. Childs, *Isaiah*, 258.

[1301] For expansive exegetical treatments of 36:20 and 37: 35-36 within Isaiah 36-39 see, P.R. Ackroyd, "An interpretation of the Babylonian Exile: A Study of II Kings 20, Isaiah 38-39," in *Scottish Journal of Theology* 27 (1974), 329-52; idem, "Isaiah 36-39: Structure and Function," in W.C. Delsman, et al. (eds.), *Von Kanaan bis Kerala: Festschrift für Prof. Mag. Dr. Dr. J.P.M. van der Ploeg O.P. zur Vollendung des siebzigsten Lebensjahres am 4. Juli 1979* (AOAT 211; Kevelaer: Neukirchen-Vluyn, 1982), 3-21; Clements, *Isaiah and the Deliverance of Jerusalem*; idem, "The Prophecies of Isaiah to Hezekiah Concerning Sennacherib: 2 Kings 19:21-34 // Isaiah 37:22-35," in R. Liwak and S. Wanger (eds.), *Prophetie und geschichtliche Wirklichkeit im Alten Israel: Festschrift Siegfried Hermann zum 65. Gerburtstag* (Stuttgart: Kohlhammer, 1991), 65-78; and K.A.D. Smelik, "Distortion of Old Testament Prophecy: The Purpose of Isaiah xxxvi and xxxvii," in A.S. van der Woude (ed.), *Crises and Perspectives: Studies in Ancient Near Eastern Polytheism, Biblical Theology, Palestinian Archaeology and Intertestamental Literature: Papers read at the Joint British-Dutch Old Testament Conference held at Cambridge, U.K. 1985* (OTS 24; Leiden: Brill, 1986), 70-93.

authority.[1302] Seitz notes that the point here is summarized in this question: Shall we trust the "Thus says the LORD" of Isaiah or the "Thus says the great king" of the Rabshakeh?[1303] This challenge to Yahweh himself is not left unattended, but is answered in the next chapter. The verses of 37:35-36 provide a stark answer rendered by Yahweh himself to shatter the Assyrian claims. This divine response culminates in a reference to a miraculous divine intervention eliminating the Assyrian threats so that Jerusalem is saved from a grave state of peril.

These images, appearing within Isaiah 36-39, use references to former history to illustrate how Jerusalem's plight has been positively transformed due to divine intervention. Theologically speaking, Yahweh who saved Jerusalem in the past times would be capable of doing the same thing once again in the future. Thus, one can then imagine that the former intervention for the sake of Jerusalem can be perfectly utilized to promote hope and advocate for a theology of deliverance and restoration in Zion's future context. The believers are then called to trust Yahweh and have faith in him alone to transform Zion's dreadful circumstances. It is worth noting that the appeal of such a theological perspective (Yahweh's capability to transform Zion's circumstances) is quite evident in the transformation of Zion from her dire past to her promising future.[1304] Yahweh creates just such a transformation of Zion, showing that on him the faithful can firmly place their trust as they are called to depend on him alone.

In 37:35 Yahweh declares that: "וְגַנּוֹתִי עַל-הָעִיר הַזֹּאת, לְהוֹשִׁיעָהּ" (For I will defend this city to save it). The term "גנן" (also used in 31:5 and 38:6) means to surround as a garden with a protective wall.[1305] Watts remarks that this image of divine protection has been used in Isaiah 4. It has been combined with a promise for the purification of the city's inhabitants where the cover is described in 4:5-6 in terms of fire and cloud which form a canopy over the city to protect her from sun and storm.[1306] The use of the first person form (I will defend, "גַּנּוֹתִי") reveals that Yahweh himself is directly engaged in these endeavors and pursuits to protect Zion and save her because the holy city is so important to him. Yahweh also asserts that he is active and engaged in human history from Jerusalem.

Yahweh accepts the Assyrian challenge and decides to intervene in history to prove the triviality, impotency, and worthlessness of these statements which challenge his magnificence in history. By saying, "I will defend," Yahweh says to the Assyrian commander, "I am a capable God who should not be compared with other deities defeated by the Assyrians." And Yahweh

[1302] Groves says that the element of trust (בטח) which is central to Rabshakeh's speech also plays an important role in 30:15. J. Groves, *Actualization and Interpretation in the Old Testament* (SBLDS 86; Atlanta: Scholars Press, 1987), 197.
[1303] Seitz, *Isaiah 1-39*, 246.
[1304] In *Zion's Final Destiny*, especially chapters four and five, Seitz discusses at length the pivotal role "Zion's destiny" played in the Hezekiah-Isaiah narratives and in the extension of Isaiah tradition beyond the chapters of Isaiah 1-39 materials.
[1305] Motyer, *The Prophecy of Isaiah*, 284.
[1306] Watts, *Isaiah 34-66*, 46.

declares to the people of Jerusalem, "trust me alone as I am the true God with great, real presence in your midst."

The second part of image explicates why Yahweh would save Jerusalem, and so shows that Yahweh acts for a purpose and reason in history. He shall intervene to satisfy two major reasons: (a) for his own sake, and (b) for the sake of his servant David. Wildberger says that the notion that Yahweh would rescue the holy city for his own sake apparently corresponds to the Hebrew Bible thinking that his honor is at stake (Psalm 79:9-10).[1307] In the past times, Yahweh has chosen to vindicate his holy name (1 Samuel 17) by intervening in human history to prove to his own people and other nations (Exodus 7-14) that he is the all-powerful divine king who rules the world.[1308] In the case of Zion, it is the honor of Yahweh among the nations that is at stake in the deliverance of the city.[1309] This statement about intervening in human history, and being all power king, brings Yahweh closer to his people by indicating that Yahweh is not a remote God because he dwells in the midst of his people in Jerusalem. They must trust him and rely on him as an active, capable, and engaging God[1310] because the occurrences at the holy city directly affect him and touch the depth of his soul (1:14).

As for the expression "for the sake of my servant David,"[1311] it also appears in 1 Kings 11:12-13, 32-34, 36,39; 15:14 and 2 Kings 8:19, 19:34, 20:6. Considering these occurrences, scholars remark that the idea "may have its origin in the literature that frequently focused on the righteous legacy of David."[1312] For Wildberger, David, the founder of the dynasty that ruled Jerusalem, was the example par excellence of the one who reigned for Yahweh over his people and he is the king by which all others are measured.[1313] He also adds that David's dedication "to doing what Yahweh commissioned him to do was so profound that generations long after his time could still garner the blessings that came as a result of his actions."[1314] Related to that, Smith remarks that the reference may point to "a Davidic ideal," an image of an ideal righteous

[1307] Wildberger, *Isaiah 28-39*, 432.
[1308] Smith, *Isaiah 1-39*, 631.
[1309] John W. Olley, "'Trust in the LORD': Hezekiah, Kings and Isaiah," in *Tyndale Bulletin* 50 (1999), 69.
[1310] Olley points out that if one looks at the trust passages in the book of Isaiah (12:2, 26:3, 4, 50:10) and asks what it means to trust Yahweh or to enjoy living in a situation of trust and confidence, the attention is overwhelmingly on the worship of him alone, with a humility that recognizes dependence on him and that is linked with a life of doing what is right and just. Ibid., 68.
[1311] Watts points out that Yahweh's promises to King David in 2 Samuel 7:12-16 had not included the continuation of the protection of Jerusalem. See, Watts, *Isaiah 34-66*, 46. Thus, one may infer that the concept of "protection" has attached itself to the traditions celebrating David's linkages to the holy city. This attachment has been presumably motivated by a desire to witness the elimination of all threats and perils waged on Yahweh's holy city.
[1312] Smith, *Isaiah 1-39*, 631.
[1313] Wildberger, *Isaiah 28-39*, 432. Wildberger also adds that the image of Servant of Yahweh in Isaiah 53 might have been conceptualized using the image of the servant as a suffering prophet, but "the image of David, the king, must be considered to have given shape to the role of the servant as well, as is demonstrated by the frequent attempt to interpret chap. 53 by using concepts connected with sacral kingship."
[1314] Ibid., 432.

servant king "who rules with humility and explicitly trusts in God."[1315] For Childs, this reference demonstrates the validity of Yahweh's former promise to David.[1316]

These two divine motivations to deliver Jerusalem, as stated in the passage, obviously capture two pivotal elements pertaining to the status of Jerusalem. First, Jerusalem is the dwelling place of Yahweh so that her defense, protection, and security are quite important and essential to Yahweh himself. When Yahweh defends Zion, he actually defends his own home on earth, he defends his own dignity, and he defends his credibility as a capable and reliable God in history. Thus, the cause of Zion is vital to Yahweh making clear his presence in Zion as well as his longstanding experience with his own people and all of the humanity. Second, the reference to David brings to the fore the significance of Zion within a particular historical context so that more of the encounter between Yahweh and his own people could be exhibited. The reference to David shows that Yahweh's connections formulate an integral part of the history of Israel, especially in her glorious times manifested by the reign of King David.

By calling David a servant, Yahweh strongly affirms that he alone has the upper hand in determining Zion's plight as the city's rulers, including David, submit to his will. The success and fame of David was due to Yahweh's blessings and grace. As Olley points out, there can be no inviolability of Zion nor trust in the Davidic kingship because Yahweh responds when people trust him by worshipping him alone and following his ways in doing what is just and right, "and that is the only way to lasting security."[1317] Zion has gained her importance not due to her own merits or due to the history associated with David per se, but due to the divine presence in her. As a theological priority, people should think of Yahweh who dwells in Zion and trust him and not trust the city herself or rely on Davidic dynasty. Thus, the presence Zion should only lead to the direction of Yahweh. He dwells there and he alone determines the courses of history.

Jerusalem is not called by her secular name or theologically referred to as Zion in this image, but she is called by Yahweh: "עִיר הַזֹּאת" (this city). This conveys that Zion's plight as a city is determined by Yahweh who chooses what to call her. In the absence of names such as Zion or Jerusalem, the people are urged to think of Yahweh alone whose name overwhelms Jerusalem (18:7). Contemplating on this image when Jerusalem was devastatingly and desperately laid in ruination, the reader can be assured that the fall of Zion and the destruction of her temple should not be interpreted as the cessation of divine activity in history. Yahweh who speaks uses the future form (I will defend) and remains committed to defend the city because she is his dwelling place. She is the place which brings him closer to his people and humanity (2:2-3). For that reason, other parts of Isaiah celebrate how Yahweh shall return to resume his role to reign and also defend Zion (24:23; 29:8; 31:5; 40:3; 54:17, etc.).

[1315] Smith, *Isaiah 1-39*, 631.
[1316] Childs, *Isaiah*, 276.
[1317] Olley, "'Trust in the LORD': Hezekiah, Kings and Isaiah," in *Tyndale Bulletin*, 77.

Following the divine utterances in 37:35, the next image elaborates on how Yahweh would actually fulfill his promises for protecting Jerusalem; Yahweh does not utter statements or make empty promises but he purposefully and forcefully acts in history. The image of 37:36 speaks about the "angel of Yahweh" (מַלְאַךְ יְהוָה) which had wiped out the Assyrian army. The image refers to the "מַלְאַךְ" (angel/messenger)[1318] which stands in a very close relationship with the one who issues him commands, and this divine messenger is able not only to deliver a divine message but also embodies the interactive dealings of his lord (Yahweh) on earth.[1319] In the biblical tradition, the presence of an angel of Yahweh is associated with diverse experiences, some of which are listed below. It can be related to the deliverance from dangers and threats (Genesis 19, Exodus 14:19), or it could bring damage, disaster, and destruction (2 Samuel 24:16; Psalm 35:5),[1320] or it can be connected to a warning of danger or bringing someone to help (Judges 20:16).[1321] Moreover, when Israel called to her God in Egypt, he sent his angel who led them out of the land of their servitude (Numbers 20:16).[1322]

Arguably, the image has employed an image grounded in the longstanding, ancient encounter with Yahweh to prove that Yahweh is capable of intervening again for the sake of his dwelling place on earth, Zion. Motyer remarks that the passage brings together in this incident five major divine manifestations: the word (31:2), the spirit (37:7), the hand (31:3), the arm (30:30), and the angel, hence asserting that Yahweh is indeed the "Yahweh of Hosts."[1323] These manifestations solidify a theological conviction that Yahweh can effectively and efficiently intervene in human history to save the city and deliver her from a state of peril and distress. Thus, the experience in Zion lucidly expresses and exhibits the spheres of divine activity in history, calling and urging the people to trust Yahweh ,who dwells in Zion, and not only rely on the significance and power of Zion herself or the history of David.

Wildberger remarks that the number 185,000 (the Assyrian soldiers who were wiped out) is fantastically high, but a miracle is a miracle.[1324] Through resorting to hyperbolic exaggeration, the image seems to emphasize theologically that Yahweh possesses his fantastic ways of intervention which cannot be measured according to human understanding or ordinary norms. One should bear in mind though that the image here reflects the theological perspectives of the victim - either the attacked city or her threatened people - facing a brutal military campaign and a vicious adversary. References to the occurrence of miraculous interventions, with all their dramatic consequences, console the people that their Yahweh who dwelt in Zion is indeed

[1318] Watts argues that "מַלְאַךְ" in Hebrew is a representative or ambassador and when he represents Yahweh it is customary to call him "an angel." Watts, *Isaiah 34-66*, 47.
[1319] Wildberger, *Isaiah 28-39*, 432.
[1320] Ibid., 432.
[1321] Watts, *Isaiah 34-66*, 47.
[1322] Wildberger, *Isaiah 28-39*, 432.
[1323] Motyer, *The Prophecy of Isaiah*, 284.
[1324] Wildberger, *Isaiah 28-39*, 433.

a trustworthy, potent, and capable God.[1325] The two images convey that Jerusalem's fate can only go through Yahweh's gates and Zion enjoys her significance because Yahweh has elected her as his dwelling place of earth. To celebrate Zion significance entails first and foremost the recognition of Yahweh as the sole God who powerfully and strongly determines the courses of human history. Zion is then a witness of Yahweh's presence and his activity which cannot be shattered or weakened by any power on earth.

[1325] In his discussions of Zion as a symbol of security and refuge, Ollenburger argues that security comes as a result of trust alone in Yahweh and that '"pride" is considered the fundamental sin. Ollenburger, *Zion, the City of the Great King*, 70.

Chapter FOUR

Conclusion

Webb points out that the concern with Zion/Jerusalem and her fortunes is all pervasive in Isaiah as the vision of the book moves from the Jerusalem under judgment to the new Jerusalem, the center of a new cosmos and the symbol of a new age.[1326] The primary concentration of this study has been the exegetical examination of this remarkable *move* in Isaiah. The argument of this study has been that the dismal depictions of Jerusalem, grounded in her perilous experiences of transgression, desolation, devastation, and collapse are answered by another set of promising images which celebrate Zion's marvelous transformation. These references occur throughout the narratives of the book of Isaiah, especially after Isaiah 40. This transformation basically aims at altering the grim consequences associated with these dismal depictions. To gain a better perspective on this transformation along with its diverse dimensions, contexts, implications, and backgrounds, the study has commenced with an exegetical analysis of fourteen dismal depictions of Jerusalem (see 2:5).

One can argue that the presence of these dismals depictions invites the reader to intelligently interact with other parts of the book of Isaiah, especially those which deal with Jerusalem's promising future manifested by her deliverance and restoration. As a result, a certain link and a dialogue can be established between the former times and the new times of Jerusalem in Isaiah. This dialogue or link serves a pivotal purpose which solidifies the thematic and theological connections between the book's sixty-six chapters while enforcing the centrality of Jerusalem/Zion in the book's narratives. Due to this link or dialogue, the presence of these dismal depictions does not theologically frustrate and disappoint the reader but probably motivates and encourages further contemplations on the destiny of Zion so that the new Zion can be perceived beyond her past and current agony, sorrow, and despair.

The responses to Jerusalem's miserable former times fundamentally concentrate on Yahweh's manners of intervention and his role in history as he resolutely endeavors to save Jerusalem and deliver the people of Israel. The Israelite reader then develops a certain interaction and relationship with all these passages on Zion which seek to provide theological perspectives on pivotal concerns related to the plight of Jerusalem and the destiny of the nation after the collapse of Jerusalem and loss of her temple (64:9-10) and the exile of her people (3:1-3). Subsequently, Jerusalem becomes connected to the concerns and needs of the people of Israel as they aspire to overcome the hardships of exile (3:1-3; 27:13; 66:20) and sorrow caused by the

[1326] Webb, "Zion in Transformation: a Literary Approach to Isaiah," in *The Bible in Three Dimensions*, 71. Webb adds that even in Isaiah 13-23 "which are given over almost entirely to oracles against foreign nations, the underlying concept is with the security of Zion."

collapse of their holy city (3:26; 64:9-10). Their expectations and aspirations can only find rest in the vicinity of the restored Jerusalem. Thus, Jerusalem is not only a desolate, ruined city to be rebuilt; she speaks for the people who are seeking new life.

As the examinations of chapter three have shown, each topic addressed within the fourteen dismal depictions (e.g. destruction of Jerusalem's walls and gates, deportation of people, corruption of leaders, etc.) receives an appropriate treatment in other texts which celebrate Jerusalem's new life. These responses clearly indicate that the book of Isaiah develop visions and images which address the concerns of Jerusalem and her people both in the former times and new times. As the images of Jerusalem in the book of Isaiah embrace all these concerns and also other themes, Jerusalem's theological role can be identified and distinguished. The reader who follows and notes the interaction between these references can see that the holy city has been scourged due to her people's transgressions. But she is not destined to disappear in the annals of history like Sodom and Gomorrah or to desperately linger in the abodes of forgetfulness and neglect. Yahweh has a purpose of life for Jerusalem so that she can emerge again as a glorified city within a stupendous scheme of new creation (65:17-19) and a new world order (2:2-4). Jerusalem's restoration shall entail the deliverance of all of humanity as another confirmation of her significance and centrality.

This passionate concern with Jerusalem's life and her plight has a solid theological context. She is Yahweh's dwelling place on earth (8:18) where Yahweh has also laid a foundation stone (14:32; 28:16). Because Jerusalem plays such a pivotal role in the encounter between the heavens and the earth and so solidifies the historical encounter between Yahweh and his people of the covenant, her presence and deliverance can be perceived as an affirmation of Yahweh's activity and engagement in history and his everlasting connections with his people and the rest of humanity. Thus, if the sins and fall of Jerusalem could theologically refer to Yahweh's departure from the holy city and the relinquishing of the holy temple and his remoteness from his own people of the covenant, the restoration of Zion can be undoubtedly perceived as a corroboration of Yahweh's presence in history and his commitment to the causes of life and prosperity for his people and all nations.

It is within this context that the theology of the book of Isaiah makes no compromise whatsoever in addressing and in making clear Yahweh's absolute sovereignty above other deities and his victory over all other earthly powers through using the references to Zion to irrefutably prove and assert these realities (i.e. 2:2, 41:17-18; 44:24-28).[1327] Moreover, allusions to past experiences in Egypt, Exodus, and Sinai have been recalled and utilized within Zion (4:4-5, 24:23, 25:6, 31:5, etc.) to convey Yahweh's renewed involvement and continuous engagement in

[1327] Arvid Kapelrud, "The Main Concern of Second Isaiah," in *Vetus Testamentum* 32 (1982), 53. Kapelrud argues that the emphasis on salvation in Jerusalem is an interesting theme in the narratives of the book, particularly after chapter forty, where the main point is that the actual approaching salvation is part of the coming lasting salvation as manifested in Zion.

the history of his people and humankind. Jerusalem then becomes instrumental in communicating the messages of Yahweh to his people and the rest of humanity.

The theology which unfolds in the book of Isaiah includes an understanding that holy cities like Zion can be relinquished or destroyed and their people can be sent into exile, but faith in Yahweh should not be relinquished and fade away under any circumstances. The saga of the city of Jerusalem has been utilized to assert that faith can restore cities and reunite exiled people with their beloved city. Jerusalem in her transformation confirms that hope can emerge out of the sorrow of the former times when people retain their faith in Yahweh and rely on him. In Isaiah, faith does not only spiritually or physically heal (the recovery of King Hezekiah in Isaiah 38) but it envisages Yahweh's intervention in history for the sake of Jerusalem. In intervening for the sake of delivering Jerusalem, Yahweh does not set any demands or conditions on his people, but he acts voluntarily and gracefully so that a new life overwhelms Jerusalem and the entire world. His intervention is an invitation to the people to accept him as the God who can shape the courses of history. Thus, faith in Yahweh gains its relevance and importance through perceiving his actual actions in human history.

To conclude the exegetical explorations of this study, this section focuses on two points. First, a number of topics have appeared in the treatment of Jerusalem as key to the theological experience of the city in Isaiah. These topics include Yahweh, the temple/Mount Zion, the holy city, the remnant of survivors, foreign nations, and the new creation. Jerusalem has witnessed great interaction between these and this conclusion will first look at how they can be differentiated and then at what their major roles and functions are in the book of Isaiah. Second, the order of the dismal depictions and the responses to them in the book of Isaiah is thought provoking. The question that will be explored here: What can be theologically inferred from this arrangement?

In addressing these two points named above, the intention is to explicate how the horizons of the prophetic vision of Jerusalem have been expanded and so allowed the reader to delve into different topics which are linked to Jerusalem.[1328] Due to this expanded vision, Zion's ethical, religious, theological, and spiritual scopes have been aggrandized.[1329]

[1328] Hooker notes that Zion becomes a symbol which draws together both mythical and historical concepts (i.e. Eden, temple, and kingship) which have been incorporated into Zion's symbolism. Hooker, "Zion as Theological Symbol in Isaiah: Implications for Judah, for the Nations, and for Empire," in *Isaiah and Imperial Context*, 116.
[1329] Webb, "Zion in Transformation: A Literary Approach to Isaiah," in *The Bible in Three Dimensions*, 69. Webb also remarks that the eschaton towards which the book of Isaiah as a whole moves is a new cosmos centered on a new Zion/Jerusalem (2:1-4).

Topics Explored and Placed in Dialogue

Yahweh

The first topic to be examined is Yahweh. One can say that the book of Isaiah has a marvelous theology of the relational dynamic between Yahweh and his people over time. Dumbrell remarks that Isaiah's notion of Jerusalem reminds the reader that Yahweh's saving activity occurs within history for it is Yahweh's presence alone which makes Israel the people of Yahweh.[1330] Therefore, the references to Jerusalem cannot be separated from the reflections on Yahweh's role in history. In this context, Yahweh's active engagement in Zion appears at the very outset of the book of Isaiah where the people are called in 1:10 to hear the "דְּבַר-יְהוָה."[1331] In his very first appearance, Yahweh blames his children whom he has reared in Jerusalem and Judah but who disobeyed and betrayed him. As the narration unfolds in Isaiah 1, Yahweh is not depicted as directly involved in the siege of Daughter Zion (1:8). However, the reader infers that the current misery of Daughter Zion has been a direct consequence of the divine rejection of the sinful people of Judah and Jerusalem (1:2-6) and his action against them.

This negative divine stance becomes clear in Yahweh's second appearance at the temple of Jerusalem as he lashes out with a harsh critique against the different types of worship performed and ritual practiced at his holy temple (1:11-15). Moreover, Yahweh also appears to the prophet Isaiah at the temple in Jerusalem in Isaiah 6 to communicate a message of doom to Jerusalem and Judah. These references affirm Yahweh's presence in Zion as well as his concern with all that happens in her vicinity. He indeed dwells on Mount Zion (8:16) and follows what happens there. However, this presence has been not appreciated by the people of Jerusalem and Judah who failed to live according to Yahweh's instructions and demands as they have opted for a life of corruption and unfaithfulness (1:21-23, 3:16). Due to all these deviations, betrayals, and distortions, the divine judgment becomes inevitable as Yahweh wants to protect his name which has been harshly besmirched in Zion. To achieve that, Yahweh threatens to inflict severe pain on Jerusalem through using his human agents (10:10-11). He also declares his purpose to distress Jerusalem (29:2).

It is worth noting that these references do not portray Yahweh directly carries out his actions of judgment against Zion though there is one reference to Yahweh who shakes his fist on Mount Zion. Given that the presentation of Yahweh shows he is one whose power cannot be challenged or compared with any deity or power (2:12-15), the reader should not have any

[1330] William J. Dumbrell, "The Purpose of the Book of Isaiah" in *Tyndale Bulletin* 36 (1985), 128. Dumbrell also adds that Isaiah's conception of the New Jerusalem is the replacement for the ill-conceived humanistic dream of the tower builders of Babel.

[1331] Jang observes that the expression "hear the word of Yahweh" in 1:10 and 66:5 indicates the importance of hearing the word of Yahweh in the midst of severe times and circumstances, and so conveying that the "word of Yahweh" plays a crucial role in ensuring the protection of Judah and the survival of Jerusalem. Se-Hoon Jang, "Hearing the Word of God in Isaiah 1 and 65-66: A Synchronic Approach," in Roland Boer, et al. (eds.), *The One Who Reads May Run: Essays in Honour of Edgar W. Conrad* (The Library of Hebrew Bible/Old Testament Studies 553; New York: T & T Clark International, 2012), 57.

doubts that the collapse of Zion and her desolation and the expulsion of her people (3:1-3,26; 64:9-10) had been designated and executed by Yahweh himself or his human agents. The lack of a clear reference to Yahweh's direct engagement in the judgment and destruction of Jerusalem is probably intended to retain the focus, especially at the outset of narrations, on the sinfulness of Jerusalem's people. In other words, these references retain a concentration, especially in Isaiah 1-12, on the major causes which have led to the city's collapse. Thus, they aim to justify Yahweh's judgment against Jerusalem as probable last resort to purge the city and end her chaos and turmoil.

Moving from these accounts of judgment and darkness in the relationship between Yahweh and Jerusalem, this examination turns to explore a new dimension as the city is promised by Yahweh a transition from a dire past to a promising future. These references seem to assume that after the city's collapse Yahweh has left the city but his connections to Jerusalem were not utterly shattered. The new times bring new terms for reviving the old relationship between Yahweh and Jerusalem; this is manifested by Yahweh's plan for delivering Jerusalem and saving her exiled people. These references not clearly explain why Yahweh has decided to reconcile with Jerusalem and forgive her people at this stage in history. (The significance of the divine response after Isaiah 36-39 is examined below.) One may infer that this change of stance is primarily tied to Yahweh's nature as a loving and compassionate God who cannot be disconnected from the concerns and interest of his people, especially when they suffer. In this spirit, Yahweh initially takes the role of comforter and consoler to Zion (40:1-2, 51:3). That role is pivotal since Jerusalem has been the abused victim who suffered her people's abuse and Yahweh's wrath.

The references also speak about Yahweh's return to Zion to dwell among his people (40:3). This return presumably signals the end of the break up between Yahweh and his people and the beginning of reconciliation and rapprochement. This return and consolation have tangible implications for Jerusalem. Because Jerusalem is so precious to Yahweh, Yahweh becomes involved in the whole scheme for her new rebuilding and rehabilitation (44:28) so that the city would be called My City by him (45:13). Yahweh returns not only to dwell and rebuild, but also to rule. He appears in this regard to be the de facto king of Zion since he reigns on Mount Zion and shows his glory from there (24:23). However, Yahweh's kingship in Zion does not mean he rules alone, for he shall also restore the city's judges and counselors so that Jerusalem can be truly called again the Faithful City and the City of Righteousness (1:26). Thus, the restored Jerusalem shall be a witness for an inspiring harmony between the people and Yahweh where justice and righteousness are the foundations and guiding principles of the city's new life.

The presence of Yahweh in the restored Zion also has other pivotal purposes. Yahweh, who comes to Zion as redeemer and deliverer (59:20), is the one whose words and teachings will go forth from Zion (2:3) to make tangible differences in the world. Moreover, Yahweh shall interact with the nations of earth at his grand banquet on Mount Zion (25:6). He shall also bring

the people to his house of prayer (56:7) in Jerusalem. These references indicate that the severe disturbance inflicted on the relationship between Yahweh and his people after the fall of Zion will not be only repaired, but the relationship will deepen and expand, especially in the context of a universal reconciliation. Yahweh's message from the restored Jerusalem will not only be reconciliation between Yahweh and Israel, but to foster it between Yahweh, Israel, and the entire nations of the earth. Thus, Yahweh proves from Jerusalem that he is the God of creation (45:18; 65:17) whose universal presence and magnificence cannot be denied or questioned.

As the vigorous divine involvement continues to permeate the restored Zion, Yahweh also develops a special relationship with the personified Jerusalem in other parts of the book of Isaiah. Yahweh directly speaks to Jerusalem to assure her that she occupies a pivotal position in his heart and soul (49:15-16). The personified Jerusalem is described as Yahweh's wife (54:6-7) who is promised a new future after her times of being relinquished (54:12-15, 62:1-2). Jerusalem is also Yahweh's child and he takes the role of mother to comfort her. It seems that Yahweh speaks to Jerusalem from the standpoint of a former oppressor who seeks now to reconcile with the victim who has unjustly suffered at his hands. In healing the grim impacts of this victimization, Yahweh alone can comfort Jerusalem. In doing so, Yahweh makes clear that Jerusalem belonged to him and that her children who shall return to her (60:4) are also Yahweh's children. This spirit of solid intimacy is visually manifested in other contexts as Yahweh creates a canopy over the whole Mount Zion and its places of assembly (4:5), and he inscribed Zion on the palms of his hands, and her walls are always before him (49:16). He is also present over Zion to protect her like flying birds (31:5).

Yahweh does not directly apologize to Jerusalem because he previously tortured her. An apology would be considered to be a disregarding of divine prestige, and it would not show proper honor to Yahweh's primacy. But Yahweh is mainly depicted as the God of reconciliation and compassion who shows unfiltered sympathy and empathy. One may observe that the references develop an intimacy between Yahweh and Jerusalem at two levels which are embracing (a) the landscape of the city herself and (b) her inhabitants and visitors. In this context, Yahweh substantially asserts his connection to Jerusalem as a landscape and people. Yahweh is not only concerned about his temple or his sacred sites in Jerusalem, for he is mainly a God of life who seeks a productive interaction with his own people and all humanity. That can be seen as the core morality behind his presence in Zion so that he continues to accompany his people and all nations in their journey in history. Out of all this closeness and dedication, Yahweh confirms that Jerusalem must remain significant as her visibility is strongly tied to the hopes, expectations, and aspirations of Yahweh, Israel, and the entire humanity.

In dealing with Yahweh's presence in Zion, Isaiah 37-38 creates a bridge between the redemptive role of Yahweh in the former times and his redemptive intervention for the sake of Jerusalem in the future times. Through resorting to the past experiences, Isaiah 37-38 provides another perspective on the relationship between Jerusalem's leadership and Yahweh by showing in these historical contexts a devout king, not a rebellious and corrupt ruler (1:23), who prays to

Yahweh at his temple in Jerusalem, and he consults with the prophet of Yahweh on Jerusalem's fate. In these contexts, Yahweh is depicted as the God of compassion who dwells in the temple where he answers the prayers and from which he sends his angels to save Zion. These chapters convey that Yahweh is not only the God who wages his judgments or shows his displeasure and wrath at the temple, but he is the God of life who listens and reacts to the urgent needs of his people.

If one considers the negative divine stances towards Jerusalem and her people in the past times (1:11-15, 21-23), these chapters function as passionate prayer to Yahweh to reconsider his harsh stance against Zion and her people, especially after the actual occurrence of the city's catastrophe. In other words, Isaiah 37-38 acts as a reminder to Yahweh of his past promises as well as his powerful actions to defend and deliver Zion (37:35-38). That passionate prayer is apparently answered by Yahweh as Isaiah 40 impressively commences with a divine call to comfort and console Zion.

Moreover, Yahweh in 40:2 acknowledges that Jerusalem has received from Yahweh double for all her transgressions. In these images, Yahweh proves again that he is an active God in history and his silence has its limits. He is a God who is not driven by rejection but by reconciliation and forgiveness. As Isaiah 36-39 ask for reconciliation with Yahweh, the images after Isaiah 40 elaborate on how this reconciliation would be achieved in the actual historical context. After Isaiah 40, Yahweh does not only call the people to trust and rely on him; they are invited to participate with him and to enjoy his redemptive activity in Zion.

The Temple/Mount Zion

The second topic to be examined is the temple/Mount Zion. This place gains a special significance and importance as it hosts Yahweh's presence in Jerusalem. It is an essential point which connects the realms of the heavens and the earth. To solidify the linkage between this place and Yahweh, the narratives convey that Zion has been founded by Yahweh (14:32; 28:16) and Yahweh himself dwells and reigns there (8:18, 24:23). This presence does not mean that Yahweh has relinquished his heavenly residence as 33:5 cites, for example, that the exalted Yahweh who dwells on high. The divine presence in Zion confirms Yahweh's choice to be in the midst of his people and the rest of humanity. As examined earlier, some scholars remark that the temple does not occupy a central position in Isaiah. They even speak about certain anti-temple sentiments in the book as they cite, for example, the image 66:1 to show Yahweh's utter rejection for the presence of the temple in Jerusalem.

However, close examinations of other references to the temple and Mount Zion in the book of Isaiah in its entirety indicate that the point under discussion in 66:1 has not been the presence of the temple per se or the rationale of its reestablishment, rather its mission and functions which must correspond to the new status of the restored Jerusalem. Clearly, the importance of the temple and the holy mountain has been brought to the forefront through

making many references to the temple, the Holy Mountain, and Zion which occur throughout the chapters of the book of Isaiah.[1332] These references, especially the ones in Isaiah 1-39, give preference to the names Mount Zion or Zion, whereas Isaiah 40-66 mostly prefers the name My Holy Mountain.[1333] As Zion's images after Isaiah 40 reflect the time of reconciliation between Yahweh and Zion, the name My Holy Mountain declares Yahweh's strong attachment to Zion and the depth of his unshakable presence there.

Most references to the temple or the holy mountain occur in the contexts pertaining to the restored Jerusalem. This may highlight its pivotal mission in the restored Zion to sustain the connections between Yahweh and his people. In the images dealing with Jerusalem's sinful past times, there are references to the worshipers who trample Yahweh's courts in Jerusalem (1:12). There is also a reference to the encounter between the prophet and Yahweh in Isaiah 6 which delivered a message of judgment. However, the trampling of 1:12 dramatically fades at the outset of Isaiah 2 as Yahweh's house gains new prominence and glory: it becomes an essential source to spread Yahweh's teachings to Israel and all the peoples of the earth. Yahweh does not close his eyes at the temple now as he did in the past times (1:15), but he embraces Zion as he offers his teachings and words from there. The divine council for judgment in Isaiah 6 seems to be replaced by another divine council at the outset of Isaiah 40 to comfort and console Zion.

The new temple is not associated with offering or sacrifices but, rather, with Yahweh's strong presence which has a moral purpose which promotes reconciliation, peace, and harmony. The reader of Isaiah notices that hopeful atmosphere of 2:2-4 accompanies the journey of the temple and the holy mountain throughout other parts of the narratives. In this regard, the temple is called the house of prayer (56:7) likely to assert its spiritual significance and mission as a place of worship and devotion to Yahweh. This perspective is also put forth in other image (27:13), as the primary mission of the returnees to Jerusalem is to *worship* Yahweh on Mount Zion. In addition, the book of Isaiah speaks about new creation (65:17), a new life replete with harmony and coexistence which shall prevail on Mount Zion (11:9). The prevalence of this extraordinary harmony, tranquility, and peace can be seen as a direct outcome of Yahweh's presence on Mount Zion.

The temple is well received with an extraordinary esteem among the nations which bring gift and presents there (18:8). These nations also bring the exiled children of Israel as an offering to Yahweh there (66:20). These references emphasize the paramount importance of Mount Zion and so indicate that its restoration shall be a restoration of the whole cosmos. That restoration will include the mending of the relationships between Israel, humanity, and Yahweh. And so, the

[1332] The book of Isaiah speaks about the Mountain of Yahweh's House in 2:1; the Mountain of Yahweh in 2:3; the House of the God of Jacob in 2:3; Mount Zion in 4:5, 8:18, 10:12, 18:7, 24:23, 29:8; 31:4, 37:32; Zion in 2:3, 12:6, 14:32, 28:16, 30:19, 33:5,6,14,20, 34:8, 35:10, 40:9, 46:13, 49:14, 51:3, 52:1,2,7,8, 59:20, 60:14; 61:3; 62:1, 64:9, 66:8 ; My Holy Mountain in 11:9, 56:7, 57:13, 65:11, 66:20; this Mountain in 25:6; the Holy Mountain in 27:13; and the Mountain of Yahweh, the Rock of Israel in 30:29.

[1333] In some images after Isaiah 40, Zion seems to mean the city of Jerusalem, or the people of the city, or the people of Israel (51:3, 52:1,2,7,8, 61:3; 62:1).

presence of Mount Zion serves transformative purposes in Isaiah because Yahweh who dwells there insists on sharing his graces, morality, and compassion; affirming that he continues to be involved in human history.

If one considers the early references to worship and prayer in the context of the temple or the holy mountain, one can infer that the temple or the holy mountain in Isaiah is basically the point which connects Yahweh with his people and the rest of the world. For generations of Israelites the presence of Zion seems also to affirm Yahweh's care and compassion for the needy among his people (14:32, 28:16). One can assume that the temple or the holy mountain shall retain these basic missions but they shall gain new significance and functions in the restored Jerusalem; as the Yahweh who heard the prayer of King Hezekiah at the temple in the past times (37:21) would not only listen to the prayers of his people but shall directly interact with them (24:23, 25:6, 33:5) at his own initiative.

The new temple shall not only be the place where Yahweh listens; it will be the place from which he shall initiate. Yahweh does not ask for offerings at the new temple or Mount Zion, but he shall also show his glory to his people (24:23) and give his teachings from there (2:3). Because of this, Yahweh turns the temple and holy mountain into a point of attraction and interest for Israel and all the nations of the earth. Arguably, the references to Mount Zion or My Holy Mountain do not utterly diminish the importance of the temple or the fact of its physical existence. However, it is worth highlighting here that the focus of Isaiah's theology is on Yahweh's presences in Zion which shall not be confined to the walls of the temple or the area of the holy of holiness.

Interestingly, this holy presence shall embrace the whole area of Mount Zion. This expansiveness responds to the spirit of the age as Jerusalem becomes a universal center of pilgrimage. To welcome all these people, and also the returnees of the people of Israel, Yahweh expands the boundaries of his presence to embrace the whole area of the holy mountain. Thus, the people who say "let us go up to the mountain of Yahweh" (2:3) or the Israelites who decide to go to Jerusalem to worship Yahweh there (27:23) will not be frustrated as they will find a place on Mount Zion to enjoy the graces associated with Yahweh's presence and be in his great company as long as desired.[1334]

Due to this expansion, the book of Isaiah describes new sacred spaces which shall be different from the past times which promote accessibility to and interaction with Yahweh. The building of the temple will not meet the increasing spiritual needs of Jerusalem's peoples and pilgrims, so the entire area of the Mount Zion can perfectly do so. As a result, Jerusalem gains

[1334] The image 49:19 speaks about the restored Jerusalem which shall be crowded with her inhabitants. Thus, one may infer that the expansion of the boundaries of the divine presence on Mount Zion also corresponds to Jerusalem's new reality as a crowded city. The purpose is to communicate that the message of the new temple or the holy mountain is about inclusiveness, in that all people shall have access to the divine presence there. In other words, no religious or priestly authority, for example, can hinder or restrict this access to the divine presence.

more prominence as Yahweh enlarges her boundaries of sacredness and also facilitates an access to his holy presence there.

The Holy City- Zion/Jerusalem

The next topic to be explored is the holy city which is called Jerusalem or Zion.[1335] The book of Isaiah has two conflicting portrayals of Jerusalem which capture her former and new times. The first set of depictions concentrate on Jerusalem as a victimized city (the former times), whereas the second set of depictions focuses on her promising conditions as a restored city (the future times). In exegetically dealing with the first set of portrayals, two points can be made: (a) the compilers' use of the personification of Jerusalem (b) and the role of the city's populace.

The personification of Jerusalem is intended to promote her presence and visibility in the narrations considering her pivotal position in Israel's theology (i.e. she is Yahweh's dwelling place on earth). Moreover, her experiences can be relatable to the reader's experiences within social contexts. Personification is also employed in the city's new times as the victimized Jerusalem is comforted and consoled by Yahweh (49:14-15; 51:3,17; 52:1-2) which shows the depth of the connections between Yahweh and Jerusalem. In her first appearance, the personified city, Daughter Zion, appears as a besieged city (1:8) and she experiences a horrified state of isolation and desperation. To add salt to her existing wounds, she is also called a whore (1:21) in the same chapter. In both scenes she has apparently lost Yahweh's protection and her privileged status as the Faithful City.

Jerusalem also receives more horrible news in Isaiah 3. The reader does not meet the personified city herself but her personified gates which are lamenting and mourning their sheer devastation (3:26). The personification of gates emphasizes again the status of Jerusalem as a suffering/victimized city whose misery now comprehensively embraces all of her body. Moreover, the reference to gates in 3:26 offers the reader a glimpse into the distorted landscape of Jerusalem, the secular city, as her gates symbolizing her viability and visibility are laid in ruins. Jerusalem's body (her inner spaces) has been severely harmed and disconnected from her external environment. The movement towards Jerusalem and out of her has ceased. The reader develops a certain empathy and sympathy with the plight of the holy city depicted as a victimized woman/daughter whose honor and dignity has been scandalously violated. The development of Jerusalem's character from the stand point of the victim is intended to show how Yahweh's city on earth (Daughter Zion) has become so fragile, dishonored, and vulnerable.

[1335] In his essay Beuken examines the varying roles of Jerusalem with respect to Yahweh's role throughout the whole book of Isaiah. He argues that these varying roles and their interchanges support the integrating paradigm of the book: the establishment of Yahweh's sovereign rule on Mount Zion. Beuken, "Major Interchanges in the Book of Isaiah Subservient to Its Umbrella Theme: The Establishment of Yhwh's Sovereign Rule at Mt. Zion (Chs. 12–13; 27–28; 39–40; 55–56)," in Richard J. Bautch and J. Todd Hibbard (eds.), *The Book of Isaiah: Enduring Questions Answered Anew: Essays Honoring Joseph Blenkinsopp and His Contribution to the Study of Isaiah* (Grand Rapids: Eerdmans, 2014), 113-132.

These sentiments are justified because Jerusalem's visibility is strongly tied to Israel's theological experience. The collapse of Jerusalem has theologically meant a severe break up with Yahweh which has disturbed the connections between the heavens and the earth.

Jerusalem is not personified in the rest of the dismal depictions. She appears as a fragile and vulnerable city as she encounters Yahweh's harsh judgments. The reader meets the city which has been emptied of her people and leaders in 3:1-3. In 5:14 Jerusalem's landscape is horribly given to the abode of Sheol as it has been turned into a big hole to swallow the sinful nobility of Jerusalem. The reader also meets Jerusalem which is called the City of Chaos whose streets are empty and desolate in 24:10. In these images, Jerusalem submits to the divine judgments which are inflicted upon her. Her landscape has been horribly fractured and harmed which led to losing her viability and appeal as a living, prosperous, and flourishing city. One may also notice the city's victimization in these references since she suffers though she has committed no serious faults.

Jerusalem's populace plays an integral part in the formulation of her character. The reader meets three main groups who are active in Jerusalem. First, there are the sinful inhabitants of the city who have been associated with Sodom and Gomorrah (1:10). There are references to the rebellious leaders (1:21-23), the haughty women of Jerusalem (3:16), and leaders who made a covenant with death (28:14). These people have committed different types of transgressions but they appear to share one thing. They have terribly failed to give proper regard the sacred status of the holy city of Yahweh and their sinful actions have besmirched Jerusalem's sacredness. Because of these transgressions and betrayals, these people and the city herself must be punished so that Jerusalem and Israel are fully purged. Yahweh only retains a small remnant of survivors following this purging in Zion (to be examined below).

Second, there are the widows and the orphans of the city of Jerusalem (1:23). This disenfranchised group has immensely suffered because justice was lacking in Jerusalem. This group which has been victimized can be paralleled with the personified Jerusalem (Daughter Zion or the whore). Both the city and the group can be seen as victims of an unjust system which brutally abused the status of Jerusalem and maltreated her needy people. The divide between the two groups (the abusers and the abused) seems to accelerate the tension in Jerusalem. It makes the divine intervention essential, and Yahweh morally obligated to so intervene, in order to halt the injustice and unfaithfulness prevalent in Zion.[1336]

Third, the reader meets the prophet and his family. At times of tribulations in Jerusalem, the prophet communicates a message of assurance and protection to Jerusalem's people from Yahweh (7:4-9; 37:6-7). However, the people of Jerusalem rejected the prophetic instructions (8:5-8). Subsequently, the prophet has been called to Yahweh's temple to receive and deliver a

[1336] On the image of Jerusalem herself as a widow see, N. Calduch-Benages, "Jerusalem as Widow (Baruch 4:5–5:9)," in H. Lichtenberger (ed.), *Biblical Figuresin Deuterocanonical and Cognate Literature* (F. V. Reiterer and U. Mittmann-Richert; Berlin: Walter de Gruyter, 2008), 147-164.

message of judgment and doom. The involvement of the prophet in Jerusalem highlights the role of Yahweh in history which has not been appreciated or regarded by the people in Jerusalem. The interaction between these different groups shows that her context was overwhelmed by unfaithfulness and the prevalence of injustice. That situation has severely fractured the vision of Jerusalem, the city of Yahweh, being an ideal city par excellence whose foundations would be based on Yahweh's principles of justice and righteousness.

The victimization of Jerusalem does not endure. Yahweh decides to purge the city but her history does not stop after her purging. She is promised a splendid transition into new life in the aftermath of the cleansing because Yahweh is committed to her deliverance. In the new times, Jerusalem's transformation takes place on two levels. The first level addresses the special, restored connections between Yahweh and Jerusalem, where the second level focuses on the transformative impacts of this renewed connection which affect the city's landscape, her inhabitants, and the whole world. The two levels bring Yahweh's presence in Zion an interactive relationship and dialogue with the concerns of the people. The character of Jerusalem and her individuality which have been ruined due to ruination will emerge. The delivered Jerusalem can then celebrate a new glory like a liberated woman from her despicable captivity (52:1-2).

The victimized Jerusalem is initially comforted and consoled by Yahweh (40:1-2, 51:3). She is assured that her misery after her purging shall be overcome.[1337] The assurance which she is provided is quite vital in addressing the psychological distress of Jerusalem, the abused victim, who has been judged and purged. As Yahweh acknowledges that she has suffered more than she deserves, she seems to be reassured by the fact that this she is seen in the midst of her misery and is comforted (as a therapeutic client would be); and her movement out of suffering and sorrow begins in earnest.

Because the personified Jerusalem has lost Yahweh's protection in the former times, she is now comforted by being depicted as Yahweh's nursing child and his wife (49:15; 54:5). She is also portrayed like a forsaken wife who will now be reunited with Yahweh, her loving husband (62:4). Through this personification, it becomes obvious that Jerusalem is very dear and precious to Yahweh. She is Daughter Zion whom Yahweh could not live without or even relinquishes or forsakes forever. The development of the connection between Yahweh and personified Jerusalem within familial contexts creates warmth and affability which confirm that the old connections which had been broken would be eventually revived and resumed.

As the divine consolation seeks to heal the inner suffering of the personified Jerusalem, the other references about the city's deliverance never forget the needs of the restored Jerusalem from the perspective of a secular city. In this context, the city's fame shall be known throughout

[1337] For Goldingay and Payne to say that Zion/Jerusalem is Yahweh's wife, for example, is to use metaphor or myth which enables Yahweh's passion to receive expression as fundamental to the work of deliverance and restoration. John Goldingay and David Payne, *Isaiah 40-55 Vol 1: A Critical and Exegetical Commentary* (International Critical Commentary; New York: Bloomsbury T&T Clark, 2007), 42.

the world (60:3). The ruined Jerusalem shall be rebuilt once again (45:13) and her rebuilding shall be an extraordinary event in history. Yahweh shall make her wilderness like Eden and her desert like the garden of Yahweh (51:3). Moreover, Yahweh shall make Jerusalem's gates of jewels and her walls of precious stones (54:12). Jerusalem's gates will remain open day and night (60:10-11), and the wealth of nations shall come to Jerusalem (60:5, 13). Jerusalem's boundaries shall be extended to receive all her exiled people, the returnees (54:2-3). Her restoration would also lead to the rebuilding of other cities in the region of Judah (44:26). These references together build a special profile for the restored Jerusalem. It emphasizes that Jerusalem will be remarkably distinguished from other cities in the secular world.

Jerusalem is also strongly tied to the identity of the people of Israel. The people call themselves after the holy city (48:2). The exiled people shall return to Jerusalem so that they can be united with Yahweh who dwelt there (27:23; 53:10; 54:2). Because of these tight connections, one can understand why the hearts of the faithful aspire to the realization of Jerusalem's deliverance and the end of her devastation. The restored Jerusalem shall have no corrupt leaders or abused citizens. The citizens of the city are the ransomed of Yahweh (35:10) and her visitors are pilgrims and worshipers. At the end of the book of Isaiah (66:9)[1338] Jerusalem is depicted like a woman in travail. Yahweh avows in this image that he will not leave her alone at this critical hour so that she can deliver in peace and then Yahweh shuts her womb. Her delivery is a new birth. Jerusalem in her different roles inspires a new life and an increasing hope while proclaiming that out of all hardships, victimization, and turmoil a new life shall be made, due to Yahweh's intervention. The restored Jerusalem with her new landscape, new names, and feminine roles in the book of Isaiah has much to offer to both Israel and humanity.

Remnant of Survivors

The fourth topic to be explored is the remnant of survivors in Jerusalem. The book of Isaiah speak about a remnant of survivors that Yahweh has retained in Zion (1:9) to prosper and evolve later on (37:31-32). The presence of this group can be perceived as a sign of optimism which appears in the midst of the darkness which has been covering the landscape of Jerusalem. The retaining of this remnant is an indication that Yahweh should be theologically perceived as the God of life whose paths of life, reconciliation, and forgiveness are never sealed off. The hope associated with the presence of this remnant gains further momentum in the future when Yahweh intervenes to deliver Jerusalem (40:1-2), as this remnant has a role in preserving the presence of Jerusalem (4:2-3). The existence of this group of survivors gives credibility to Yahweh's promise to Jerusalem. Because Yahweh retained a sign of life in Jerusalem after her purging, he can be trusted to give a new life to the desolate Jerusalem.

[1338] Goldingay notes that the image implies that Yahweh has indeed initiated the process whereby Zion will once again become a city bustling with people, but has not completed it. He adds that the initiation would lie in the various arrivals and other events described in Ezra-Nehemiah, according to the date of the prophecy. Goldingay, *Isaiah 56-66*, 497.

Foreign Nations

The next topic to be explored is the foreign nations.[1339] Davies argues that the nations are a great concern throughout Isaiah as references to nations contribute to a sense of the unity of the book.[1340] The role of nations in the book of Isaiah also highlights issues pertaining to the actualization of the city's transformation as the city's relationship with the external world gain new scopes. In the former times, the foreign nations have been depicted as Jerusalem's aggressive adversaries because they threatened to annihilate or punish Jerusalem (7:3-9; 36:13-21). Sometimes the nations have also been used by Yahweh as his rod of wrath to punish Jerusalem and Israel (10:5). Influenced by the optimism of the city's transformation, the new times shall bring new terms to conduct the relationship between the foreign nations and Jerusalem. The foreign nations shall come to Jerusalem, not to hurt or destroy, but to learn Yahweh's ways (2:2-3), and to bring gifts to Zion (18:7, 60:11) in the new times. Their former hate is replaced with new love and appreciation.

Due to this change of attitudes and feelings, they are invited to Yahweh's house of prayer (55:7) and also to his banquet on Mount Zion (25:6). Most significantly, foreign nations shall not any more destroy Jerusalem but rather they shall *build* her walls (60:10). Inspired by the new message of Jerusalem and the instructions of Yahweh which went forth from there, the nations shall beat their swords into ploughshares (2:5). The change of nations' attitudes and heart towards Jerusalem is the result of Yahweh's major intervention in history which is manifested by inaugurating a new creation. The attachment of nations to Jerusalem seems to echo the love and compassion that Yahweh has for Jerusalem. Thus, Yahweh in his new creation has planted in the nations' hearts and souls an enduring love and appreciation for Jerusalem and her holy mountain.

New Creation

The last topic treated here is the new creation.[1341] The book of Isaiah opens with a scene of the heavens and the earth (1:2) called to hear Yahweh's case against his sinful people in Jerusalem. That scene positions the whole vision of Jerusalem within a broad cosmic context. The reference to the City of Chaos appearing within a vision which showed the collapse of the entire earth (24:3) reinforces this cosmic perspective. These references theologically indicate that

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[1339] Schultz remarks that within the final canonical shaping of Isaiah a more universalistic reading is indicated by the frame of the book (chapters 1-2, 65-66): which describes the ongoing rebellion and subsequent punishment of all, but a remnant within Israel and the unhindered flow of the nations to receive the divine instruction and the worship of Yahweh at his temple in Zion. Richard L. Schultz, "Nationalism and Universalism in Isaiah," in *Interpreting Isaiah*, 143.

[1340] G.I. Davies, "The Destiny of the Nations in the Book of Isaiah," in *The Book of Isaiah/ Le livre d'Isaïa*, 93-120.

[1341] Bosman argues that the memories of creation and exodus in the Book of Isaiah are much more than inert mythological fossils embedded in the religious tradition of Israel. He adds that they are dynamic recollections of Yahweh's interventions in the past so that they can be hoped for the future. Hendrik Bosman, "Myth, Metaphor or Memory? The Allusions to Creation and Exodus in Isaiah 51:9-11 as a Theological Response to Suffering During the Exile," in Bob Becking and Drik Human (eds.), *Exile and Suffering: A Selection of Papers Read at the 50th Anniversary Meeting of the Old Testament Society of South Africa OTWSA/OTSSA, Pretoria August 2007* (Oudtestamentische Studiën 50; Leiden: Brill, 2009), 80-81.

the fall of Jerusalem has been the fall of the whole cosmic order. By the same token, the restoration of Jerusalem would actually affect the whole cosmic order. That becomes obvious in 65:17-18[1342] as the divine plan to create a new heavens and a new earth is presented hand in hand with the divine scheme for the restoration of Jerusalem. In other words, the new heavens and the new earth and the divine scheme for the restoration of Jerusalem seem to be partnered divine initiatives. The images also allude to themes pertaining to creation in relationship to Jerusalem's deliverance where there are references that include how Yahweh shall make Jerusalem's wilderness like Eden and her desert like the Garden of Yahweh (51:3).[1343] Moreover, the verses of 11:6-9 speak about a new creation in Jerusalem where peacefulness and harmony among all creatures prevails.

The appearance of Jerusalem within the new creation or a new cosmic order strongly attests her centrality, prominence, and significance. Her deliverance will not be a normal event in the history of humankind since its implications shall embrace the four corners of the earth. In this spirit one can relate to the journey of nations to Zion to learn Yahweh's ways, the bringing of gifts, and the bringing of the exiled people of Israel as an offering to Jerusalem. The reference to Jerusalem's gates which shall remain open day and night is also an indication that the new creation in Jerusalem shall bring new rules and regulations which will be very different even from the former times of peace and tranquility. For Isaiah, the restoration of Zion is replete with new life and prosperity which shall not be confined to the city's boundaries but will reach the whole world because Jerusalem's restoration is a new creation and a message of hope for all of humanity.

The examinations of the six topics above show the potential of Jerusalem to bring diverse themes into dialogue and interaction with each other. These themes are not alien to the theological experience of Israel as they provide, for example, perspectives on the relationships with Yahweh and the foreign nations. They also provide visions on the role of the holy city as a place to promote justice and rightness while facilitating the connection between Yahweh and his people. These topics also reveal how the former times can be transformed into new times in Jerusalem and how despair can be turned into hope. The employment of these topics solidifies the reliability of Yahweh's promises to Jerusalem as his words would become actions to be realized and seen in actual historical contexts in Jerusalem and the world. Thus, the interaction between these diverse themes creates links within the corpus of Isaiah to be engaged with Jerusalem in her prolonged journey where her significance continues to gain new purports.

[1342] K. Schmid, "New Creation Instead of New Exodus. The Innerbiblical Exegesis and Theological Transformations of Isaiah 65:17–25," in Lena-Sofia Tiemeyer and Hans M. Barstad (eds.), *Continuity and Discontinuity: Chronological and Thematic Development in Isaiah 40–66* (Forschungen zur Religion und Literatur des Alten und Neuen Testaments 25; Göttingen: Vandenhoeck & Ruprecht, 2014), 175-194.

[1343] On the value of the sanctuary in the story of the Garden of Eden, see G. J. Wenham, "Sanctuary Symbolism in the Garden of Eden Story," in *Proceedings of the Ninth World Congress of Jewish Studies Jerusalem, August 4–12, 1985* (Division A; Jerusalem: World Union of Jewish Studies, 1986), 19-25.

Arrangement of Dismal Depictions and Promising Ones

At this juncture, a word needs to be said about the arrangement of the dismal depictions and the promising ones in the narrations of Isaiah. The intention here is not to discuss the development of the book of Isaiah as a redactional unity. But the purpose is to generally examine how the different passages about Jerusalem are connected throughout the expansive spaces of the narratives. Arguably, Isaiah 1 seems to present a major theological concern of the vision on Jerusalem: the Faithful City has become the Sinful City. Tellingly, the chapter does not merely present the dilemma of Zion but also, remarkably, her promised transformation (1:26). The reader is alerted at the very of beginning of the book of Isaiah that the ultimate destiny of Jerusalem would be eventually a glorified return to the abode of Yahweh; her deliverance and restoration. Thus, the message to the faithful in Israel is that Jerusalem will not stay in the abodes of sin, ruination, and death because a divine transformation is promised and must then be passionately anticipated.

If Jerusalem is promised such a glorified end in Isaiah 1, why has it been necessary to have sixty-six chapters which deal with various descriptions and manifestations of Jerusalem's destiny both in her former and new times? One may argue that the expansion of the book of Isaiah may have been motivated by a desire to bridge the divides between the dire past, a distressful present, and a hopeful future; or between the harsh reality and the fulfillment of divine promise. The images in Isaiah 1 and 2 use the future form of verbs such as "restore, be called, establish" to describe the promised transformation in Zion. Thus, as the faithful await the fulfillment of the divine promise to happen in the remote or near future, they cannot remain silent as their contemplations and prayers explore diverse paths. In this context, the memories of the past times cannot be diminished because they still affect the current reality, and only a future and comprehensive transformation can fully disparage the grim implications.

Thus, the divine promise creates spaces in the following chapters to reflect on both the past experiences of Zion, expressed in the dismal depictions, and the actualization of the divine promise for the city's restoration. The issues pertaining to the dire past stem from actual experiences and concerns whereas the hopes for a promising future treat these concerns and experiences. In the actual context of the book of Isaiah, Isaiah 1-39 is mostly dedicated to reflect on the former times whereas the images after Isaiah 40 seek to release Jerusalem from all these grim experiences by opening more horizons to envision a new and hopeful future. In short, the book of Isaiah develops a discourse which highlights Zion's centrality and prominence grounded in her envisaged transformation from a dire past to a promising future.

The distance between the dire past and the promised future serves a theological purpose in Isaiah. The verses of 2:2-3, for example, present the promise for the rebuilding of Jerusalem's temple whereas the image of 64:10 goes back again to the theme of the temple's destruction. The literary spaces between these passages lack any direct or implicit references to the destruction of the temple. But there are references to its building appearing in 44:28 and 56:7. This

arrangement encourages the reader to read the literary spaces between Isaiah 2 and Isaiah 64 within a context of promise and hope. The message to the reader is that Jerusalem and her temple face many hardships both in reality and in texts of Isaiah, but these hardships must be approached within a broader context of hope and promise.

The arrangement then creates new dynamics in the book of Isaiah as the tension between the past and former times does not fully vanish. However this tension apparently begets more spaces to *answer* the former times (the dismal depictions) with more hopeful explorations and promising pursuits and not to *submit* to them. The experience of faith in the book of Isaiah is a bright beacon which shows that the people of Yahweh can subdue hardships in Zion because Yahweh, the God of life, cares about Zion and them. This also motivates and instructs the people of Yahweh to trust Yahweh and rely on him alone. They must not view his judgment as the last word in his longstanding encounter with them

Mumford notes that the purpose of the ancient city was first of all to function as a permanent meeting place and the attractive and life-bestowing qualities of the city may have been immensely increased by the ability of the cities of Mesopotamia to survive the destructive floods that periodically obliterated the entire landscape.[1344] Thus, the interest in the re-emergence of Jerusalem and her development can be generally related to a theology which promotes development, peace, and prosperity while refusing to accept the harsh implications of the city's collapse. The book of Isaiah resorts to faith in Yahweh to deal with the dilemmas and sorrows of Jerusalem after her collapse.

As outlined at the beginning of this study, the purpose is to exegetically examine the portraits of Jerusalem in the book of Isaiah. To delve into these portraits, the study has primarily concentrated on exploring Zion's dire circumstances as well as her transformation throughout the sixty-six chapters of the book. Diverse topics come to forefront due to these explorations. The development of these topics show that a tragedy can happen but it can be overcome and transformed by faith in Yahweh. As the former times of Jerusalem mainly revealed the transgressions of people, the abuse of her status, and her fragility, the emergence of the restored Jerusalem confirmed the robust engagement of Yahweh in human history. The new times also showed Yahweh's compassion and empathy as a caring and compassionate God. In Jerusalem, Yahweh offered the people of Israel and humanity another opportunity for hope by ushering in a new creation and a new life.

Thus, the images of Jerusalem in the book of Isaiah testify that miracles and transformation can indeed occur because the theology of life and prosperity must triumph over death and devastation. The physical destruction of Jerusalem did not diminish the link with Yahweh but it provided incentives to search for hopeful answers to heal the wounds of the dire past. The establishment of dialogue in chapter three of this study between the diverse times of

[1344] Lewis Mumford, *The City in History: Its Origins: Its Transformations and its Prospects* (London: Secker & Warburg, 1961), 115.

Zion showed that the way to Yahweh should not be impeded by any blocks of despair and pessimism. For that reason, Jerusalem, the dwelling place of Yahweh on earth, inspires new life, reconciliation, and optimism. The reader is invited like the consoled Jerusalem in 60:4 to, "שְׂאִי-סָבִיב עֵינַיִךְ, וּרְאִי--כֻּלָּם, נִקְבְּצוּ בָאוּ-לָךְ; בָּנַיִךְ מֵרָחוֹק יָבֹאוּ, וּבְנוֹתַיִךְ עַל-צַד תֵּאָמַנָה" (Lift up your eyes and look around; they all gather together, they come to you; your sons shall come from far away, and your daughters shall be carried on their nurses' arms). Truly, a positive transformation must be envisioned because hope must triumph over despair!

THE END!

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